A NEW AND LITERAL

TRANSLATION

OF

ALL THE BOOKS

OF THE

OLD and NEW TESTAMENT;

WITH

NOTES,

CRITICAL and EXPLANATORY.

BY

ANTHONY PURVER.

IN TWO VOLUMES.

VOL. II.

LONDON:

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AN HISTORICAL

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NOTE,

UPON THE

OLD and NEW TESTAMENT.

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OF THE

OLD TESTAMENT,

AND

NEW AND ELEGANT

MUSEUM BRITANNICUM

NOTES
UPON THE
BIBLE,
CRITICAL and EXPLANATORY, &c.

NOTES upon the PROVERBS.

CHAP I.

THE Proverbs of Solomon the Son of David, King of Iſrael:

2. To know Wiſdom and Inſtruction, to underſtand the Sayings of Prudence;

3. To receive the Inſtruction of Underſtanding, Righteouſneſs, and Judgment, and Uprightneſs;

4. To give the Simple Direction, the Youth Knowledge and Sagacity;

5. (*Even* the Wiſe ſhall hear, and proceed in Doctrine, and the Prudent get Policy;)

6. To underſtand a Proverb and the Interpretation, the Words of the Wiſe, and their obſcure Speeches.

7. The Fear of the Lord is the Beginning of Knowledge: Fools deſpiſe Wiſdom and Inſtruction.

8. My Son, hear the Inſtruction of thy Father, and forſake not the Law of thy Mother.

9. For they will be a graceful Dreſs to thy Head, and Chains to thy Neck.

10. My Son, if Sinners entice thee, do not conſent.

11. If they ſay; Come with us, let us lie in wait for Blood, hide for the Innocent undeſervedly;

12. Let us ſwallow them up alive like the Grave, and whole as thoſe who go down to the Pit;

13. Let us find all the precious Subſtance, fill our Houſes with Spoil:

14. Caſt thy Lot amongſt us, let us all have one Purſe.

15. My Son, go not in the Way with them, with-hold thy Foot from their Path;

16. Since their Feet run to Miſchief, and they make haſte to ſhed Blood.

Ver. 1. *King*] namely *Solomon*; not *David*, which it is parted from by a *Heb.* Point: *our Tranſlation*, ſays *Croſs, is wrong, making but one Propoſition of the Verſe, and making* David *King when* Solomon *wrote, or leaving it doubtful who, Tagh. Art.* p. 180. publ. 1698, and patronized by the *Archbp.* of *Cant.*

Ver. 2. *Prudence*] See *L. de Dieu Anim.* and Ch. ii. 3.

Ver. 3. *Underſtanding*] different from that in Ver. 2.

Ib. *Righteouſneſs*] as uſually rendered in the *com. Tranſ.* and Ch. ii. 9. where theſe Words are: this, according to *Grotius*, ſignifies what belongs to *Bonitas, Goodneſs*; the next to *Right* (and ſo that might be called *Juſtice*) and the 3d whatever belongs to any other Virtue.

Ver. 6. *their obſcure Speeches*] *Diogenes Laertius* ſpeaks in his Preface, of the *Gymnoſophiſts* and *Druids*, even among the *Barbarians*, delivering their Philoſophy in Ænigmas and obſcure Problems, while they exhorted Men to worſhip God, to do Nothing that was evil, and to practiſe Fortitude.

Ver. 7. *Beginning*] For ſays *Diogenes Appoloniates*, in the Entrance of his *Treatiſe*, preſerved by *Diog. Laert. He that undertakes to teach any Thing, ſhould in my Opinion lay down a certain Beginning, and*, adds he, *uſe plain and proper Speech:* both which *Solomon* may be obſerved to do.

Ver. 9. *graceful*] which *of grace* muſt mean, if it means with Propriety.

Ver. 16. *they make*] the ſame as in *Iſa.* lix. 7. and we are not to ſuppoſe *the feet ſhed Blood.*

17. For in vain is the Net ſpread in the Sight of any that has Wings.

18. Nay they lie in wait for their own Blood, hide for their own Lives.

19. So are the Paths of every one who is given to Gain; which takes away the Life of the Owners of it.

20. Wiſdom cries out abroad, gives forth its Voice in the Streets.

21. It calls at the Head of the Croud, at the Enterings of the Gates; in the City it declares its Sayings:

22. How long, ſimple ones, will you love Simplicity, Deriders deſire for themſelves Deriſion, and Fools hate Knowledge?

23. Return at my Reproof: behold I would utter my Mind to you, would let you know my Words.

24. Becauſe I call, and you refuſe, ſtretch out my Hand, and none attends;

25. But you reject all my Counſel, and conſent not to my Reproof:

26. I alſo will ſmile at your Calamity, will mock when your Dread comes.

27. When your Dread comes as Waſting, and your Calamity approaches like a Whirlwind, when Diſtreſs and Streightneſs come upon you;

28. Then may they call upon me, but I will not anſwer, may ſeek me early, but ſhall not find me:

29. Foraſmuch as they hated Knowledge, and did not chooſe the Fear of the Lord.

30. They conſented not to my Counſel, contemned all my Reproof.

31. So they ſhall eat of the Fruit of their own Way, and be filled from their own Counſels.

32. For the turning away of the Simple will ſlay them, and the Quietneſs of Fools make them periſh.

33. Whereas he who hearkens to me ſhall dwell ſecurely, and be quiet from the Dread of Harm.

CHAP. II.

MY Son, if thou receiveſt my Sayings, and layeſt up my Commandments with thee;

2. Cauſing thy Ears to attend to Wiſdom, inclineſt thy Heart to Underſtanding:

3. Nay if thou calleſt for Prudence, giveſt forth thy Voice for Underſtanding;

4. If thou ſeekeſt for her as Silver, and ſearcheſt for her as Treaſures:

5. Then wilt thou underſtand the Fear of the Lord, and find the Knowledge of God.

6. For the Lord gives Wiſdom, from his Mouth is Knowledge and Underſtanding.

7. He lays up ſubſtantial Matter for the Upright, is a Shield to ſuch as walk with Integrity;

8. Keeping the Paths of Judgment, and preſerves the Way of his pious ones.

9. Then wilt thou underſtand Righteouſneſs, and Judgment, and Uprightneſs, every good Way.

10 For Wiſdom will come into thy Heart, and Knowledge be pleaſant to thy Soul.

11. Sagacity will preſerve thee, Underſtanding keep thee:

12. Reſcuing thee from the Way of Evil, from the Man that ſpeaks Frowardneſs:

13. Thoſe who leave the Paths of Virtue, to go in the Ways of Darkneſs;

14. Who are glad to do Evil, rejoice in the Frowardneſs of it;

15. Whoſe Paths are perverſe, and they are froward in their Roads:

16. Reſcuing thee from the ſtrange Woman, from the unknown one that flatters with her Sayings;

17. Who leaves the Guide of her Youth, and forgets the Covenant of her God.

18. For her Houſe bends down to Death, and her Ways to the deceaſed.

19. Not any who come to her return, nor reach the Paths of Life.

Ver. 17. *For*] Thou mayeſt eaſily ſhun their Way, when it is now ſhewn to thee, as the winged Species do. It is the ſame Conjunction (denoting the Reaſon of a Thing) that begins the preceding Verſe.

Ib. *in vain*] which *Patrick* to expound contradicts, *Be not as the ſilly Birds, who uſe to run into the Net, which they ſee the Fowler lay before their Eyes.*

Ver. 18. *Nay*] not only ſhewing that their wicked Proceeding would be in vain, excepting on the weak and ſimple, Ver. 17. but alſo the Miſchief of it to themſelves, as ſtrong Arguments of Diſſuaſion. How variouſly this Place is underſtood, ſee in *De Dieu's Lat. Animadverſions on the Old Teſtament*, curiouſly printed at *Leyden* by *Elzevir*, 1648.

Ib. *for their own*] This *Patrick* ſays is like the Fowler's catching the Birds, when it is quite contrary.

Ver. 22. Somebody ſaying to *Diogenes*, *I am not fit for Philoſophy*; he anſwered, Τί οὖν ζῇς, εἰ τῷ καλῶς ζῆν μὴ μέλει σοι; *Why doſt thou live then, if thou haſt no care to live well? Diog. Laert.* in his *Life*.

Ver. 32. *turning away*]. To this is put in the *Eng. Marg.* or *eaſe*; which ſhould belong to *proſperity*, as *Gell.* obſerves, *Eſſay*, p. 437. though *of the ſimple* be added to it; and that ought to have been omitted when in the Text, if *eaſe* was referred hither.

Ver. 3. *Prudence*] Here is the ſame *Heb.* Word as in Ch. i. 2. and that for *Knowledge* is another, Ver. 5, 6, 10.

Ib. *giveſt forth*] the ſame Verb as in Chap. i. 20. which abundantly is uſed for *give*.

Ver. 10. *For*] the ſame Particle that begins Ver. 6, 18, 21.

Ver. 17. *the Guide*] her Huſband: but *Grotius* ſays *God*; whereas if that had been the Meaning, *his Covenant* would have been proper, and it would intimate as if Adultereſſes in general had God for their Guide when young.

20. That thou mayeſt go in the Way of the Good, and obſerve the Paths of the Righteous.

21. For the Upright will dwell in the Country, and the Perfect remain in it.

22. But the Wicked will be cut off from the Earth, and the Treacherous be plucked away from it.

CHAP. III.

MY Son, forget not my Law, but let thy Heart keep my Commandments.

2. For Length of Days, Years of Life, and Peace ſhall they add to thee.

3. Let not Kindneſs and Truth leave thee; tie them upon thy Neck, write them upon the Table of thy Heart.

4. So find Favour and good Underſtanding, in the Sight of God and Man.

5. Truſt on the Lord with thy whole Heart, and do not depend on thy own Prudence.

6. Acknowledge him in all thy Ways; and he will make thy Paths right.

7. Do not think thy ſelf wiſe: fear the Lord, and depart from Evil;

8. Which will be healing to thy Navel, and watering to thy Bones.

9. Honour the Lord with thy Subſtance, and with the Firſt-fruits of all thy Increaſe.

10. Thus will thy Barns be filled with Sufficiency, and thy Wine-preſſes burſt with new Wine.

11. The Inſtruction of the Lord, my Son, do not deſpiſe, nor be weary of his Reproof.

12. For whom the Lord loves he reproves, even as a Father the Son he delights in.

13. Happy is the Man who finds Wiſdom, and the Man who obtains Underſtanding.

14. For its Merchandiſe is better than that of Silver, and the Increaſe of it than Gold.

15. It is more precious than Pearls, and all the Things of thy Deſire are not equal with it.

16. Long Life is in its right Hand, in its left Riches and Honour.

17. The Ways of it are pleaſant ones, and all its Paths peaceable.

18. It is a Tree of Life to thoſe who hold it faſt, and he is happy that retains it.

19. The Lord founded the Earth by Wiſdom, eſtabliſhed the Heaven by Underſtanding.

20. By his Knowledge the Depths were cleaved, and the Skies diſtil the Dew.

21. My Son, let them not depart from thy Sight, keep ſubſtantial Matter and Sagacity.

22. Theſe will be Life to thy Soul, and Embelliſhment to thy Neck.

23. Then wilt thou walk ſecurely in thy Way, and thy Foot not ſtumble.

24. When thou lieſt down, thou wilt not be in dread; nay thou wilt lie down, and thy Sleep will be ſweet.

25. Be not in fear of Dread ſuddenly, nor of the Waſting of the Wicked, though it comes;

26. Since the Lord will be for thy Hope, and will preſerve thy Foot from being taken.

27. Do not with-hold Good from the Owners of it, when it is in the Power of thy Hand to do *it*.

28. Do not ſay to thy Neighbour, Go and return, and to Morrow I will give; when it is with thee.

29. Contrive not Harm againſt thy Neighhour, when he dwells ſecurely with thee.

30. Do not contend with a Man undeſervedly, if he has requited thee no Ill.

31. Envy not a violent Man, nor chooſe any of his Ways.

32. For the Froward is an Abomination to the Lord; but his Secret is with the Upright.

33. The Curſe of the Lord is in the Houſe of the Wicked; whereas he bleſſes the Habitation of the righteous ones.

34. Though he derides the Deriders, yet he gives Grace to the Meek.

35. The Wiſe will poſſeſs Honour; but the exalting of Fools will be Baſeneſs.

Ver. 4. *find*] imperative.

Ver. 7. *not—wiſe*] It was an Obſervation of *Zeno*, that *nothing is ſo unbecoming as Haughtineſs or Self-conceit, eſpecially in young People, Diog. Laert.*

Ver. 8. *Navel*] as being the middle of the Body, I ſuppoſe; ſince it is not ſpoken to Infants in the Womb.

Ver. 11. *Inſtruction*] So *Jun.* and *Trem.* render it *eruditionem, Caſt.* and the *Vulg. Lat. Tranſ. diſciplinam*; as παιδείας alſo *Heb.* xii. 5. ſignifies more than *chaſtening*.

Ver. 12. *reproves*] the *Heb.* Verb not ſignifying *correcteth*.

Ver. 13. *Happy*] *Hippodamus Thurius* the *Pythagorean* Philoſopher ſays in his Book *Of Happineſs*, Εὐδαιμονία ἐκ ἄτερθεν ἀρετας, *There cannot be Happineſs without Virtue*; and *Theagus* in his *Of Virtues*, Ἀρχὰ καὶ αἰτία καὶ κανὼν ἐντι τᾶς ἀνθρωπίνας εὐδαιμοσύνας, ἀ τῶν θειὼν καὶ τιμιωτάτων ἐπίγνωσας, *The Beginning, Cauſe, and Rule of human Happineſs, is the Knowledge of divine and very excellent Things.*

Ib. *Underſtanding*] Of which may be ſaid with *Diogenes*, that *it is Sobriety to the Young, Comfort to the Old, Riches to the Poor, and an Ornament to the Rich, Laert.* in *Vit.*

Ver. 15. *It*] as in the Ver. before.

Ib. *Pearls*] See *Bochart's Hierozicon de Sacr. Animal.* Lib. 5, 6.

Ver. 28. *Do not ſay*] Thus *Marcus Aurelius Antoninus* in the firſt Book of his *Meditations* obſerves, one ſhould not put off the Duties that are due to Friends and Acquaintance, under Pretence of other Buſineſs.

Ver. 34. *Though*] and not *Surely*.

CHAP.

CHAP. IV.

HEAR, O Sons, the Inſtruction of a Father, and hearken to know Underſtanding.

2. For I give you good Doctrine: forſake not my Law.

3. Since I being the Son of my Father, the tender and only one before my Mother;

4. He taught me, and ſaid to me, Let thy Heart retain my Words; obſerve my Commandments, and live.

5. Get Wiſdom, get Underſtanding: do not forget, nor turn away from the Sayings of my Mouth.

6. Forſake it not, and it will preſerve thee: love it, and it will keep thee.

7. Wiſdom is the chief Thing, get Wiſdom, and with all thy Getting get Underſtanding.

8. Extol it, and it will exalt thee: it will dignify thee, becauſe thou embraceſt it.

9. It will give a graceful Dreſs to thy Head, a Crown of Glory will it deliver to thee.

10. Hear, my Son, and receive my Sayings; ſo the Years of Life will be many to thee.

11. I teach thee in the Way of Wiſdom, cauſe thee to go in the Roads of Virtue.

12. When thou walkeſt, thy Step will not be ſtreightened; and if thou runneſt, thou wilt not ſtumble.

13. Hold faſt Inſtruction, leave not off: keep it, for it is thy Life.

14. Do not enter into the Path of the Wicked, nor go in the Way of the evil ones.

15. Withdraw from it, paſs not in it: turn aſide from it, and paſs away.

16. Since they ſleep not, unleſs they do evil; and their Sleep is taken away, if they cauſe not to fall.

17. For they eat the Bread of Wickedneſs, and drink the Wine of Violence.

18. But the Path of the Righteous is like the ſhining Light, that goes on in being Light to the eſtabliſhed Day.

19. The Way of the Wicked is like Darkneſs, they know not what they ſtumble at.

20. My Son, hearken to my Words, incline thy Ear to my Sayings.

21. Do not cauſe them to depart from thy Sight, preſerve them within thy Heart.

22. For they are Life to thoſe who find them, and Healing to all the Fleſh of each:

23. Keep thy Heart more than any Charge: for from it are the goings forth of Life.

24. Put away from thee the Perverſeneſs of the Mouth, and the Frowardneſs of the Lips remove far from thee.

25. Let thy Eyes look ſtraight forward, and thy Eye-lids be right before thee.

26. Conſider the Road of thy Foot, ſo that all thy Ways may be eſtabliſhed.

27. Incline neither to the right Hand nor left, put away thy Foot from Evil.

CHAP. V.

MY Son, hearken to my Wiſdom, incline thy Ear to my Underſtanding;

2. To obſerve ſagacious Things, and that thy Lips may keep Knowledge.

3. For the Lips of a ſtrange Woman drop *as* a Honey-comb, and her Mouth is ſmoother than Oil.

4. But the End of her is bitter like Wormwood, ſharp like a Sword with Edges.

5. Her Feet go down to Death, her Steps take hold of Hell.

6. That thou mayeſt not conſider the Path of Life, her Roads are removed thou doſt not know how.

7. And now, O Sons, hear me, and depart not from the Sayings of my Mouth.

8. Remove thy Way far from her, and do not come near the Door of her Houſe:

Ver. 4. *ſaid to me*] which *Patrick* extends to Ver. 10. and may be, as he ſays, to the End of the Chap. but I do not think *Solomon* would either remember or repeat ſo many of his Father's Words once ſpoken, or that *David* uſed a Form in ſpeaking to him; and rather ſuppoſe they are limited by this Verſe, as being adapted and ſufficient to inforce what was ſaid, Ver. 1, 2.

Ver. 5. *do not forget*] *the Sayings* following; it being parted from the foregoing in *Heb.* as here in *Eng.*

Ver. 6. *it*] as added in the *com. Tranſ* though wrong, in the preceding Verſe.

Ver. 7. *get Wiſdom*] So wiſe *Bias* adviſed, Ἐφόδιον ἀπὸ νεότητ☉ εἰς γήρας ἀναλάμβανε σοφίαν, *Take Wiſdom for Proviſion in the Journey from Youth to old Age*, Diog. *Laer.*

Ib. *get Underſtanding*] or *Learning*, as diſtinct from the other; *which*, as *Metrocles* taught, *is not to be purchaſed with Money, like a Houſe, but with Time and Diligence*, Id. *Diog.* in ejus *Vit.* The ſame Author tells us of *Hipparchia* the Woman-Philoſopher, that being flouted at by *Diodorus* the Atheiſt, for coming from her Weaving, which was then Women's Work; aſked him *whether he really thought ſhe had done Ill for her ſelf, by ſpending her Time in Learning, inſtead of the Loom?*

Ver. 16. *is taken away*] *Lat. rapitur*, as in *Clement's* and ſome *Copies* of the *Vulg.* in others *non capitur, is not taken.*

Ver. 18. *to the eſtabliſhed Day*] *Duport* in *Gr. Metre*,

Ἕως ἠέλι☉ μέσον οὐρανὸν ἀμφιβέβηκε,

till the Sun goes round to the Middle of the Heaven.

Ver. 21. *Do not cauſe them to depart from thy Sight*] Mind them often, as Ch. iii. 21. but the Verb is in the Conj. *Hiphil* here.

Ver. 23. *more than*] So our *Tranſlators* own in the *Marg.* the *Heb.* is *above*, which *Gell.* approves of, *Eſſay*, p. 635. and likewiſe *Trem.* and *Jun.* render it *ſupra.*

Ib. *goings forth of Life*] to the Soul, as to the Body.

Ver. 25. *look ſtraight forward*] in the Way of Providence, minding thy own Concern.

9. Leſt

9. Leſt thou ſhouldeſt give thy Reputation to others, and thy Years to a cruel one;

10. Leſt Strangers ſhould be filled with thy Ability, and thy Labours be in the Houſe of one unknown;

11. And thou groan in the End, when thy Fleſh and Body are conſumed;

12. And ſay; How have I hated Inſtruction, and my Heart contemned Reproof!

13. I have neither hearkened to the Voice of my Inſtructors, nor inclined my Ear to my Teachers;

14. Being almoſt in all Evil, within the Congregation and Aſſembly.

15. Drink of the Water from thy own Ciſtern, and of the Brooks from within thy Well.

16. Let thy own Springs be diſperſed abroad, Streams of Water in the Streets.

17. Let them be thy own alone, and not Strangers with thee.

18. Let thy Fountain be bleſt, and be glad through the Wife of thy Youth;

19. *As* a Hind much beloved, and a favoured She-goat, let her Breaſts intoxicate thee at all Times, and go aſtray continually in her Love.

20. And why wilt thou go aſtray, my Son, with a Stranger, and embrace the Boſom of one unknown?

21. For the Ways of a Man are before the Eyes of the Lord, and he conſiders all his Roads.

22. As for the Wicked, his Iniquities will take him, and he will be held with the Cords of his Sin:

23. He will die without Inſtruction, and go aſtray in the Multitude of his Folly.

CHAP. VI.

MY Son, if thou art engaged for thy Neighbour, haſt ſtruck thy Hand to a Stranger;

2. Thou art inſnared with the Sayings of thy Mouth, art taken with the Sayings of thy own Mouth.

3. Do this now, my Son, and get free, ſince thou art come into thy Neighbour's Power; go, ſubject thy ſelf, and be earneſt with thy Neighbour:

4. Give no Sleep to thy Eyes, nor Slumber to thy Eye-lids;

5. Reſcue thy ſelf as a Roe out of the Power, and as a Bird out of that of the Fowler.

6. Go to the Ant, O Slothful, ſee her Ways, and be wiſe;

7. Who having no Leader, Officer, or Governor,

8 Prepares her Food in the Summer, gets together her Meat in the Harveſt.

9. How long wilt thou lie down, O Slothful? When wilt thou riſe up from thy Sleep?

10. As there is a little Sleep, a little Slumber, a little folding of the Hands to lie down;

11. Poverty will ſtride along as it were to thee, and Want as a Man with a Shield.

12. A Perſon of Naughtineſs, a Man of Iniquity, goes with a perverſe Mouth.

13. He winks with his Eyes, talks with his Feet, teaches with his Fingers.

14. There is Frowardneſs in his Heart, he contrives Miſchief at all Times, ſends forth Contentions.

Ver. 9. *Reputation*] *Lowth* in his *Commentary* on *Dan.* x. 8. ſays of this Word here, 'it ſhould be tranſlated '*Strength* or *Vigour*, as appears by comparing that Verſe 'with the parallel Text, *Prov.* xxxi. 3.' Whereas in the other Place the *Heb.* Word tranſlated *Strength*, is different both in the Meaning and in every Letter. At this modern Faſhion of commenting, what may not the *Scripture* be turned to? Nay the Texts are ſo far from being parallel, that *others* here is maſculine, and therefore not the ſame as *Women* there.

Ib. *thy Years*] by being killed or inſlaved.

Ib. *a cruel one*] her Huſband.

Ver. 14. *within*] even publickly.

Ver. 15. *Drink of the Water*] Quench thy Thirſt, or ſatisfy thy Deſire.

Ib *Ciſtern*] *Wife*, *Vatab.* *De Dieu* and *Mercer*.

Ver. 16. *own Springs*] a Man's own Children by his own Wife, according to the next Ver. and not the ſame as Ver. 18. This will alſo take off the Cavil of the Author of the Preſent *State of the Printed Hebrew Text*, p. 551. that *not* and *nor* are omitted in this Verſe.

Ver. 18. *Fountain*] Fruitfulneſs by the Wife, from whence the *Springs*, Ver. 16.

Ver. 19. As *a Hind*] Be as loving to thy Wife, as a Buck and He-goat remarkably are, to their beloved favourite Females, which notable Compariſon our *Tranſlators* have ſpoiled, eſpecially the firſt Part, by turning it contrary.

Ib. *much beloved*] *Heb. of Loves.*

Ib. *She-goat*] as in the other Gender every where, *viz.* 2 *Sam.* xxiv. 2. *Job* xxxix. 1. *Pſa.* civ. 18.

Ib. *go aſtray*] the ſame Verb that there is in Ver. 23. The *Septuagint* having, *going about with her in her Love, thou wilt be many*, *Grotius* ſays, it appears that they read this *Heb.* Verb differently, ſo that it ſignified *to multiply*; whereas it is evident, it was the following *Heb.* Word for *continually*, which they took in a different Senſe. If any Reader ſhould underſtand that the *Jewiſh Rabbins* interpret it *to go aſtray in other Things*, I would have him conſider the Text ſays, it is *in her Love.*

Ver. 3. *be earneſt*] *Heb. be ſtrong*, to get releaſed.

Ver. 10. *As*] the *Heb.* Conjunction at the Beginning of the next Verſe which ſignifies this as much as *So*; and how imperfect is it in the *com. Tranſ.* thus in Ch. xxv. 3, 25, &c.

Ver. 11. *as a Man with*] who is not to be deſtroyed as he approaches.

Ver. 13. *Feet*] by treading on the Toes, to give intimation of Something.

Ib. *Fingers*] by making Signs with them.

15. Therefore his Calamity will come ſuddenly; he will be broken at an inſtant, and without Healing.

16. The Lord hates theſe ſix Things, and ſeven are an Abomination to his Soul;

17. Lofty Eyes, a falſe Tongue, and Hands that ſhed innocent Blood,

18. A Heart which contrives Devices of Iniquity, Feet that make haſte to run to Evil,

19. A falſe Witneſs who utters Lyes, and he that ſends forth Contentions between Brethren.

20. Keep, my Son, the Commandment of thy Father, and forſake not the Law of thy Mother.

21. Bind them upon thy Heart continually, tie them upon thy Neck.

22. When thou walkeſt about, it will lead thee; preſerve thee when thou lieſt down; and *when* thou awakeſt, it will converſe with thee.

23. For the Commandment is a Lamp, the Law a Light, and the Reproofs of Inſtruction are the Way of Life;

24. To preſerve thee from the evil Woman, from the Flattery of the Tongue of one unknown.

25. Do not deſire her Beauty in thy Heart, nor let her take thee with her Eye-lids.

26. For by a Woman *who* is a Whore *thou wilt be reduced* to a Piece of Bread, and a Man's Wife will hunt for the precious Life.

27. May a Man receive Fire into his Boſom, and his Garments not be burnt?

28. Can a Man walk upon burning Coals, and his Feet be not ſcorched?

29. So is he that goes in to the Wife of his Neighbour: there will not any who meddles with her be innocent.

30. People do not deſpiſe a Thief, when he ſteals to fill his Appetite, becauſe he is hungry:

31. Yet being found he muſt pay ſeyenfold, muſt give all the Subſtance of his Houſe.

32. *But* he who commits Adultery with a Woman wants Senſe, he that does it deſtroys his Soul.

33. He will find a Stroke and Vileneſs, and his Reproach will not be wiped off.

34. For Jealouſy is the Wrath of a Man, and he will not ſpare in the Day of Vengeance.

35. He will not accept of any Ranſom, nor acquieſce though thou multiplieſt Gifts.

CHAP. VII.

MY Son, obſerve my Sayings, and lay up my Commandments with thee.

2. Obſerve my Commandments and live, and my Law as the Apple of thy Eyes.

3. Bind them upon thy Fingers, write them upon the Table of thy Heart.

4. Say to Wiſdom, Thou art my Siſter; and call Underſtanding a Kinſwoman:

5. To preſerve thee from the ſtrange Woman, from the unknown who flatters with her Sayings.

6. For at the Window of my Houſe, looking out at my Caſement;

7. I ſaw among the Simple, conſidered among the Sons, a young Man wanting Senſe;

8. Who paſſed through the Lane by her Corner, and went on the Way to her Houſe;

9. In the Twilight, in the Evening of the Day, in the black Night and Darkneſs.

10. When behold a Woman met him with the Dreſs of a Whore, and of a cloſe Heart;

11. (Who is noiſy and obſtinate, her Feet not ſtaying at home;

12. Being one time in the Court, another time in the Streets, and lies in wait by every Corner)

13. And ſhe took hold of him, kiſſing him; hardened her Face, and ſaid to him:

14. There are Peace-offerings with me, to Day have I performed my Vows.

15. Therefore am I come forth to meet thee, to ſeek thy Face early, that I might find thee.

16. I have furniſhed my Couch with Tapeſtries, carved Things, Linen of Egypt.

17. I have perfumed my Bed with Myrrh, Aloes and Cinnamon.

Ver. 19. *ſends forth*] *ſoweth* being from the *vulg. Lat.* whence the *old Eng.* was firſt tranſlated, and ſo continued; and it appears that *ſow* was in the *Lat.* (which is not in the *Gr.*) made comparatively from *ſend forth*, ſince *ſeminat* could ſcarce be corrupted from *immittit*, which ſeems the neareſt in either of the three Languages.

Ver. 21. *Bind them*] as it were.

Ver. 22. *converſe*] One aſking *Antiſthenes* what he got by Philoſophy? He anſwered, Τὸ δύνασθαι ἑαυτῷ ὁμιλεῖν, *To be able to converſe with myſelf*, *Diog. Laert.*

Ver. 31. *ſevenfold*] *ſeven* being uſed in the Scripture-language for *divers*; ſee the real Law for it *Exod.* xxii. 1.

Ib. *all*] as might be commonly the Caſe with ſuch a poor Thief as is here deſcribed, who ſtole for Hunger.

Ver. 4, *&c.* turned into Verſe by *Ward*;

Let all thy homage be to wiſdom paid,
Seek her protection, and implore her Aid;
That ſhe may keep thy Soul from harm ſecure,
And turn thy footſteps from the harlot's door;
Who with curs'd charms lures the unwary in,
And ſooths with flattery their ſouls to ſin.
Once from my window as I caſt my eye
On thoſe that paſs'd in giddy Numbers by,
A youth among the fooliſh youths I ſpy'd,
Who took not ſacred Wiſdom for his guide.

Ver. 13. *ſaid*] which *Solomon* may be ſuppoſed to overhear.

Ver. 14. *performed*] *Vulg. payed*, yet I find it right *paid* in 1613, and one late *Oxf. Edit.*

18. Come,

18. Come, let us be intoxicated with beloved Things till the Morning, let us rejoice our ſelves in Love.

19. For the Huſband is not at home, he is gone a long Way off.

20. He took a Bag of Money with him, will come home at the Day appointed.

21. She made him turn aſide by a great deal of her Inſtruction, and compelled him with the Flattery of her Lips.

22. He walks after her preſently, as an Ox goes to the Slaughter, and as one fettered to the Correction of the Fooliſh;

23. Till an Arrow cuts his Liver aſunder, like a Bird which makes haſte to the Snare, being ignorant that it is for his Life.

24. And now, O Sons, hear me, and hearken to the Sayings of my Mouth.

25. Let not thy Heart decline to her Ways, go not aſtray in her Paths.

26. For ſhe cauſes many pierced to fall, and numerous ones are all her ſlain.

27. Her Houſe is the Ways to the Grave, that go down to the Chambers of Death.

CHAP. VIII.

DOES not Wiſdom call, and Underſtanding give forth its Voice?

2. In the Head of the high Places upon the Way, at the Houſe of the Paths does it ſtand.

3. At the Side of the Gates, at the Paſſage into the City, the Entrance of the Doors, it cries:

4. To you, O Men, I call, and my Voice is to the Sons of Man.

5. Underſtand, O ſimple ones, Diſcretion; and, ye Fools, underſtand with the Heart.

6. Hear, for I will ſpeak like the Rulers, and the opening of my Lips ſhall be with upright Things.

7. For my Mouth ſhall diſcourſe Truth, Wickedneſs being an Abomination to my Lips.

8. All the Sayings of my Mouth are in Righteouſneſs, there is nothing froward or perverſe in them.

9. All of them are right to him that underſtands, and upright to thoſe who find Knowledge.

10. Receive my Inſtruction, and not Silver, and Knowledge rather than choice Gold.

11. For Wiſdom is better than Pearls, and all deſirable Things are not equal to it.

12. I Wiſdom dwell with Diſcretion, and find out the Knowledge of ſagacious Things.

13. The Fear of the Lord being to hate Evil; Haughtineſs, Pride, the evil Way, and the froward Mouth I hate.

14. Of me are Counſel and ſubſtantial Matter: I am Prudence, to me belongs Power.

15. By me Kings reign, and Princes decree Juſtice.

16. By me Princes have the Sovereignty, and Nobles, all the Judges of the Earth.

17. I will love thoſe that love me; and they who ſeek me early ſhall find me.

18. Riches and Honour are with me, durable Subſtance and Righteouſneſs.

19. My Fruit is better than Gold, nay than pure Gold, and my Increaſe than choice Silver.

20. I cauſe to walk in the Path of Righteouſneſs, within the Foot-paths of Judgment;

21. To make them that love me poſſeſs what there is, whoſe Treaſures I fill.

22. The Lord poſſeſſed me at the Beginning of his Way, before his Works from that Time.

23. I have been anointed from everlaſting, from the Beginning, from before the moſt ancient Times of the Earth.

24. When there were no Depths I was

Ver. 21. by the ſame *Ward*,

Th' unguarded youth in ſilken fetters ty'd
Reſign'd his Reaſon, and with eaſe comply'd.

Ib. *turn aſide*] to her Houſe.

Ver. 23. *Arrow*] ſhot by her Huſband.

Ver. 26. *numerous*] Since the *Heb.* Word has this Meaning, and the next is *all*, not *many*, it is requiſite here; becauſe *the ſtrong all* would not be true, though in the *Gen. Verſ.* ſo *Jun.* and *Trem.* have *numeroſi*.

Ver. 3. *it cries*] *Jun.* and *Trem.* tranſlate the Verb plurally, *recantant, they chant over*; *ſapientia nimirum & intelligentia*; *ut ſupra* i. 20. *namely Wiſdom and Underſtanding* (Ver. 1.) *as before Ch.* i. 20. ſay they in a *Note*; though there they render this very ſame Word ſingularly, and here thoſe in Ver. 2, 4, *&c.* and though not only the Spelling of the Word ſhews it to be ſingular, but alſo the great *Buxtorf ſen.* produces it for ſuch in his *Heb. Gram.* Lib. i. cap. 19. having תִּרְנֶּה *clamitat, (it cries) Prover.* i. 20. yet *Buxtorf*'s Son following them, puts it for *cantant* in the *Concordance*: for which one Thing may be ſaid, that *Wiſdom* Ch. i. 20. is plural; but ſo it is Ch. ix. 1, *&c.* with ſingular Verbs and Pronouns, and may therefore be taken for *conſummate Wiſdom*, as *Jun.* and *Trem.* have their *ſumma ſapientia*.

Ver. 13. *to hate*] *Jun.* and *Trem.* turn it *odium, Hatred*, and join it to the foregoing Verſe; whereas that in *Heb.* is *ſinath*, but this *ſenoth*, an infinitive Verb; nor are here Conjunctions ſo to join it, nor would it be ſuitable: ſo that thoſe great Men were not infallible.

Ver. 20. *I cauſe*] So *Juvenal* writes, *Sat.* 13.

——Plurima felix
Paulatim vitia, atque errores exuit omnes
Prima docens rectum Sapientia——

Which *Greech* having ſkipt over in his *Tranſlation*, is, *Happy Wiſdom that firſt teaches what is right, by degrees ſtrips off the many Vices, and all Errors.*

Ver. 22. *at the Beginning*] The very ancient and famous Poet *Linus* begins his *Poem of the Creation* thus,

Ἦν ποτέ τοι χρόνος ὅτε ἐν ᾧ ἅμα πάντ' ἐτεύχατο.

There was a Time in which all Things were created together.

Ver. 23. *anointed*] Nothing of *ſet up*.

brought

brought forth, when no Fountains repleniſhed with Water:

25. So was I before the Mountains were ſettled, antecedent to the Hills;

26. While he had not made the Earth, or the Lawns, or the Top of the Mould of the habitable World.

27. When he prepared the Heaven I was there, when he appointed a Compaſs upon the Surface of the Deep,

28. When he fortified the Skies above, when he ſtrengthened the Fountains of the Deep,

29. When he ſet the Sea its Appointment, that the Waters ſhould not paſs his Command, when he appointed the Foundations of the Earth.

30. Nay I was nouriſhed with him, and was delightful Day by Day, ſmiling before him at all Times:

31. Smiling in the habitable Part of his Earth, and my Delights were with the Sons of Man.

32. And now, O Sons, hear me; ſince they are bleſſed who obſerve my Ways.

33. Hear Inſtruction, and be wiſe, and do not reject.

34. The Man is bleſſed who hears me, watching at my Gates Day by Day, obſerving at the Poſts of my Doors.

35. For he who finds me, finds Life, and ſhall obtain Favour from the Lord.

36. But he that ſins againſt me, does Violence to his Soul; all who hate me, love Death.

CHAP. IX.

WISDOM builds its Houſe, cuts out its ſeven Pillars;

2. Slays what it has to be ſlain, mixes its Wine, furniſhes alſo its Table;

3. Sends forth its Maids, calls upon the high Battlements of the City,

4. Whoever is ſimple, let him turn aſide hither: to him that wants Senſe ſhe ſays;

5. Come, eat of my Bread, and drink of the Wine I have mixed.

6. Forſake the Simple, and live, and go in the Way of Underſtanding.

7. He who corrects a Scorner, receives Baſeneſs himſelf; and he who reproves the Wicked, his Blemiſh.

8. Do not reprove a Scorner, leſt he ſhould hate thee: reprove the Wiſe, and he will love thee.

9. Give to the Wiſe, and he will be wiſe the more: make known to the Righteous, and he will proceed in Doctrine.

10. The Beginning of Wiſdom is the Fear of the Lord, and the Perception of the holy ones is Underſtanding.

11. For by me thy Days ſhall be many, and Years of Life ſhall be added to thee.

12. If thou art wiſe, thou wilt be wiſe for thy ſelf; or doſt deride, thy ſelf alone wilt bear.

13. A fooliſh Woman is noiſy, ſimple, and does not know what.

14. Such a one ſits at the Door of her Houſe, upon a Seat at the high Places of the City;

15. To call to thoſe who paſs along the Way, that are right in their Paths,

16. Whoever is ſimple, let him turn aſide hither: as for him that wants Senſe, ſhe alſo ſays to him,

17. Liquor ſtolen is ſweet, and Victuals in private Places is pleaſant.

18. Whereas he does not know that the Deceaſed are there, her Gueſts in the Depths of the Grave.

CHAP. X.

THE Proverbs of Solomon. A wiſe Child makes the Father glad; but a fooliſh one is the Sorrow of its Mother.

2. Treaſures of Wickedneſs are unprofitable; whereas Righteouſneſs delivers from Death.

3. The Lord will not let the Stomach of the Righteous be hungry, but will drive away the Subſtance of the Wicked.

4. He will be poor who works with a deceitful Hand; but the Hand of the Diligent will make rich.

5. He that gets together in the Summer

Ver. 30. *ſmiling*] Since the *Heb.* Word does not ſignify *rejoycing*, as may be ſeen by comparing other Places, by *Buxt. &c.* this ſeems more ſuitable than either *laughing* or *playing*.

Ver. 33. *Inſtruction*] *Demophilus* ſays in his *Similitudes*, Ἡ παιδεία ὁμοία ἐστὶ χρυσῷ στεφάνῳ· καὶ γὰρ τιμὴν ἔχει καὶ τὸ λυσιτέλες. *To be well inſtructed is like a golden Crown; for it is both honourable and profitable.*

Ib. *reject*] Our *Tranſlators* might take [it] from the *old Lat.* but not from the *Heb.* unleſs by miſtaking the laſt Letter of the Verb for a Prepoſition, which ſeems to be the Caſe.

Ver. 1. *its Houſe*] *Grotius* ſays *Corpus humanum, the Body of Man*; and interprets the ſeven Pillars to be the five Senſes, with the Voice and Memory.

Ver. 3. *Battlements*] *Heb. Wings.*

Ver. 1. *Father*] as his Affairs would lead him to obſerve it more than the Mother; but *Sir Fran. Bacon* ſays, becauſe he knows the Value of it better, *Advanc. of Learn*, Lib. viii. 2.

Ib. *Mother*] as being moſt apt to be affected with Grief.

Ver. 4. *deceitful*] that ſpoiling the Work, and being diſhoneſt is unproſperous; ſee *Annot.* of *Jun.* and *Trem.* there being Nothing of *ſlack* in the *Heb.*

Ib. *diligent*] *La diligenza*, ſays the *Italian* Proverb, *è madre de la buona ſorté, Diligence is the Mother of good Fortune.*

is a Son who conſiders: he who is faſt aſleep in the Harveſt, is one that makes aſhamed.

6. Bleſſings are on the Head of the Righteous; but Violence covers the Mouth of the Wicked.

7. The Remembrance of the Righteous is for a Bleſſing; but the Name of the Wicked will rot.

8. He that is of a wiſe Heart will receive the Commandments; but a fooliſh Talker will be diſquieted.

9. He who walks in Integrity goes ſecurely: but he that perverts his Way will be made known.

10. He who winks with the Eye gives Grief; and a fooliſh Talker will be diſquieted.

11. The Mouth of the Righteous is a Spring of Life; but Violence covers the Mouth of the Wicked.

12. Hatred ſtirs up Contentions; but Love covers over all Tranſgreſſions.

13. Wiſdom is found in the Lips of the Prudent; but a Stick is for the Back of him who wants Senſe.

14. The Wiſe lay up Knowledge; but the Mouth of the Fooliſh is near Calamity.

15. The Wealth of the Rich is his ſtrong City; the Calamity of the Poor is their Poverty.

16. The Work of the Righteous is for Life; the Increaſe of the Wicked for Sin.

17. The Path to Life is of him who keeps Inſtruction; but he that leaves Reproof cauſes to go aſtray.

18. He who covers Hatred with falſe Lips, and brings forth an ill Report, is a Fool.

19. Tranſgreſſion does not ceaſe in a Multitude of Words; but he who reſtrains his Lips conſiders.

20. The Tongue of the Righteous is *as* choice Silver; the Heart of the Wicked is of little Value.

21. The Lips of the Righteous feed many; but the Fooliſh die for want of Senſe.

22. The Bleſſing of the Lord is what makes rich; and he adds no Grief with it.

23. It is as Sport to a Fool to do Miſchief; but a Man of Underſtanding has Wiſdom.

24. The very Dread of the Wicked that will come on him; whereas the Deſire of the Righteous will be given.

25. As the Whirlwind paſſes away, thus the Wicked is gone; but the Righteous is founded for ever,

26. As Vinegar to the Teeth, and as Smoak to the Eyes, ſo is the Slothful to thoſe who ſend him.

27. The Fear of the Lord adds Days; but the Years of the Wicked will be ſhortened.

28. The Hope of the Righteous is Gladneſs; but the Expectation of the Wicked periſhes.

29. The Way of the Lord is Strength to the Perfect; but Calamity is for the Workers of Iniquity.

30. The Righteous will never be moved; but the Wicked ſhall not inhabit the Earth.

31. The Mouth of the Righteous is fruitful with Wiſdom; but a froward Tongue will be cut off.

32. The Lips of the Righteous know Favour, but the Mouth of the Wicked Frowardneſs.

CHAP. XI.

DECEITFUL Scales are Abomination to the Lord; but a perfect Weight is to his liking.

2. Pride coming, Baſeneſs will come; but Wiſdom is with the Modeſt.

3. The Integrity of the Upright will lead them; as the Perverſeneſs of the Treacherous will waſte theſe.

4. Wealth will be unprofitable in the Day of Wrath; but Righteouſneſs will deliver from Death.

5. The Righteouſneſs of the Perfect will make his Way right; whereas the Wicked will fall in his Wickedneſs.

Ver. 6. *Violence, &c.*] his own violent Dealing ſtops him from ſpeaking; ſee Ver. 11. where the Oppoſition of the Sentences is clearer.

Ver. 8. *diſquieted*] as the two famous *Jewiſh* Writers *Sol. Jar.* and *Levi* expound it, as *Jun.* and *Trem.* tranſlate, and *Buxt.* has it in his Lexic. and *Concord.* It is paſſive in the *Original* as here.

Ver. 10. *and*] *For Vice*, as *Mercer* and *Poole* write, *is not here oppoſed to Virtue, but one Vice is compared to another*; and the Repetition from Ver. 8. need not be wondered at, if we conſider the Frequency of them in the *Scripture* and other *Books* too. Yet two or three of the old *Tranſlators* ſtumbling at it, have *but he that reproves with Freedom makes Peace*; which the Author of the *Preſent State of the Printed Hebrew Text* lays hold of, and ſtruggles to make the *Heb.* appear miſtranſcribed from Ver. 8. but we are not to part with the *Original* for Imaginations, nor yet for *Tranſlations*, ſo few too, following one another; when he did not find his Amendment in any of the 70 *MS Copies*, with which he would correct the printed ones.

Ver. 15. *Calamity*] not *deſtruction*.

Ver. 17. *leaves*] and not *refuſes* in the *Orig.* and the following Verb is in the Conjug. which ſignifies *to cauſe* or *make* ſome other do Something; whence we may conclude, with *De Dieu*, this is ſpoken of ſuch as are to give, not receive Reproof, as likewiſe the former Part.

Ver. 1. *Scales*] *Don't ſtep*, ſaid *Pythagoras*, *over the Beam of the Scales*, *Diog. Laert.*

Ver. 5. *Righteouſneſs*] *Plato*, according to *Diog. Laertius* in his *Life*, made perfect Virtue to conſiſt in four Things, φρόνησις, δικαιοσύνη, ἀνδρεία, σωφροσύνη; *Prudence*, *Juſtice*, *Fortitude* and *Temperance*. And *Metopus* in his Book *Of Virtue* writes, Ἀρετὰ ἐντὶ ἀνθρώπω τελειότας φύσι ἀνθρώπω, *Man's Virtue is the Perfection of human Nature.*

Ib. *will make his Way right*] How ineſtimable is this divine Sentence!

6. The Righteouſneſs of the Upright will deliver them; but the Treacherous will be taken in Frowardneſs.

7. When a wicked Man dies, Expectation periſhes, as does alſo the Hope of Power.

8. The Righteous is delivered from Diſtreſs, and the Wicked comes in his room.

9. A Hypocrite deſtroys his Neighbour by the Mouth; but the Righteous are delivered by Knowledge.

10. The City triumphs in the Good of the Righteous, and when the Wicked periſh there is Singing.

11. The City is exalted by the Bleſſing of the Upright, but it is thrown down by the Mouth of the Wicked.

12. He who wants Senſe, deſpiſes his Neighbour; but a Perſon of Underſtanding holds his peace.

13. He that goes with Backbiting reveals a Secret; but one of a faithful Mind covers a Matter.

14. Without Policy a People falls; whereas there is Safety in the Multitude of Counſellors.

15. He will be utterly broke that is engaged for a Stranger; but he who hates ſtriking Hands is ſecure.

16. A Woman of Grace holds Honour, as terrible Men do Riches.

17. A kind Man is bountiful to his Soul; but the cruel troubles his own Fleſh.

18. The Wicked does the Work of Falſehood; but for him who ſows Righteouſneſs is the Reward of Truth.

19. Righteouſneſs is right for Life; and he that purſues Evil for his Death.

20. Thoſe of perverſe Heart are Abomination to the Lord; but thoſe of perfect Way are to his liking.

21. With Hand to Hand, the Evil will not be quit; but the Offspring of the Righteous will be delivered.

22. *As* a Jewel of Gold in a Hog's Noſe, is a Woman who is fair, and void of Reaſon.

23. The Deſire of the Righteous has only Good: the Expectation of the Wicked has Wrath.

24. There is he who diſperſes, and there is ſtill Increaſe; and he who keeps back more than is right, only to be in Want.

25. The Perſon that bleſſes will be made fat; as for him who waters, he will alſo be watered.

26. Him that with-holds Wheat, the Nation will curſe; but a Bleſſing will be on the Head of him who ſells.

27. He who enquires early for Good, aſks for Favour; and he that ſeeks for Evil, it will come to him.

28. He will fall who truſts in his Riches; but the Righteous will flouriſh as a Leaf.

29. He that diſturbs his Family will poſſeſs the Wind, and the Fool will be Servant to him of a wiſe Heart.

30. The Fruit of the Righteous is a Tree of Life, and he who gains Souls is wiſe.

31. Behold the Righteous is recompenſed on the Earth, much more the Wicked and Sinner.

CHAP. XII.

HE who loves Inſtruction, loves Knowledge; but he that hates Reproof is brutiſh.

2. The Good obtains Favour from the Lord; but a Man of heinous Things he will condemn.

3. Mankind is not eſtabliſhed in Wickedneſs; but the Root of the Righteous will not be moved.

4. A Woman of Ability is a Crown to her Huſband; whereas ſhe who makes aſhamed is like Rottenneſs in his Bones.

Ver. 7. *Power*] as the Word indiſputably ſignifies, and *Mercer* comments: accordingly *Mont.* tranſlates it *roborum, the ſtrong*; *Jun.* and *Trem.* have *ſpes valentiſſima, the moſt powerful Hope.*

Ver. 13. *a Secret*] *Chilo* being aſked what was difficult? anſwered notably, Τὸ τὰ ἀπόῤῥητα σιωπῆσαι, καὶ σχολὴν εὖ διαθέσθαι, καὶ ἀδικάμενον δύνασθαι φέρειν. *Not to divulge Secrets, to diſpoſe of one's Leiſure-time well, and to be able to bear Injuries, Diog. Laert.* in Vit.

Ver. 16. *Honour*] The *Gr.* has thruſt in here, *but the Woman who hates Righteouſneſs is a Throne of Diſgrace. Slothful ones with Riches become needy*; which ſeems to have been an *additional Paraphraſe*, and ſo brought into that *Text*, and from thence to the *Syr.* and *Arab.*

Ver. 17. *bountiful*] not niggardly, as Miſers.

Ib. *Fleſh*] brings Puniſhment on his own Body, as well as Soul.

Ver. 18. *The Wicked does the Work*] but the Righteous has the Reward, and how different! according to what follows; which might be finely unfolded and expatiated on, but too large for me here, and ſpoiled in the *com. Tranſ.*

Ver. 19. *right*] This otherwiſe ſignifies *ſo*, though not *as*, but has a wrong Poſition in the *Heb.* for that.

Ver. 21. *Hand*] *Upon which*, writes *Patrick*, *there are as many Gloſſes almoſt as Interpreters*: I take it with him to mean Confederacy with others.

Ver. 23. *has*] or as *Jun.* and *Trem.* render, *To the Deſire of the Righteous comes to paſs only Good.*

Ib. *Wrath*] of God: as if he had ſaid, A virtuous Perſon will have what he deſires, with a Bleſſing; and a wicked one not what he properly deſires at all, but what he looks for, with a Curſe, that is generally.

Ver. 29. *diſturbs his Family*] *ſtulta adminiſtratione ſua, by his own ſilly Management*, *Jun.* and *Trem.* as *Grot.* expounds it to be one, *qui neque ordinem neque modum ſervat in adminiſtratione rei familiaris, who keeps neither Order nor Meaſure in managing his houſhold Affairs.*

Ib. *poſſeſs the Wind*] have but little Subſtance left to poſſeſs.

Ver. 31. *recompenſed*] for doing Ill, agreeable to 1 *Pet.* iv. 17, with *Jun. Merc.* and *Patr.*

5. The Thoughts of the Righteous are Judgment, the Policies of the Wicked Deceit.

6. The Words of the Wicked are to lie in wait for Blood; but the Mouth of the Upright will deliver them.

7. The Wicked are overthrown, and gone, but the Family of the Righteous ſtands.

8. A Man is praiſed after the Manner of his Underſtanding; but he who is of a perverſe Heart becomes contemptible.

9. Better is he who is baſe, and has a Servant, than he who honours himſelf, and wants Bread.

10. The Righteous knows the Deſire of his Beaſt; but the Compaſſions of the Wicked are cruel.

11. He who tills his Ground will be filled with Bread; but he that purſues after vain Things wants Senſe.

12. The Wicked deſires the Fortification of the evil ones; but the Root of the Righteous brings forth.

13. In the Tranſgreſſion of the Lips is the Snare of an evil Man; but the Righteous comes out of Diſtreſs.

14. A Perſon is filled with Good by the Fruit of *his* Mouth, and the Recompence of a Man's Hands is rendered to him.

15. The Way of a Fool is right in his own Sight; but he that hearkens to Counſel is wiſe.

16. A Fool is known at the Time of his Indignation; but the Diſcreet covers Baſeneſs.

17. He who utters Truth declares Righteouſneſs, but a Witneſs of Falſehoods Deceit.

18. There is he that pronounces like the Piercings of a Sword; but the Tongue of the Wiſe is Healing.

19. The Lip of Truth is eſtabliſhed for evermore; whereas the Tongue of Falſehood is but for a Moment.

20. Deceit is in the Mind of thoſe who contrive Evil; but the Counſellors of Peace have Gladneſs.

21. There does not any Thing bad fall out to the Righteous; but the Wicked are full of Evil.

22. Lips of Falſehood are Abomination to the Lord; but thoſe who do faithfully are to his liking.

23. A diſcreet Man covers Knowledge; but the Heart of the Fooliſh proclaims Folly.

24. The Hand of the Induſtrious will have Dominion; but the Deceitful will be for Tribute.

25. Trouble in the Heart of Man cauſes it to bow down; but a good Word makes it glad.

26. The Righteous is more excellent than his Neighbour; but the Way of the Wicked cauſes them to go aſtray.

27. The Deceitful does not roaſt what he catches by hunting; but the Subſtance of an induſtrious Man is precious.

28. In the Path of Righteouſneſs is Life, and at the Way of the Foot-path no Death.

CHAP. XIII.

A WISE Son hears the Inſtruction of a Father, but a Derider not Rebuke.

2. A Man from the Fruit of his Mouth will eat Good, but the Soul of the Treacherous Violence.

3. He who keeps his Mouth, preſerves his Life: he that puts open his Lips, has Calamity.

4. The Stomach of the Slothful deſires, and there is Nothing; but the Stomach of the Induſtrious will be made fat.

Ver. 6. *them*] for whoſe Blood the Wicked lie in wait, which is to be underſtood.

Ver. 10. *Deſire*] or *Appetite*; *and knows*, as the *Heb.* Verb is, how his Beaſt is fed.

Ib. *cruel*] attended with Cruelty, ſo as to be cruel rather than compaſſionate; which plain Meaning, it may be wondered, any ſhould expound away.

Ver. 11. *things*] as *Jun.* and *Trem.* render, and ſhew, and which ſeems a fitter Oppoſite to *tilling Ground* than *Perſons*.

Ver. 12. *Fortification*] *matzud*, as *Job* xix. 6. from *tzud*, *to hunt*, being a *Net*; not *matzod*, as here, from *metzad*, *a Fort*: ſo *Jun.* and *Trem.* render it *præſidium*.

Ver. 16. *Diſcreet*] I have obſerved that this *Heb.* Adjective, which oftenеſt occurs, with the Subſtantive and Verb, are all ſtill uſed in a good Signification throughout this *Book*, or by *Solomon*, but every where elſe in the *Scripture* with a bad Meaning of *crafty*, *&c.*. If it is of any Uſe to inform the Reader, I may add, that there is another Word for *Prudent*, as Ch. xviii. 15.

Ver. 18. *pronounces*] By *Theodotion*, *is confident*, as if בוטח had been בוטח

Ver. 19. *is but for a Moment*] As the Truth will ſoon be diſcovered.

Ver. 25. *cauſes—makes*] according to the *Heb.*

Ver 27. *Deceitful*] So the Word is here and Ver. 24. not *ſlothful*; it being ſhewn that a deceitful Perſon, who is not truſty in Buſineſs, will be kept under, and not enjoy what he gets.

Ver. 28. *no*] By taking אַל for אַל have been produced the following Interpretations: with the *Seventy*, ὁδοὶ δὲ μνησικάκων εἰς θάνατον, *but the Ways of thoſe who are mindful of Injuries are to Death*; in the *Targum*, ואורח דעותנא למותא *and the Way of a perverſe one is to Death*; *vulg. Lat. iter autem devium ducit ad mortem, but the byway* (as the *College of Doway* render that into *Eng.*) *leadeth to death*; ſo *Caſtal.* has, *via devia ducit ad mortem*; and the *Tigur. Verſ.* both Senſes thus, *et hæc ipſa ad mortem nequaquam ducet, and this it ſelf will not at all lead to Death.* But if thoſe *Tranſlators* had kept as ſtrictly to the reſt of the *Heb.* Words as אל they would not have coined ſuch foreign Meanings.

5. The Righteous hates a falſe Word; but the Wicked cauſes to ſtink, and makes aſhamed.

6. Righteouſneſs keeps him of a perfect Way; but Wickedneſs perverts the Sinner.

7. There is he who feigns himſelf rich without any Thing, he who feigns himſelf poor with much Subſtance.

8. The Ranſom of a Perſon's Life are his Riches; but the Poor does not hear Rebuke.

9. The Light of the Righteous will be glad; but the Lamp of the Wicked be extinguiſhed.

10. By Pride is given only Contention; but with thoſe who take counſel is Wiſdom.

11. Subſtance by Vanity will become little; but of him who gathers together by the Hand it will be much.

12. Hope delayed makes the Heart ſick; but the Deſire coming is a Tree of Life.

13. He that deſpiſes the Word will be deſtroyed himſelf; but as for him who fears the Commandment, he will be recompenſed.

14. The Law of the Wiſe is a Fountain of Life, to depart from the Snares of Death.

15. Good Underſtanding gives Favour; but the Way of the Treacherous is rugged.

16. Every diſcreet one acts with Knowledge; but the Fooliſh ſpreads abroad Folly.

17. A wicked Meſſenger falls into Evil; but an Ambaſſador of faithful Things is Healing.

18. Poverty and Baſeneſs will be to him that rejects Inſtruction; whereas he who obſerves Reproof will be honoured.

19. The Deſire brought to paſs is ſweet to the Soul; but it is an Abomination to the Fooliſh to depart from Evil.

20. He who goes with the Wiſe will be wiſe; but he that joins in fellowſhip with the Fooliſh will become evil.

21. Evil purſues Sinners; but Good recompenſes the Righteous.

22. A good Perſon gives a Poſſeſſion to Children's Children; and the Wealth of the Sinner is laid up for the Righteous.

23. There is a great deal of Food in the new-broke Ground of the Poor; and there is he who is conſumed without Judgment.

24. He that reſtrains his Rod, hates his Son; but he who loves him, ſeeks Correction for him early.

25. The Righteous eats ſo as to ſatisfy his Appetite; but the Belly of the Wicked wants.

CHAP. XIV.

A Wise Woman builds up her Houſe; whereas the Fooliſh pulls it down with her own Hands.

2. He who goes on in his Virtue, fears the Lord; but one froward of his Ways deſpiſes him.

3. There is a Rod of Pride in the Mouth of a Fool; but the Lips of the Wiſe preſerve them.

4. Without Oxen the Rack is clean; but much Increaſe is by the Strength of the Ox.

5. A Witneſs of faithful Things will not lye; but a Witneſs of Falſehood will utter Lyes.

6. A Derider ſeeks for Wiſdom, and there is none; but Knowledge is eaſy to him who underſtands.

7. Go at a diſtance from a fooliſh Man, when thou knoweſt there are not the Lips of Knowledge.

8. The Wiſdom of the Diſcreet is to underſtand his Way, but the Folly of the Fooliſh Deceit.

9. Fools deride Guilt; but Favour is among the Upright.

10. The Heart knows the Bitterneſs of it ſelf; and a Stranger does not mix himſelf with its Gladneſs.

11. The Houſe of the Wicked will be deſtroyed; but the Tent of the Upright will flouriſh.

Ver. 5. *makes*] Theſe two Verbs are in the Conjug. *Hiphil*, which is active in the ſtrongeſt Degree; and thus *Kimhi* takes it.

Ver. 7. *feigns*] as Words of this peculiar Conjugation are rendered in the *com. Tranſ.* 2 *Sam.* xiv. 2. 1 *King.* xiv. 6. and as is evidently meant here.

Ver. 8. *but*] A poor Man eſcapes Reproof, in Caſes where the Life of the rich is in danger, as in publick Affairs.

Ver. 15. *gives Favour*] to thoſe themſelves who have good Underſtanding.

Ver. 17. *Meſſenger*] The *Septuag.* ſay *King*, miſtaking מלאך for, or rather interpreting it by מלך

Ver. 20. *become evil*] *Jun.* and *Trem. efficietur pejor, will be made worſe*; *Caſt. malo afficietur, will be made bad*, and the *Tig. Verſ.* the like.

Ver. 22. *is laid up for the Righteous*] Since the Sinner or Miſer who lays it up, does no Good with it, but perverts the Uſe of it; *Money*, as our *Engliſh Solomon*, *Sir Fran. Bacon* ſays, *being like Muck or Dung, not good except it be ſpread, Eſſay* 15.

Ver. 23. *a great deal*] *viz.* by their Induſtry.

Ib. *new-broke Ground*] as the Farmers call it, and according to the *Heb.* with *Jer.* iv. 3. *Hoſ.* x. 12. theſe being all the Places where it is.

Ver. 1. *own*] without which *with her Hands* might be no more neceſſary than to the firſt Part.

Ver. 7. *at a diſtance from*] Look towards the End of the *Pref.* for the various Ways of turning this in the *com. Tranſ.* from whence *Patrick* imagining the *Heb.* alſo ſignifies *before*, expounds it too in that Senſe by, *Obſerve a Fool:* whereas if that Meaning had any Foundation, it would be overturned here by what follows.

Ver. 8. *Deceit*] *viz.* to underſtand it, which makes good Senſe, and *is Deceit* ſcarce any: thus alſo *Jun.* as I obſerved after.

12. There is a Way that is right before a Man, but the End of it is the Avenues of Death.

13. Even in Laughter the Heart may grieve, and the End of Joy it ſelf may be Sorrow.

14. He who is turned away in Heart, will be filled from his own Ways; but a good Man from above himſelf.

15. The Simple believes every Word; but the Diſcreet conſiders his Going.

16. The Wiſe fears, and departs from Evil; but the Fooliſh is in a Wrath, and confident.

17. He who is ſoon angry acts fooliſhly; and a Man of heinous Things is hated.

18. The Simple poſſeſs Folly; but the Diſcreet compaſs Knowledge.

19. The Evil bow before the Good; and the Wicked at the Gates of the Righteous.

20. The Poor is hated even by his Neighbour; but the Lovers of the Rich are many.

21. He that deſpiſes his Neighbour ſins; but he who ſhews Favour to the Meek is bleſſed.

22. Do not they err that contrive Evil? but Kindneſs and Truth is of thoſe who contrive Good.

23. There is Advantage in all Labour; but the Talk of the Lips is only for Want.

24. The Crown of the Wiſe are their Riches; the Folly of Fools is moſt fooliſh.

25. A true Witneſs delivers Lives, and a deceitful one utters Lyes.

26. In the Fear of the Lord is ſtrong Confidence, and there is Refuge for his Children.

27. The Fear of the Lord is a Fountain of Life, to depart from the Snares of Death.

28. In the Multitude of People is the Honour of the King; but in the Deficiency of them is the Calamity of the Prince.

29. He who is delaying of Anger is of much Underſtanding; but one of a quick Temper exalts Folly.

30. A healing Mind is Life to the Fleſh; but Envy is Rottenneſs to the Bones.

31. He that oppreſſes the Poor, reproaches his Maker; but he who honours him, ſhews pity to the Needy.

32. The Wicked is driven away in his Evil; but the Righteous has reliance at his Death.

33. Wiſdom reſts in the Heart of the Prudent; but *what* is within the Fooliſh is made known.

34. Virtue advances a Nation; whereas Sin is a Reproach to ſeveral.

35. The Favour of the King is for an underſtanding Servant; but his Indignation for him who makes aſhamed.

CHAP. XV.

A SOFT Anſwer turns away Wrath; but a grievous Word brings up Anger.

2. The Tongue of the Wiſe uſes Knowledge well; but the Mouth of the Fooliſh utters forth Folly.

3. The Eyes of the Lord are in every Place, watching the Evil and the Good.

4. The Healing of the Tongue is a Tree of Life; but Perverſeneſs in it is a Breaking to the Spirit.

5. A Fool contemns the Correction of his Father; but he who obſerves Reproof is diſcreet.

Ver. 14. *from his own Ways*] *viz.* from the ill Effects of them.

Ib. *a good Man*] who is not turned away, like the other, from Good.

Ib. *from above himſelf*] from Something divine, as Chap. xv. 24. which being exactly literal from the *Heb.* as *Montan.* has it *deſuper*, makes a good Antitheſis, or ſuitable Oppoſite to the foregoing Member; but in the *com. Bib.* contrary Perſons are made much the ſame.

Ver. 16. *fears, and departs*] *Cleanthes* was reproached for being fearful; *But therefore*, ſaid he, *I ſeldom do amiſs*, *Diog. Laert.* in *Vit.*

Ib. *Evil*] When *Antiſthenes* was aſked what Learning was moſt neceſſary? He anſwered, ſays *Diog. Laert.* Τὸ κακὰ ἀπομαθεῖν, *To unlearn what is evil.*

Ib. *is in a Wrath*] *Chald. Targ.* מתחלט בסכלותא *mingles himſelf with Fooliſhneſs*, which laſt Word is neither in *Buxtorf*'s great *Chal. Lexicon*, nor in *Caſtellus*'s; and the LXX have μίγνυται ἀνόμῳ, *mingles with the Unrighteous*: both taking, as *Schindler* notes in his *Lex.* the *Heb.* Word מתעבר from ערב inſtead of עבר by Metatheſis or Tranſpoſition of two Letters, Faults which they are divers times guilty of.

Ver. 18. *compaſs*] active, and even in the Conjug. *Hiphil.*

Ver. 23. *Talk*] *Zeno*, when he was aſked why we have two Ears, and but one Mouth, ſaid, *Becauſe we ſhould hear more than we ſpeak*, as *Diog. Laert.* writes in his *Life.*

Ver. 24. *moſt fooliſh*] as *Heb.* Words may ſignify ſuperlatively.

Ver. 26. *his*] who fears the Lord, underſtood from the Foregoing.

Ver. 30. *Mind*] For the *Heart* is *Fleſh* it ſelf.

Ib. *Envy*] *As Iron by the Ruſt*, ſaid *Antiſthenes*, *ſo are envious Perſons conſumed by Envy*, *Diog. Laert.*

Ver. 34. *ſeveral*] Being here plural, and of the ſame Meaning as *Nation* before.

Ver. 3. *watching*] *Diocles* the *Magneſian* in his *Excurſion of the Philoſophers*, quoted by *Diog. Laertius* in the *Life of Zeno*, ſays that *according to the* Stoics, *the Apprehenſion of ſome Things is by Senſe, as white and black, rough and ſmooth* (which the *Lat.* and *Eng. Tranſ.* have differently tranſpoſed) *of others by* Λόγῳ, *the Intelligence of the Mind, as that there is a God, and that he takes care of this World; which admit of Demonſtration.*

Ver. 4. *Perverſeneſs in it is a Breaking to the Spirit*] But the *Sept. he that preſerves it will be filled in Spirit*: for which *Simon* ſays, *Crit. Hiſt.* B. ii. Ch. 5. he thinks συντριῶν was before φθειρῶν, a ſtrange Corruption indeed! I will attempt at a likelier, I ſuppoſe then שבר was miſtaken for שכר and that סלף being ſcarce, and ſo more uncertain, was accommodated thus to the other.

Ver. 5. *Correction*] as rendered Ver. 10. and by *Pagn. Munſt. Leo Jud.* and *Merc.* which may anſwer better to *Reproof*, and well to *Father.*

6. There is much Store in the Houſe of the Righteous; whereas it is troubled by the Increaſe of the Wicked.

7. The Lips of the Wiſe ſcatter about Knowledge, but the Heart of the Fooliſh not ſo.

8. The Sacrifice of the Wicked is Abomination to the Lord; but the Prayer of the Upright is to his liking.

9. An Abomination to the Lord is the Way of the Wicked; but him who purſues after Righteouſneſs he loves.

10. Correction is ill to him who forſakes the Path, he that hates Reproof ſhall die.

11. Hell and Perdition are before the Lord, much more the Hearts of Mankind.

12. A Derider does not love one who reproves him, he will not go to the Wiſe.

13. A glad Heart makes the Face look well; but by Grief of the Heart is a bruiſed Spirit.

14. An underſtanding Heart ſeeks Knowledge; but the Mouth of the Fooliſh feeds on Folly.

15. All the Days of the Afflicted are ill; but a chearful Heart is a continual Feaſt.

16. A Little with the Fear of the Lord, is better than much Treaſure, and Vexation with it.

17. Proviſion of Pot-herbs, and Love there, is better than a fatted Ox, and Hatred with it.

18. A Man of Wrath mixes Contention; but he who is delaying of Anger pacifies Strife.

19. The Way of the Slothful is like a Hedge of Briers; but the Path of the Upright is caſt up.

20. A wiſe Son makes the Father glad; but the Fooliſh among Men deſpiſes his Mother.

21. Folly is Gladneſs to him who wants Senſe; but a Man of Underſtanding cauſes to go right.

22. Thoughts are each made void without Counſel; whereas by the Multitude of Counſellors it ſtands.

23. A Man has Gladneſs by the Anſwer of his Mouth; and how good a Word is in its Time!

24. The Path of Life is above for him who conſiders, that he may depart from Hell below.

25. The Lord will pluck away the Houſe of the Proud; but will ſet up the Bounds of the Widow.

26. The Thoughts of the Evil are Abomination to the Lord; but of the Pure are pleaſant Sayings.

27. He troubles his Family that is wholly given to Gain; but he who hates Gifts will live.

28. The Heart of the Righteous meditates how to anſwer; but the Mouth of the Wicked utters forth evil Things.

29. The Lord is far off from the Wicked; but he hears the Prayer of the Righteous.

30. The Light of the Eyes makes the Heart glad, good News makes the Bones fat.

31. The Ear that hears the Reproof of Life, will abide among the Wiſe.

32. He that rejects Inſtruction, deſpiſes his own Soul; but he who hears Reproof, gets Senſe.

33. The Fear of the Lord is the Inſtruction of Wiſdom; and Humility is before Honour.

CHAP. XVI.

OF Men are the Diſpoſitions of the Heart; but the Anſwer of the Tongue is from the Lord.

2. All the Ways of a Man are pure in his own Sight; but the Lord conſiders the Spirits.

3. Commit thy Deeds to the Lord, and thy Thoughts will be eſtabliſhed.

4. The Lord works all Things for his own ſake; and even the Wicked is for the Day of Ill.

Ver. 6. *it is troubled)* viz. *a Houſe*, according to the *Jewiſh Rab. Levi* and others, as *Mercer* relates; for thus the *Heb.* is, being a paſſive Verb.

Ver. 7. *ſcatter about*] *Symmachus* turned it φυλάσσουσιν *keep*, which was as if the Letter *zain* in the *Heb.* Word had been *zade*, that being like *s* ſoft, this like a hard *z*.

Ver. 8. *Abomination*] *Bias* being once on a Voyage with ſome wicked Perſons in a Tempeſt, when they called upon God, Σιγᾶτε (ἔφη) μὴ αἰσθόνται ὑμᾶς ἐνθάδε πλέοντας, *Hold your tongues (ſaid he) leſt he ſhould take notice you are ſailing here*, *Diog. Laert.* in his *Life*.

Ver. 15. *chearful*] but *merry* ſeems much to debaſe it; nor is this the ſame as in Ver. 13.

Ver. 16. *Vexation*] For according to the *Italian* Proverb, *Alta Fortuna alto Travaglio apporto*, *Great Fortune brings great Misfortune*.

Ver. 19. *Briers*] denoting Difficulties and Perplexities, by reaſon of Sloth.

Ver. 30. *Light*] for Sight.

Ib. *glad*] by ſeeing delightful Things.

Ver. 1. *Diſpoſitions*] So *Mont.* has *diſpoſitiones*, *Caſt. compoſitio*, *Leo Jud. eſt diſponere*, *it is to diſpoſe*, and the *vulg. Lat. eſt præparare*.

Ib. *but*] Thus *Jun.* and *Trem. Munſt. Caſtal. Leo Jud. Mercer*, and the *Geneva Bib.* agreeable to Ver. 9. and Ch. xix. 21. and *Patrick* ſays, *our Tranſlation ſeems to have miſſed the Senſe, by aſcribing both to the Lord.*

Ver. 4. *works*] which this *Heb.* Word properly ſignifies, and others commonly *made*.

Ib. *is*] this latter Part of the Verſe being ſeparated from the other by a great Point, and ſo unlikely to belong to the Verb there, eſpecially as the Verb-ſubſtantive is frequently underſtood, or implied, in *Heb.*

Ib. *for the Day of Ill*] to be puniſhed for the ſake of God's Juſtice; ſee alſo *Grotius's Letter* 91.

5. Every

5. Every one of a lofty Heart is an Abomination to the Lord, with Hand to Hand he will not be quit.

6. Iniquity is purged away by Kindneſs and Truth, and there is departing from Evil by the Fear of the Lord.

7. When the Lord is pleaſed with the Ways of a Man, he makes even his Enemies have peace with him.

8. A little with Honeſty, is better than Abundance of Increaſe without Right.

9. The Heart of Man contrives his own Way; but the Lord eſtabliſhes his Step.

10. There is an Oracle in the Lips of a King, his Mouth does not plead falſely in Judgment.

11. The Balance and Scales of Judgment are of the Lord, all the Weights of the Bag are his Work.

12. It is Abomination for Kings to do Wickedneſs; becauſe the Throne is eſtabliſhed by Righteouſneſs.

13. The Will of Kings is the Lips of Righteouſneſs, and each loves the Speaker of upright Things.

14. The Wrath of the King is Meſſengers of Death; but a wiſe Man pacifies it.

15. In the Light of the King's Countenance is Life, and his Favour is as a thick Cloud of the latter Rain.

16. How good it is to get Wiſdom rather than Gold! And to get Underſtanding is to be choſen more than Silver.

17. The High-way of the Upright is to depart from Evil: he who keeps his Way, preſerves his Soul.

18. Pride is before Breaking, and a lofty Spirit before a Fall.

19. One of a humble Spirit with the Afflicted, is better than he that divides the Spoil with the Proud.

20. He who conſiders of a Thing finds Good; and he who truſts in the Lord is bleſſed.

21. A Perſon of a wiſe Heart will be called prudent; and the Sweetneſs of the Lips adds Doctrine.

22. Underſtanding is a Fountain of Life to the Owners of it; but the Inſtruction of Fools is Folly.

23. The Heart of the Wiſe inſtructs his Mouth, and adds Doctrine to his Lips.

24. Pleaſant Sayings are *as* a Honey-comb, ſweet to the Soul, and healing to the Bones.

25. There is a Way that is right before a Man, but the End of it is the Avenues of Death.

26. A troubleſome Perſon troubles himſelf; for his Mouth turns back upon him.

27. An ungodly Man digs up Evil, and in his Lips there is like burning Fire.

28. A froward Man ſends forth Contention; and a Whiſperer ſeparates a Leader.

29. A violent Man entices his Neighbour, and cauſes him to go in a Way not good:

30. He winks his Eyes to contrive Frowardneſs, wagging his Lips he accompliſhes Evil.

31. A Crown of Glory is grey Hair that is found in the Way of Righteouſneſs.

32. He who is delaying of Anger, is better than the Powerful; and he who has dominion over his Temper, than he that takes a City.

33. The Lot is caſt into the Boſom, but all the Judgment of it is from the Lord.

CHAP. XVII.

A Dry Bit, and Quietneſs with it, is better than a Houſe full of Sacrifices with Strife.

2. An underſtanding Servant will have dominion over a Son who makes aſhamed, and will divide the Poſſeſſion among the Brethren.

3. The trying Veſſel is for Silver, and the Furnace for Gold; but the Prover of Hearts is the Lord.

4. An Evil-doer hearkens to the Lip of Iniquity: a falſe one gives ear to the Tongue of Frowardneſs.

5. He that ſcoffs at the Poor, reproaches

Ver. 5. *Hand*] See Ch. xi. 21.

Ver. 6. *by the Fear*] So *Henry Lord*, in his little Treatiſe ſo much eſteemed, intitled, *The Religion of the Perſees*, pr. at *Lond.* in quarto 1630, gives it as one of their Rules of Living for every one, *To have ſuch a Fear of God always preſent with them, as not to commit Sin.*

Ver. 15. *In the Light*] when he looks pleaſed.

Ver. 26. *turns back*] as the *Heb.* Verb ſignifies, not *craveth*; in which Manner *Munſt.* with *Jun.* and *Trem.* tranſlate the Verſe: but this latter Part is done ſtrangely by the *Sept. and forces his own Deſtruction; but he that is perverſe in his Mouth brings Deſtruction*; perhaps they tranſlated it twice, for fear once ſhould not be right.

Ver. 27. *there is like*] *Septuag. he treaſures up*; which *Maldonate* the *Jeſuit*, as quoted by *Patr.* confirms by the *Spaniſh* Inquiſition, *whereby he that ſpeaks raſhly againſt the Faith, is deſervedly delivered up to the Fire, which*, adds he, *I wiſh were done every where:* yet I find his great Skill in expounding the *Scripture* (in his *Commentaries*) is much extolled, particularly by *Jackſon on the Creed*, Lib. iii. Cap. 13, 15.

Ver. 28. *ſeparates a Leader*] from thoſe whom he leads; the *Heb.* Word being ſingular, and ſignifying thus.

Ver. 31. *that is found*] *Non cani, non rugæ repente auctoritatem arripere poſſunt; ſed honeſte acta ſuperior ætas fructus capit auctoritatis extremos:*

Not from gray Hairs Authority doth flow,
Nor from bald Heads, nor from a wrinkled Brow;
But our paſt Life, when virtuouſly ſpent,
Muſt to our Age thoſe happy Fruits preſent.

Cic. of old Age tranſ. by *Denh.*

his

his Maker: he who is glad at Calamity, will not be quit.

6. The Crown of the Ancient are Children's Children; and the Ornament of Children are their Fathers.

7. The Lip of Excellency is not comely to a vile Perſon, much leſs the Lip of Falſehood to a Noble.

8. A Gift is a Stone of Favour in the Sight of him who has it, whitherſoever it turns, it proſpers.

9. He who covers Traſgreſſion, ſeeks Love, but he that repeats a Thing, ſeparates a Leader.

10. A Rebuke goes down into him who underſtands, more than a hundred Strokes into the Fooliſh.

11. The Evil ſeeks only Rebellion, ſo a cruel Meſſenger will be ſent againſt him.

12. A Bear deprived of its Young may meet a Man, but not the Fooliſh in his Folly.

13. He that returns Evil for Good, Evil will not depart from his Houſe.

14. The Beginning of Contention is *like* one letting out Water, ſo leave Strife before it is meddled with.

15. He that juſtifies the Wicked, and he that condemns the Righteous, are even both of them Abomination to the Lord.

16. Why is the Pay with the Fooliſh, to get Wiſdom, when there is no Senſe?

17. A Friend loves at all Times, and a Brother is born for Diſtreſs.

18. A Man that wants Senſe ſtrikes the Hand, entering into an Engagement before his Friend.

19. He who loves Debate, loves Tranſgreſſion: he that exalts his Gate, ſeeks Breaking.

20. One of a perverſe Heart does not find Good; and he who is changeable with his Tongue, falls into Evil.

21. He that begets the Fooliſh it is to his Sorrow, and the Father of a vile Perſon is not glad.

22. A glad Heart makes a good Medicine; but a bruiſed Spirit dries up the Bones.

23. The Wicked takes a Gift from the Boſom, to turn aſide the Paths of Judgment.

24. Wiſdom is in the Countenance of him who underſtands; but the Eyes of the Fooliſh are at the End of the Earth.

25. A fooliſh Son is Indignation to his Father, and Bitterneſs to her who bore him.

26. Even to puniſh the Righteous is not well, to ſmite Nobles for Right.

27. He who is acquainted with Knowledge reſtrains his Sayings: a Man of Underſtanding is of a precious Spirit.

28. Even a Fool who holds his peace is eſteemed wiſe, he that ſhuts his Lips prudent.

CHAP. XVIII.

HE who with Deſire ſeeks being ſeparated, meddles with all ſubſtantial Matter.

2. The Fooliſh does not delight in Underſtanding, but for his Heart to diſcover it ſelf.

3. When the Wicked comes, there comes alſo Contempt, and with Vileneſs Reproach.

4. The Words of a Man's Mouth are

Ver. 6. *The Crown*] which is the Order of the latter Part of the Verſe in the *com. Tranſ.* and of both in *Heb.*

Ver. 9. *a Leader*] the ſame as Chap. xvi. 28.

Ver. 13. *not depart*] and ſo ſupply the Defect of human Laws againſt that heinous Crime Ingratitude, which Heaven particularly puniſhes for; ſee alſo *Pſa.* cix. 5.

Ib. *from his Houſe*] On which *Patrick* gloſſes, *but ſhall deſcend upon his poſterity to all generations*; an Inference, neither deducible from the Text, nor conſiſtent with the Tenor of its Doctrines.

Ver. 14. *leave*] better than *leave off*, which neither accords well with the reſt, nor its own *Heb.* Word.

Ver. 17. *Friend*] *Demetrius Phalereus* ſays, *Friends ſhould viſit in Proſperity when they are called, but in Adverſity of their own accord without being called*; ſo *Diog. Laert.* in Vit. which latter Part is left out in the *Eng. Tranſ.*

Ver. 19. *exalts his Gate*] makes the Entrance into his Houſe fine and grand, according to *Kimhi* in the *Book of Roots*, and *Duport* in the following *Gr. Metre*,

Ὃς δ' ὑπερόπλησι θύρας μεγάροισιν ἐοῖσιν
Ὑψηλὰς ἐπέθηκεν, ὃ δίζεται αἶπυν ὄλεθρον,

and he who for Pride puts a lofty Gate to his Houſe, ſeeks heavy Ruin: for the literal Senſe may claim the Preference.

Ver. 26. *puniſh*] for Something amiſs, when he is otherwiſe righteous; ſince his Righteouſneſs will correct him.

Ib. *well*] Theſe being Matters of Prudence, rather than Virtue.

Ib. *for Right*] to have one's Right; as that may occaſion him to do more Wrong.

Ver. 27. *reſtrains*] One of the wiſe Sayings of *Thales*, as given by *Diogenes Laertius* in his *Life*, is, Οὔ τι τὰ πολλὰ ἔπη φρονίμην ἀπεφήνατο δοξάν. Which the *Eng. Tranſlation*, from the *Lat.* one, *Non multa Verba prudentis animi Indicium ſunt*, inſtead of the *Original*, has, *Few Words are the Sign of a prudent Judgment.* Whereas it ſhould be, *Not to have many Words ſhews a prudent Reputation*, or *a Perſon in Credit:* for ſuch as are not in Reputation commonly endeavour to talk themſelves into it, as the imprudent are apt to talk themſelves out of it.

Ver. 28. *holds his peace*] *Theophraſtus* obſerving a Man ſilent in Company, ſaid to him, *If thou art a Fool, thou actieſt wiſely; but if a wiſe Man, fooliſhly, Diog. Laert.*

Ver. 1. *He*] Moſt *Interpreters* taking this for *the Fooliſh* in the next Ver. expound accordingly; but to me *with Deſire ſeeks* and *does not delight in* the ſame, are too inconſiſtent for the ſame Perſon.

Ib. *ſeparated*] Somebody that blamed *Chryſippus*, for not keeping Company with others at another Philoſopher's Houſe, was anſwered by him, *If I ſhould mind much Company, I ſhall not be a right Philoſopher*, *Laertius* in *Vit.*

Ver. 2. *diſcover it ſelf*] i. e. ſhew its Folly and Diſpoſition.

deep

deep Water, the Fountain of Wiſdom is a ſpringing Flood.

5. To reſpect the Face of the Wicked is not good, to turn aſide the Righteous in Judgment.

6. The Lips of the Fooliſh enter into Strife, and his Mouth calls for Blows.

7. The Mouth of the Fooliſh is Calamity to him, and his Lips are the Snare of his Soul.

8. The Words of a Whiſperer are like thoſe who beat, and they go down to the inner Parts of the Body.

9. Even he that is negligent in his Work, is Brother to a Maſter of Deſtruction.

10. The Name of the Lord is a ſtrong Tower; the Righteous runs into it, and becomes high.

11. The Subſtance of the Rich is his ſtrong Town, and as a high Wall in his Imagination.

12. The Mind of a Man is lofty before Breaking; and Humility is before Honour.

13. To him who returns Word before he hears *it* out, that is Folly and Shame.

14. The Spirit of a man may ſuſtain his Diſeaſe; but as for a bruiſed Spirit, who can bear it?

15. The Heart of the Prudent gets Knowledge, and the Ear of the Wiſe ſeeks for the ſame.

16. The Gift of a Man makes way for him, and leads him before the Great.

17. He that is firſt in his Cauſe is juſt; but his Neighbour comes and ſearches him out.

18. The Lot cauſes Contentions to ceaſe, and parts between the Strong.

19. A Brother treſpaſſed againſt is more than a ſtrong Town, and the Contentions are as the Bar of a Caſtle.

20. By the Fruit of a Man's Mouth will his Belly be ſatisfied: he will be ſatisfied with the Increaſe of his Lips.

21. Death and Life are in the Power of the Tongue; and they that love it, will eat the Fruit of it.

22. He who finds a Wife finds Good, and obtains Favour from the Lord.

23. The Poor ſpeaks with Supplications; but the Rich anſwers with hard Things.

24. A Man with Friends is to make himſelf friendly; and there is a Lover who cleaves faſter than a Brother.

CHAP. XIX.

1. THE Poor who walks in his Integrity, is better than he that is perverſe with his Lips, and fooliſh.

2. Both for the Soul to be without Knowledge is not good, and he who is haſty with the Feet does amiſs.

3. The Folly of Man perverts his Way, and then he repines in his Heart at the Lord.

4. Subſtance adds many Friends; but the Decayed is ſeparated from his one.

5. A Witneſs of Falſehoods will not be quit, nor he that utters Lyes eſcape.

6. Many make ſupplication before a Noble, and every one is Friend to a Man of Gifts.

7. All the Brothers of the Poor ſlight him, much more are his Friends far off from him; though he follows with Words, they are Nought.

8. He who gets Senſe, loves his own Soul: he who keeps Underſtanding, finds Good.

9. A Witneſs of Falſehoods will not be quit, and he that utters Lyes will periſh.

10. Delight is not comely for the Fooliſh, much leſs for a Servant to have dominion over Princes.

Ver. 4. *a ſpringing Flood*] that has continual freſh Supplies.

Ver. 5. *of the Wicked*] The *Vulg.* adds to it *in Judgment.*

Ver. 6. *calls for Blows*] Sets People from Quarrelling to Fighting.

Ver. 11. *high*] *Watts* has Something like this in his *Lyric Poem* of *Falſe Greatneſs*,

So might the Plough-Boy climb a Tree,
When Cræſus mounts his Throne,
And both ſtand up, and ſmile to ſee
How long their Shadow's grown.
Alas! how vain their Fancies be
To think that Shape their own!

Ver. 14. *Spirit*] An Ailment of the Body is far more tolerable, than a troubled Conſcience or Mind.

Ver. 21. *Tongue*] *Diog. Laertius* relates it was inſcribed on the Statues of *Anacharſis*, Γλώσσης, γαστρὸς, αἰδοίων κρατεῖν, *The Tongue, Belly, and ſecret Parts are to be reſtrained.*

Ib. *love it*] the Tongue; that is love to talk.

Ver. 22. *a Wife*] To one who enquired of *Menedemus*, whether a good Man ſhould marry? (not *a wiſe Man* as in the *Lat. Tranſ.* nor *whether he* himſelf *ſhould marry*, as in the *Eng.* but σπουδαῖος *a good Man*) the Philoſopher ſaid, *Doſt thou think me ſuch a one?* which the Man allowing; *Then*, replied he, *I am married*, *Diog. Laert.*

Ver. 24. *friendly*] *Cleobulus*, as writes *Diog. Laertius* in his *Life*, ſays, Φυλάσσεσθαι τῶν μὲν φίλων, τὸν ψόγον· τῶν δὲ ἐχθρῶν, τὴν ἐπιβολήν, *One ſhould take care of being blamed by Friends, and of being inſnared by Foes.*

Ver. 1. *Lips, and fooliſh*] *Syr. Ways, and rich*, to make an exact Antitheſis, which *Solomon* might not intend, and neither the Ver. before nor the two following have. The Pains taken by the Author of the *Preſent State of the Printed Hebrew Text* ſeem therefore ſuperfluous.

Ver. 2. *Both*] Ignorance and Hurry are both cautioned againſt, as being generally wrong.

Ver. 3. *Folly*] by want of Knowledge and by hurrying, as before.

Ver. 4. *one*] Friend, as juſt before; and with how great Advantage!

Ver. 7. *Nought*] while our *Engliſh* turn it, as *Amama* takes notice, as if there was לא לו when לו *to him* is only put in the *Marg.* for לא *Antibarb. Bib.* p. 473.

11. The Underſtanding of Man delays his Anger, and it is his Glory to paſs over Tranſgreſſion.

12. The Indignation of a King is like the Roaring of a young Lion, but his Favour as the Dew upon the Graſs.

13. A fooliſh Son is the Calamity of his Father; and the Contentions of a Wife are a continual Dropping.

14. The Poſſeſſion of Fathers is a Houſe and Subſtance; but a prudent Wife is from the Lord.

15. Slothfulneſs cauſes to fall into a ſound Sleep; and the deceitful Perſon will be hungry.

16. He who keeps the Commandment, keeps his own Soul: he that deſpiſes his own Ways, will die.

17. He who ſhews Favour to the Decayed, lends to the Lord, who will pay him that which he beſtows.

18. Correct thy Son, when there is Hope; and let not thy Affection excuſe to the letting him die.

19. He that is of great Wrath will ſuffer Puniſhment; nay if thou delivereſt, thou muſt alſo do it again.

20. Hear Counſel, and receive Inſtruction, that thou mayeſt be wiſe at thy End.

21. There are many Thoughts in the Heart of a Man, but the Counſel of the Lord that will ſtand.

22. The Deſire of Mankind is his Kindneſs; and the Poor is better than a Man of Lyes.

23. The Fear of the Lord is for Life, and he who ſhall abide full of *it*, will not be viſited with Evil.

24. The Slothful hides his Hand in the Boſom, he will not even bring it back to his Mouth.

25. Smite the Scorner, ſo the Simple will be diſcreet; and reprove him that has Underſtanding, who will underſtand Knowledge.

26. He that waſtes a Father, that cauſes a Mother to flee, is a Son who makes aſhamed, and brings to Confuſion.

27. Leave off hearing Inſtruction, my Son, to err from the Sayings of Knowledge.

28. An ungodly Witneſs derides Judgment; and the Mouth of the Wicked ſwallows down Iniquity.

29. Judgments are prepared for Scorners, and Strokes for the Back of the Fooliſh.

CHAP. XX.

WINE is ſcornful, ſtrong Drink tumultuous; and any one who errs by it is unwiſe.

2. The Terror of the King is like the Roaring of a young Lion; he that puts him in a Wrath, offends againſt his own Life.

3. Ceaſing from Strife is Glory to a Man; but every Novice will be tampering.

4. The Slothful not ploughing becauſe of the Winter, begs at Harveſt, and there is Nothing.

5. Counſel in the Heart of a Man is *as* deep Water; but a Man of Underſtanding draws it up.

6. A Multitude of Men proclaim their reſpective Kindneſs; but a faithful Man who can find?

7. The Righteous going on continually in his Integrity, his Children are bleſſed after him.

8. The King ſitting upon the Throne of Judgment, ſcatters away all Evil with his Eyes.

Ver. 12. *like—as*] ſuitable to the different Matter, of terrible and mild.

Ver. 14. *prudent Wife*] *Daughters ought to be married*, ſays the wiſe *Cleobulus*, *being Virgins in Age, and Women in Prudence:* δεῖν συνοικίζειν τὰς θυγατέρας, παρθένους μὲν τὴν ἡλικίαν, τὸ φρονεῖν δὲ γυναῖκας, *Diog. Laert.*

Ver. 15. *deceitful*] not *idle*, the ſame as before.

Ib. *be hungry*] Becauſe People will not employ him, or deal with him.

Ver. 16. *own*] which is neceſſary, that it may be known whoſe *his* is, but is not neceſſary to *Soul*.

Ver. 18. *to the letting* or making *him die*] ſince by correcting him he will not die, Chap. xxiii. 13. that is in Hell, as the next Ver. ſhews; there being ſuch Likeneſs between divers of the *Proverbs* in diſtant Places: in this Senſe it is taken by the *Septuagint*, the *Targummiſt*, the *vulg. Lat. Tranſlator*, *Pagnine*, *Jun.* and *Trem. Leo Judæ*, *Caſtalio*, *Grotius* and *Mercer*; and there is no Proof of any ſuch Noun made from המה to ſignify *crying*.

Ver. 19. *nay if*] See on *Jer.* xxxvii. 10.

Ver. 22. *Deſire*] Good-will.

Ib. *Poor*] who can do no Kindneſs beſides wiſhing well.

Ib. *Lyes*] falſe Promiſes. In this Senſe the Terms, like the primary and ſecondary Planets, enlighten one another; and this I dare truſt for the right and beſt, though I know no other *Interpreter* that has it.

Ver. 25. *Smite—reprove*] Neither of theſe are imperative in *Heb.* but of that beautiful Expreſſion deſcribed at *Hag.* ii. 16. and with Variety here, the former being the 2d, the latter the 3d Perſon.

Ver. 2. *Terror*] for *fear* is improper, and ſcarce ſignified by the *Heb.* Word, which properly denotes this.

Ver. 5. *draws it up*] The *Lord Bacon*, as *Patrick* produces him, gives ſix Ways of knowing Men, *by their Countenances, Words, Deeds, Nature, Ends, and the Relations of others*; with this Obſervation among the reſt, that *the weakeſt and ſimpleſt Sort of Perſons are beſt known by their Natures* (or Inclinations) *but the wiſeſt and moſt reſerved by their Ends and Aims*, *Advanc. of Learn.* Lib. viii. 7.

Ver. 6. *Kindneſs*] which the *Heb.* Word properly ſignifies, ſcarce *goodneſs* at all in any other Senſe; and thus it is connective with the following, and the whole perſpicuous.

Ver. 8. *ſcatters*] *Plato* being aſked, what was the Duty of one that would govern well? anſwered in this Manner, *To make the Condition of his Subjects better*, *Olympiodorus* in his *Life*.

9. Who

9. Who can ſay, I have purified my Heart, I am clean from my Sin?

10. Different Weights, different Meaſures are even both of them Abomination to the Lord.

11. Even a Child makes himſelf known by his Doings, whether his Work is pure, and whether right.

12. The Ear for hearing, and Eye for ſeeing, were even both of them made by the Lord.

13. Do not love Sleep, leſt thou ſhouldeſt become poor: open thy Eyes, have Victuals enough.

14. It is bad, bad, ſays the Buyer; but being gone away, then he brags.

15. There is Gold, and a Multitude of Pearls, but the Lips of Knowledge are a precious Inſtrument.

16. Take his Garment, when one is engaged for a Stranger; and of him who is for an unknown Woman, receive it in pawn.

17. Food of Falſehood is ſweet to a Man, but afterwards his Mouth is full of Gravel.

18. Thoughts are reſpectively eſtabliſhed by Counſel, and by Policies make War.

19. He reveals a Secret who goes about backbiting; and mix not thy ſelf with him that is *ſo* ſimple with his Lips.

20. He who curſes his Father or Mother, ſhall have his Lamp extinguiſhed in black Darkneſs.

21. A Poſſeſſion may be hurried up at firſt, but the End of it will not be bleſſed.

22. Do not ſay, I will reward Evil; wait for the Lord, and he will ſave thee.

23. Different Weights are an Abomination to the Lord, and Scales of Deceit are not good.

24. The Steps of a Perſon are from the Lord; how then ſhall Man underſtand his own Way?

25. It is a Snare for Man to ſwallow down a holy Thing, and after vows to enquire.

26. A wiſe King diſperſes the Wicked, and cauſes the Wheel to return over them.

27. The Spirit of Man is the Lamp of the Lord, ſearching all the inner Parts of the Body.

28. Kindneſs and Truth keep the King, and he ſupports his Throne by Kindneſs.

29. The Ornament of young Men is their Strength, the Comelineſs of old Men is grey Hair.

30. Corrupt Matter of a Wound is a Cleanſing for Ill, and Strokes for the inner Parts of the Body.

CHAP. XXI.

THE Heart of the King is *as* Streams of Water in the Hand of the Lord, he turns it aſide whitherſoever he pleaſes.

2. Every Way of a Man is right in his own Sight; but the Lord conſiders the Hearts.

3. To do Righteouſneſs and Judgment, is choſen by the Lord more than Sacrifice.

4. The Height of the Eyes, and the Largeneſs of the Heart, being the Lamp of the Wicked, are Sin.

Ver. 13. *Sleep*] There is a Proverb of the *Italians*, *Chi dorme groſſe mattinata, va mendicando la giornatta: he who ſleeps all the Morning, may go a begging all the Day after.*

Ver. 14. The *Italian* Proverb is very ingenious, *Chi biaſima vuol comprare, he that finds fault intends to buy.*

Ver. 16. *who is for*] What do I ſee in the *com. Bible?* Or what is the Meaning of it? Is *take a Pledge of him for a ſtrange Woman*, to let out a Proſtitute on pawn? Or is it to give the Pledge to her? Or was [for] to mean [by reaſon of,] *viz.* becauſe it was a ſtrange Woman, as badly expreſſed in the *Biſh. Bib. for the unknowne ſake?* The firſt would be wicked, but though the plaineſt to the Words, was ſurely not intended; the ſecond would be ridiculous, therefore doubtleſs not deſigned; and the laſt is very obſcure and ill phraſed for that Senſe, which perhaps the *Heb.* Word has not, and the ſtrongeſt Inſtance for it ſeems to be in *Jer.* xi. 14. *for their trouble*, but that may ſignify for Help in it, or Deliverance from it; beſides this latter Part of the Verſe would then depend on the former, and ſo *ſtrange woman* to be the ſame with *ſtranger* maſc. would be abſurd.

Ib. *an unknown Woman*] *Marginal* to be as in Ch. xxvii. 13. but *textual, unknown Men.*

Ver. 17. *Falſehood*] ſo, and not *deceit*, the original Word ſignifies.

Ver. 19. *ſimple*] not *flattereth*, nor yet *enticeth* as in the *Eng. Marg.* the firſt being alſo almoſt oppoſite to *Backbiting* or a *Backbiter*, as the other *Heb.* Word means (not merely a *tale-bearer*) and *enticeth* very different from it.

Ver. 25. *ſwallow down*] Inſtead of *devorare* the chief *Editions* of the *vulg. Lat.* have *devotare*, and all *ſanctos Saints.*

Ib. *to enquire*] how his Vows may be performed, which ſhould be enquired before, that he might not vow what he could not do. I chooſe this Meaning that is ſo literal, and alſo mild, which *Snare* ſeems rather to denote, than enquiring how to make the Vows void, according to the *Aſſembly's Annot. Patrick, &c.* which would be more than *a Snare.*

Ver. 26. *the Wheel*] Some think it means to threſh them as it were, according to *Iſa.* xxviii. 28. but this is another *Heb.* Word for *Wheel*, and ſo may ſeem another Sort of Wheel; beſides threſhing is done before winnowing: for they would alſo have *winnows* inſtead of *diſperſes.* The literal Senſe may be moſt juſtifiable.

Ver. 30. *Corrupt Matter*] from the Root *to aſſociate together*; whence *blueneſs* muſt be diſcarded, as well as from Surgery and Truth too.

Ib. *inner Parts*] the Heart.

Ver. 4. *Height*] for *Pride*, as *Eyes* for *Look*; and both ſhould be literal or metaphorical.

Ib. *Largeneſs*] for *Ambition*, and ſo *Heart* for *Mind.*

Ib. *being*] or *which are*, as *Mercer* expounds it, both in his *Commentary* and on *Pagnine's Lexicon*, and as *Caſt.* tranſlates; here being alſo no Conjunction, and the Advantage of Senſe may ſhew the ſame.

Ib. *Lamp*] according to the *Gr. Chald. vulg. Lat.* and *Genev. Tranſlations*, with *Caſtal.* as likewiſe *Elias* in his *Animadverſions* added to *Kimhi's Book of Roots*; nay the *Heb. Bibles* of *Plantine* and *Stephens*, the *Lexic.* too of

5. The Thoughts of the Diligent are only for Advantage, but of every one who is haſty only for Want.

6. The getting of Treaſures by a falſe Tongue, is a driven Vanity of thoſe that ſeek Death.

7. The Waſting of the Wicked will cut them aſunder, becauſe they refuſe to do Judgment.

8. The Way of a Man is turning and ſtrange; but as for the Pure, his Work is right.

9. It is better to dwell upon a Corner of the Roof, than with a Woman of Contentions, and in a Houſe of Company.

10. The Soul of the Wicked deſires Evil, his Neighbour is not in Favour with him.

11. When the Scorner is puniſhed, the Simple becomes wiſe; and when the Wiſe conſiders, he takes Knowledge.

12. The Righteous conſiders the Family of the Wicked, *that* it perverts the wicked ones to Evil.

13. He who ſtops his Ear at the Cry of the Decayed, will call alſo himſelf, and none will anſwer.

14. A Gift in ſecret ſuppreſſes Anger, and a Bribe in the Boſom ſtrong Wrath.

15. It is Gladneſs to the Righteous to do Judgment; but there is Calamity for the Workers of Iniquity.

16. A Man who goes aſtray from the Way of Underſtanding, will reſt in the Congregation of the Deceaſed.

17. He will be a Perſon of Want, who loves Mirth: ſuch a one as loves Wine and Oil, will not be rich.

18. The Wicked will be a Ranſom for the Righteous, and the Treacherous in the room of the Upright.

19. It is better to dwell in the Country of the Wilderneſs, than with a Woman of Contentions and Indignation.

20. There is a deſirable Treaſure, with Oil, in the Habitation of the Wiſe; but the Fooliſh among Mankind ſwallows it up.

21. He who follows after Righteouſneſs, and Kindneſs, will find Life, Righteouſneſs and Glory.

22. The Wiſe climbs up the City of the Powerful, and caſts down the Strength of its Confidence,

23. He that keeps his Mouth and Tongue, keeps his Mind from Diſtreſſes.

24. Proud, haughty, ſcornful may be his Name, who acts with Wrath in Pride.

25. The Wiſh of the Slothful cauſes him to die, becauſe his Hands refuſe to work.

26. Every Day he wiſhes for what is deſirable; while the Righteous can give without keeping back.

27. The Sacrifice of the Wicked is Abomination, much more on bringing it heinouſly.

28. A Witneſs of Lyes will periſh; but a Man can always ſpeak *what* he heard.

29. A wicked Man hardens his Face; but as for the Upright, he conſiders his Way.

30. There is no Wiſdom, no Underſtanding, nor any Counſel before the Lord.

31. The Horſe is prepared for the Day of Battle, but Safety is of the Lord.

CHAP. XXII.

RENOWN is to be choſen more than much Riches; Favour is better than Silver, or than Gold.

2. The Rich and Poor are met; the Lord is the Maker of them all.

3. The Diſcreet ſees Harm, and hides; but the Simple go on, and are puniſhed.

4. The Reward of Meekneſs, of the Fear of the Lord, is Riches, Honour and Life.

5. Prickles, Snares are in the Way of the Perverſe; he who keeps his Soul, will be far off from them.

Buxtorf the Father, and *Vindic.* of the Son, p. 515, 516; for which perhaps more might be ſaid from the *Heb.* beſides its making far better Senſe, as it ſeems to me, than taking the Word the other Way, in which it would ſignify *fallow ground*, that lies ſtill after it has been plowed, not *plowing*, as in *Jer.* iv. 3. *Hoſ.* x. 12. where it cannot be *plowing*; and *fallow ground* would be abſurd here, if *plowing* is not.

Ver. 6. *The getting of*] *Sept. he that gets. Vulg. gathers*; taking the *Heb.* Noun for a Participle.

Ib. *is a driven Vanity of thoſe that ſeek Death*] *Sept. follows vain Things in the Snares of Death, Vulg. is vain and ſenſeleſs, and ſhall ſtumble at the Snares of Death*: ſuppoſing מבקשי to be מוקשי would make *Snares*, wherein they hold together againſt the *Original*; *ſtumble*, and ſome more, is added, *&c.*

Ver. 12. *it perverts*] of which *Mercer* writes, מסלף *pervertit* 'ad dominum referri non poteſt, cujus non eſt 'facta mentio,' *i. e.* meſalleph, it perverts, *cannot be referred to God, of whom there is no Mention made.* It is thus rendered in our *vulg. Tranſ.* Ch. xix. 3. *Exod.* xxiii. 8. *Deut.* xvi. 19. and the Noun from it *perverſeneſs*, Ch. xi. 3. & xv. 4. and the Family might properly be ſaid to pervert, by the Proſperity of it, like *Job* xxi. 7, 8, 9, 14. *Pſa.* lv. 19. beſides their perverting perſonally.

Ver. 25. *Wiſh*] being continued, as Ver. 26. by not obtaining it.

Ver. 28. *heard*] to be diſtinguiſhed from *heard of.*

Ver. 31. *Safety is of the Lord*] Thus in *Pope's Homer*, B. 3.

Whoſe Arms ſhall conquer, and what Prince ſhall fall
Heav'n only knows, for Heav'n diſpoſes all.

Ver. 1. *better*] ſo the *Heb.* and not the ſame as before.

Ver. 2. *are met*] by the Diſpoſal of divine Providence, that they may be uſeful to each other.

Ver. 4. *Reward*] Thus *Jun.* and *Trem.* have it *præmium*, the *Tig. Verſ.* and *Caſt.* the ſame; and ſo *Mercer* expounds it.

6. Put a Child at firſt into the Entrance of his Way, and even when he is old he will not depart from it.

7. The Rich has dominion over the poor ones; and he that borrows is a Servant to the Man who lends.

8. He that ſows Iniquity will reap Vanity, and the Rod of his Fury will fail.

9. He who is of a good Eye will be bleſſed, becauſe he gives ſome of his Victuals to the Poor.

10. Drive out the Derider, and Contention will go forth; nay Strife, and Baſeneſs will ceaſe.

11. He who loves to be of a pure Heart, by the Favour of his Lips will the King be his Friend.

12. The Eyes of the Lord preſerve Knowledge; but he overthrows the Words of the Treacherous.

13. The Slothful ſays, There is a Lion abroad, I ſhall be ſlain within the Streets.

14. The Mouth of ſtrange Women is a deep Pit, he that is abhorred of the Lord will fall in there.

15. Folly being bound in the Heart of a Child, the Rod of Correction will cauſe it to be far from him.

16. He who oppreſſes the Poor to multiply to himſelf, he who gives to the Rich, each verily tends to Want.

17. Incline thy Ear, and hear the Words of the Wiſe, and ſet thy Heart to my Knowledge:

18. For it is pleaſant when thou preſerveſt them in thy Inſide, *when* they are prepared together in thy Lips.

19. For thy Truſt to be in the Lord I make known this Day, even to thee thy ſelf.

20. Do not I write to thee principal Things, in Counſels and Knowledge;

21. To make known to thee the Verity of the Sayings of Truth, for thee to bring them back to thoſe who ſend thee?

22. Do not rob the Poor, becauſe he is poor, nor bruiſe the Afflicted at the Gate:

23. For the Lord will plead their Cauſe, and ſpoil the Soul of thoſe that ſpoil them.

24. Do not join thy ſelf in Fellowſhip with one given to Anger, nor go in with a wrathful Man;

25. Leſt thou ſhouldeſt learn his Ways, and receive a Snare to thy Soul.

26. Be not among them who ſtrike the Hand, among ſuch as are engaged for Debts:

27. If thou haſt Nothing to pay, why ſhould he take thy Bed from under thee?

28. Remove not the old Bounds, which thy Fathers made.

29. Shouldeſt thou ſee a Man ready at his Work, he will ſtand before Kings; will not ſtand before the Obſcure.

CHAP. XXIII.

WHEN thou ſitteſt to eat with a Governor, conſider throughly what is before thee:

2. For thou wilt put a Knife to thy Throat, if thou art a Man of Appetite.

3. Deſire not his Dainties; for each is very falſe Food.

4. Do not labour to be rich, refrain from thy own Prudence.

5. Wilt thou cauſe thy Eyes to fly to it, ſince it will not be? For it will throughly make it ſelf Wings, will fly away as an Eagle in the Air.

6. Do not eat the Victuals of a Man with an evil Eye, nor deſire his Dainties:

7. For as he judges in his Mind, ſo that is: Eat and drink, he ſays to thee; but his Heart is not with thee.

8. Thy Bit that thou eateſt thou wilt vomit up, and loſe thy pleaſant Words.

Ver. 6. *Put a Child*] When *Ariſtippus* was aſked, what it was Children ſhould learn? He anſwered, ſays *Diog. Laertius*, Οἷς ἄνδρες γενόμενοι χρήσονται, *Thoſe Things that they are to practiſe when they are Men.* And to the 35th Queſtion, propoſed by *Ptolemy Philadelphus* King of *Egypt*, to the *Greek Tranſlators*, *What is the greateſt Neglect in the World?* as related by *Ariſteus*, it was anſwered, *Not to regard our Children, and take care of their Education.*

Ver. 8. The *Sept.* have additionally at the End, *God bleſſes* (the *Complut. Edit. The Lord loves*) *the chearful and the Giver*, &c. which *Wall* on 2 *Cor.* ix. 7. ſays is cited there (but more truly alluded to) and by *St. Paul's* citing it is right here; which is a *non ſequitur* or inconcluſive, and the 70 took great Liberty.

Ver. 11. *pure*] *ſincere*, an Adj.

Ib. *the Favour of his Lips*] his making petition.

Ver. 12. *Knowledge*] metonymical for thoſe who do according to Knowledge.

Ver. 17. *Patrick* makes this the Beginning of another Part, having a new Form of Speech; and the *Vulg.* begins it with *My Son.*

Ver. 21. *Sayings of Truth*] *There being*, as *Parmenides* obſerves in *Diog. Laert.* which the *Lat. Tranſlator* has omitted, ſome *Doctrine according to Truth, and ſome according to Opinion.*

Ver. 22. *at the Gate*] where judicial Cauſes were tried.

Ver. 29. *Shouldeſt*] not a Queſtion, but as *If*, like Ch. xxiv. 10. ſee *Nold.* at כִּי

Ib. *ready*] not *diligent*, but better.

Ver. 2. *wilt put*] the *Heb.* being not imperative, and the Senſe harſh that Way: ſo *Pagn.* and *Mont.* have *pones*, the *Tig. Bib. intentabis*, both in the fut. Tenſe; *Jun.* and *Trem.* render *alioquin inderes*, *otherwiſe thou wouldeſt put*; and in this Manner *Mercer* explains it.

Ver. 3. *Dainties*] *Diogenes* ſeeing a young Man going to Supper with ſome great Perſons, took him away home to his Friends, and bid them take care of him, *Diog. Laert.*

Ver. 4. *Prudence*] in labouring to be rich.

Ver. 5. *it*] the being rich.

Ver. 7. *judges*] from the Noun *Gate*, where they judged.

Ib. *Mind*] *heart* in our *Tranſ.* might be taken by Miſtake from the following.

9. Do not ſpeak in the Hearing of the Fooliſh: for he will deſpiſe the Senſe of thy Speeches.

10. Remove not the old Bounds, nor enter into the Fields of the Fatherleſs:

11. For their Redeemer is ſtrong, he will plead their Cauſe with thee.

12. Bring thy Heart to Inſtruction, and thy Ears to the Sayings of Knowledge.

13. Do not with-hold Correction from a Child: for ſmiting him with a Rod, he ſhall not die.

14. Thou ſhalt ſmite him with a Rod, and deliver his Soul from Hell.

15. My Son, if thy Heart is wiſe, my own Heart it ſelf ſhall be glad;

16. And my Reins ſhall triumph, when thy Lips ſpeak upright Things.

17. Let not thy Heart envy Sinners, but be in the Fear of the Lord every Day:

18. Foraſmuch as there is a Remainder, and thy Expectation will not be cut off.

19. Hear thou, my Son, and be wiſe; and guide thy Heart in the Way.

20. Be not among the Drinkers of Wine, among thoſe who glut themſelves with Fleſh:

21. For the Drunkard and Glutton will be poor, and Slumbering will cloath with Rags.

22. Hearken to this thy Father who begot thee, and do not deſpiſe thy Mother when ſhe is old.

23. Buy the Truth, and ſell not; *ſo* Wiſdom, Inſtruction and Prudence.

24. The Father of the Righteous will throughly rejoice; and having begot a wiſe one, will be glad of him:

25. Thy Father and Mother will be glad, particularly ſhe who bore thee will rejoice.

26. Give me thy Heart, my Son, and let thy Eyes keep my Ways:

27. For a Whore is a deep Pit, and an unknown Woman a narrow Well;

28. She alſo lies in wait as for a Prey, and adds to the Treacherous among Mankind.

29. To whom is Wo? To whom Alas? To whom Contentions? To whom Prating? To whom Wounds without Cauſe? To whom Redneſs of Eyes?

30. To them that ſtay at the Wine, to ſuch as go in to ſearch for the Mixture.

31. Do not look on the Wine, though it be red, though it give its Colour in the Cup, ſparkling very rightly.

32. At its End it will bite like a Serpent, and ſting as a Cockatrice.

33. Thy Eyes will ſee ſtrange Things, and thy Heart ſpeak perverſe ones.

34. Nay thou wilt be as he who lies in the middle of the Sea, or like one lying on the Top of the Maſt.

35. *Yet ſayeſt*, They ſmiting me, I was not ill, beating me, I did not know; when ſhall I awake? I will ſeek it yet again.

CHAP. XXIV.

BE neither envious againſt evil Men, nor deſire to be with them:

2. For their Heart meditates Waſting, and their Lips ſpeak Trouble.

3. By Wiſdom a Houſe is built, and by Underſtanding eſtabliſhed;

4. Nay by Knowledge the Chambers are filled with all precious and pleaſant Subſtance.

5. A wiſe Man is in Strength, and a Perſon of Knowledge ſtrengthens Ability:

6. For by Policies thou ſhouldeſt make war for thy ſelf; and Safety is in the Multitude of Counſellors.

7. Wiſe Things are high to a Fool; he does not open his Mouth at the Gate.

8. Him who contrives to do Evil, will they call a very heinous Man.

9. Sin is the Heinouſneſs of Folly; and a Scorner is an Abomination to Mankind.

10. Shouldeſt thou be negligent on the Day of Narrowneſs, thy Strength will be narrow.

11. If thou with-holdeſt delivering thoſe

Ib. *that*] *Jun. the Meat*; but it may be rather *the eating*, ſo *Mont. hoc*; and it may be hard to make Senſe with *he*.

Ver. 13. *die*] as ſaid on Ch. xix. 18. not that trifling Senſe, *Beating wont kill* or *hurt him*, which too it might do.

Ver. 23. *Truth*] *D. Laertius* in the *Life of Plato* quotes him ſaying in his *Laws*. Καλὸν μὲν ἡ ἀλήθεα, καὶ μόνιμον· ἔοικε δὲ ἃ ῥᾴδιον πείθειν. *Excellent is Truth and ſtedfaſt, but it does not ſeem eaſy to perſuade to it.*

Ib. *ſell not*] In *Reflections on Languages*, publiſhed by *Stackhouſe*, p. 115. it is ſaid the Senſe of this is, to communicate it to others freely.

Ver. 29. *To whom Alas?*] In the *vulg. Lat. To whoſe Father Wo?* Either by taking אבוי to be two Words, as has been ſuppoſed, (or which ſeems likelier) the Fore-part of it for *Father*.

Ver. 33. *ſtrange Things*] as after *perverſe things*, the *Heb.* being alike, without *Women:* ſo *Grotius* expounds the Matter, *Res miras videre tibi videberis, thou wilt ſeem to ſee ſtrange Things*, as drunken People do; and *Mercer, Thou wilt ſee ſtrange Sights.*

Ver. 6. *for thy ſelf*] *id eſt, bono tuo, that is, for thy Good*, ſay *Trem.* and *Jun.*

Ver. 10. *on the Day*] This *Jun.* and *Trem.* with *Merc.* join to the following, which the Accents do not allow of.

Ib. *will be*] If People do not exert themſelves in Diſtreſs, they will be weakened, and ſuffer.

Ver. 9. *Heinouſneſs*] as the Word frequently ſignifies, ſcarce ever *thought:* ſo *Jun.* and *Trem.* have *ſcelus*, the *Tig. Verſ. facinus.* It may be taken for the worſt Degree of Folly.

who are taken away to Death, and removed to the Slaughter;

12. Since thou ſayeſt, Behold we did not know it: does not he underſtand who conſiders the Hearts, and he know who keeps thy Soul, and will render to Man according to his Work?

13. Eat Honey, my Son, for it is good; and the Honey-comb that is ſweet to thy Palate:

14. So will the Knowledge of Wiſdom be to thy Soul, if thou findeſt *it*, and there is the Conſequence; thus thy Expectation will not be cut off.

15. Do not lay wait, O Wicked, at the Habitation of the Righteous: do not waſte his Lodging-place.

16. Though the Righteous falls ſeven times, yet he riſes up; but the Wicked fall down into Evil.

17. When thy Enemy falls, do not be glad; and when he ſtumbles, let not thy Heart rejoice:

18. Leſt the Lord looking, ſhould be diſpleaſed with it, and he turn away his Anger from him.

19. Be not exaſperated againſt Evil-doers: be not envious againſt the Wicked:

20. For there will be no Remainder to the Evil, the Lamp of the Wicked will be extinguiſhed.

21. Fear the Lord, my Son, and the King: mix not thy ſelf with thoſe who change:

22. For their Calamity will riſe up ſuddenly; and who knows the Oppreſſion of their Years?

23. Theſe Things are peculiarly for the Wiſe: to take notice of the Face in Judgment is not good:

24. He that ſays to the Wicked, Thou art righteous, People will curſe him, Nations will abhor him;

25. But to thoſe who reprove, it will be pleaſant, and the Bleſſing of Good will come upon them.

26. A Man will kiſs the Lips of him who returns right Words.

27. Fit thy Work without, and prepare it for thee in the Field; afterwards alſo build thy Houſe.

28. Be not a Witneſs againſt thy Neighbour undeſervedly, when thou haſt ſeduced with thy Lips.

29. Do not ſay, According as he has done to me, ſo will I do to him; I will render to the Man according to his Work.

30. I paſſed over the Field of the ſlothful Perſon, and over the Vineyard of the Man wanting Senſe;

31. And behold on all of it came up Thiſtles, Nettles covered the Surface of it, and its Stone-fence was thrown down.

32. And looking, I took notice; ſeeing, I received Inſtruction:

33. As there is a little Sleep, a little Slumber, a little folding of the Hands to lie down;

34. Poverty will ſtride on to thee apace, and manifold Want as a Man with a Shield.

CHAP. XXV.

THESE alſo are the Proverbs of Solomon, which the Men of Hezekiah King of Judah copied out.

2. It is the Glory of God to conceal a Thing, and the Glory of Kings to ſearch a Thing out.

3. As the Heaven is for Height, and the

Ver. 14. *Conſequence*] ſo the *Heb.* and its great Stop is here.

Ve. 16. *falls*] *in afflictiones ſcilicet, that is to ſay, into Afflictions, Jun.* and *Trem.* as alſo *Grotius* writes, *Cave de peccatis hæc accipias, Beware of taking this as belonging to Sin*; nay *Patrick* ſays, *The Word fall never ſignifies falling into Sin, as Abundance of learned Men have obſerved:* beſides there being Nothing of *day* in the Text, how groſsly wrong are theſe Words in *The Complaint of a Sinner*, bound up at the End of *Bibles?*

The Scripture plain tells me,
The righteous man offendeth
Seven times a day 'gainſt thee,
Whereon thy Wrath dependeth.

Ver. 19. *againſt—be not*] as *Pſa.* xxxvii. 1.

Ver. 21. *Fear*] Διδάσκειν δεῖ τοὺς νέους ἐξ ἀρχῆς τὰν τε θεῶν τιμὰν καὶ τὰν τῶν νόμων, *Young Men ſhould be taught to reverence God and the Laws*, writes *Clinias* the Pythagorean.

Ver. 22. *their Years*] for ſo the *Heb.* may be, and the very ſame is, *Job* xxxvi. 11. which ſeems to agree far beſt to the Context, denoting the future Trouble, or Continuance of it anſwerable to *ſuddenly*, for thoſe that make Changes in Government; whereas *both* has not proper Antecedents anſwerable to it, nor a Prepoſit. before it to denote them; ſee alſo *De Dieu.*

Ver. 23. *for the Wiſe*] as the next for a Judge, and the following for a Miniſter of State, *People*, like *Nations*, ſignifying in the *Original* thoſe of different Countries; but what are *Theſe* Things in the *preſ. Tranſ.* with a full Point at the End of the Verſe?

Ver. 27. *prepare*] It is reported that *Anacharſis* enquiring of the Oracle, whether there was any one wiſer than himſelf, received for Anſwer that one *Myſo* was; upon this he went to the Village where he lived, and found him fitting up a Plough, which being in the Summer, he ſaid, *O Myſo, it is not the Time now for ploughing*; *But*, ſaid the other, *It is to prepare for it*, *Diog. Laert.* in the Life of *Myſo.*

Ver. 28. *when thou haſt*] the *Heb.* having no *not*, nor being here imperative, but in the preterperfect Tenſe; and thus makes a good and concurrent Leſſon of Dehortation.

Ver. 32. *Inſtruction*] The *Vulgate* ſubjoins here Ch. vi. 9. only with the latter Part, *How long art thou riſing up from Sleep?*

Ver. 34. *manifold Want*] plur. here, *&c.* ſee Ch. vi. 10, 11.

Ver. 1. *copied*] From the Death of *Solomon* to the Commencement of *Hezekiah's* Reign being two hundred and ſixty Years, and this was probably done from the *Prototype* or *firſt Exemplar.*

Earth

Earth for Depth, there is no ſearching out the Heart of Kings.

4. Take away the Droſs from the Silver, and there will come forth a Veſſel for the Founder:

5. Take away the Wicked before the King, and his Throne will be eſtabliſhed in Righteouſneſs.

6. Do not honour thy ſelf before the King, nor ſtand in the Place of the Great:

7. For it is better to be ſaid to thee, Come up hither; than for thee to be put down before the Prince, whom thy Eyes have ſeen.

8. Go not forth to contend ſpeedily, leſt there ſhould be what thou muſt do at the End of it, when thy Neighbour puts thee to Confuſion.

9. Plead thy Cauſe with thy Neighbour, and do not diſcloſe the Secret to another;

10. Leſt he who hears ſhould put thee to reproach, and the ill Report of thee not turn away.

11. *As* Apples of Gold in Pictures of Silver, is a Word ſpoken in its Turn.

12. *As* an Ear-ring of Gold, and a Jewel of famous Gold, is a wiſe Reprover upon an attentive Ear.

13. Like the Cold of Snow in the Time of Harveſt, is a faithful Ambaſſador to thoſe who ſend him; and he reſtores the Soul of his Maſter.

14. *As* Clouds and Wind, with no Rain, is the Man that boaſts of a falſe Gift.

15. In delaying of Anger a Leader is perſuaded, and a ſoft Tongue breaks the Bone.

16. Having found Honey, eat *but* thy Sufficiency; leſt thou ſhouldeſt be glutted with it, and vomit it up.

17. Let thy Foot be rare at thy Neighbour's Houſe; leſt he ſhould be cloyed with thee, and hate thee.

18. *As* a Hammer, a Sword, and an Arrow ſharpened, is the Man who gives Evidence againſt his Neighbour being a falſe Witneſs.

19. *As* a broken Tooth, and a Foot out of Joint, is Confidence in the Treacherous at the Time of Diſtreſs.

20. *As* he that takes away a Garment in a cold Day, *and* Vinegar to Salt-petre, is he alſo who ſings Songs to a ſad Heart.

21. If he who hates thee is hungry, cauſe him to eat Victuals; and if he is thirſty, make him drink ſome Liquor:

22. For thou wilt receive Coals upon his Head, and the Lord will recompenſe thee.

23. The north Wind diſturbs the Rain, and an angry Look a lurking Tongue.

24. It is better to dwell upon a Corner of the Roof, than with a Woman of Contentions, and in a Houſe of Company.

25. Like cold Water to the faint Soul, is good News from a Country far off.

26. *As* a Fountain trampled, and a Spring corrupted, is the Righteous who is moved before the Wicked.

27. To eat much Honey is not good, nor is it Honour for any to ſearch out their own Honour.

28. As a City broke down with no Wall, is the Man in whom there is no Reſtraint to his Temper.

CHAP. XXVI.

LIKE Snow in Summer, and like Rain in Harveſt; ſo Honour is not comely for the Fooliſh.

2. As a Bird in wandering, as the Swallow in flying; ſo a Curſe will not come undeſervedly.

3. A Whip is for a Horſe, a Bridle for an Aſs, and a Stick for the Back of the Fooliſh.

Ver. 6. *nor ſtand*] *Lacydes*, it is ſaid, being ſent for to King *Attalus*, returned anſwer that Images ſhould be viewed at a diſtance; as in his *Life* by *Diog. Laert.*

Ver. 11. As *Apples*] The Order of the *Heb.* being thus, here and in Ver. 14, 18, 19, 26, 28, as at Ver. 12, 13, 20, 25.

Ver. 14. *a falſe Gift*] which he falſely pretends he will give.

Ver. 15. *Bone*] Inveterateneſs or Stiffneſs.

Ver. 16. *eat*] enjoy Proſperity with Moderation; which I cannot but think is better, than with others to underſtand it of Wiſdom, Friendſhip or Pleaſure.

Ver. 17. *rare*] or *precious*, according to the *Heb.*

Ver. 20. After this Verſe follows in the *Vulg. Lat. As a Moth the Garment, and a Worm the Wood, ſo the Grief of a Man hurts the Heart*; as likewiſe in the *Gr.* with, *in a Garment*, &c. and the *Chald.* not much different: but marked for additional by *Origen*, as *Patrick* ſays from *Jerome* on *Iſa.*

Ver. 22. *receive*] as the Word is, and never *heap*, but that taken from *Rom.* xii. 20. and *Coals* may well denote *divine Vengeance*, ſuppoſing he who hates ſtill continues to do ſo. Thus this uncertain Text in the *com. Tranſ.* has a determinate Meaning.

Ver. 23. *diſturbs*] as I have particularly obſerved this Day; ſo truly does the *Scripture* repreſent Nature. The *Heb.* Word ſignifies ſtrictly *makes to be in labour* (as a Woman) or *in anguiſh*, &c. not *driveth away*; nor here *beget*, as *Jun.* and *Trem.* render, for which they are forced to tranſpoſe the Words of the next Member, which the *Heb.* muſt be very uncertain to allow of in ſuch a comparative Sentence; and the *Wind* is ſtrangely made to repreſent a *(ſimulantis) diſſembling Tongue*, rather than an *angry Look*; beſides being contrary to *Job* xxxvii. 22.

Ver. 24. Quite left out of the *Bible* of *Pope Sixtus*, though not ſo in others of the *Vulgate.*

Ver. 26. *moved*] which anſwers both to the *Heb.* and the Compariſons, *falling down* to neither; ſo that we need not be at a ſtand with *Patrick*, &c. to know whether it is falling into Sin or Calamity: but *moved* may ſignify any being *diſturbed* or *troubled.*

Ver. 2. *in wandering*] i. e. goes away in the Air without alighting; ſo the Curſe will.

Ib. *not come*] *Duport* in his *Gr. Verſe*, when he leaves

4. Do not anſwer the Fooliſh according to his Folly; leſt thou alſo ſhouldeſt be on a level with him:

5. Anſwer the Fooliſh according to his Folly; leſt he ſhould think himſelf wiſe.

6. He cuts off the Feet, drinks down Injury, who ſends a Meſſage by the Miniſtry of the Fooliſh.

7. The Legs of the lame are contracted, and a Proverb in the Mouth of the Fooliſh.

8. Like the tying up of a Stone in a Sling, ſo is the giving Honour to a Fool.

9. As a Thorn going up into the Hand of a Drunkard, is a Proverb in the Mouth of the Fooliſh.

10. The great Former of all both rewards the Fooliſh, and rewards Tranſgreſſors.

11. As a Dog returns to his Vomit, the Fooliſh does to his Folly.

12. Shouldeſt thou ſee a Man who thinks himſelf wiſe, there is more Hope of the Fooliſh, than of him.

13. The Slothful ſays, There is a fierce Lion in the Way, a Lion within the Streets.

14. A Door turns about upon its Hinge, and the Slothful upon his Bed.

15. The Slothful hides his Hand in the Boſom, it is weariſome to bring it back to his Mouth.

16. The Slothful thinks himſelf wiſer than ſeven who render Reaſon.

17. As one that takes hold of a Dog's Ears, is he who paſſing by is in a Wrath about Strife which does not belong to him.

18. Like a Madman who throws Sparks, Arrows and Death;

19. So is the Man that cheats his Neighbour, and ſays, Am not I in jeſt?

20. By want of Wood the Fire is quenched, and by there being no Whiſperer Contention is ſtill.

21. As Coal to burning Coals, and Wood to Fire, is a Man of Contentions to kindle Strife.

22. The Words of a Whiſperer are like thoſe who beat, and they go down to the inner Parts of the Body.

23. *As* Silver Droſs covering over an earthen Veſſel, are perſecuting Lips, and an evil Heart.

24. He that hates ſhews himſelf otherwiſe with his Lips, but lays up Deceit within him:

25. Though he be gracious with his Voice, do not believe him; for there are ſeven Abominations in his Heart.

26. The Evil of him, whoſe Hatred covers it ſelf with Deception, will be diſcloſed in the Congregation.

27. He that digs a Pit will fall into it; and to him who rolls a Stone, it will return.

28. A falſe Tongue hates thoſe it has bruiſed, and a flattering Mouth makes driving away.

CHAP. XXVII.

DO not boaſt of the next Day; for thou doſt not know what a Day will bring forth.

2. Let a Stranger praiſe thee, and not thy own Mouth; the unknown, and not thy own Lips.

3. A Stone *has* Heavineſs, and Sand Weight; but the Indignation of a Fool is heavier than both of them.

4. Wrath is Cruelty, and Anger a Flood; but who can ſtand before Envy?

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the *com. Tranſ.* is apt to do it by frigid Additions, as here he ſubjoins, *after it has fled the Hedge of the Teeth, the Wind carries it away, nor is the Word ſtedfaſt.*

Ver. 4. *Do not anſwer*] *Diog. Laertius* acquaints us, that a young Man talking inſolently, *Arceſilaus* ſaid, *Is there Nobody will go to play with this Boy?* In *Vit.*

Ver. 4, 5. *Do not anſwer—Anſwer*] How can theſe be conſiſtent? Thus, Do not anſwer the Fooliſh, unleſs (thou thinkeſt) thy not doing it will make him ſelf-conceited.

Ver. 8. *tying up*] which is thereby made uſeleſs in ſlinging, which ſeems to me the beſt Meaning: for why *tying up* elſe, inſtead of *putting in?*

Ver. 9. *into the Hand*] As a Drunkard pricks himſelf by meddling with Thorns, ſo the Fooliſh expoſes himſelf by uſing a Proverb.

Ver. 12. *Shouldeſt*] Like Ch. xxii. 29. and again Ch. xxix. 20.

Ver. 23. *perſecuting Lips*] of a wicked Zealot, or any one who ſpeaks ſeverely againſt others for being bad, and is bad himſelf. This Interpretation indeed I have laboured for, becauſe I found none to ſatisfy me: for how can perſecuting or burning denote flattering? And how can angry Language merely be compared to a tinſel Covering? *Buxtorf* too quotes *Sol. Jarhi* on *Pſa.* vii. for the *Heb.* Word always to ſignify *perſecuting.*

Ver. 25. Like this are thoſe ancient *Greek* Verſes of *Solon* in *Diog. Laert.*

Πεφυλαγμένῳ ἄνδρα, &c.

Beware, for wicked Man muſt ſtill be watch'd,
Leſt ſecret Miſchief in his Heart be hatch'd;
When ſmooth he ſpeaks, and with a Smile as fair
As new-blown Flow'rs exhaling fragrant Air:
Man's double Tongue can flatter, or can howl,
When prompted by a black corrupted Soul.

Ver. 28. *hates*] according to the ingenious foreign Proverb, *The Injurer bears a ſpite to him that he has injured.*

Ib. *flattering*] *Antiſthenes*, as *Diog. Laert.* writes from *Hecato*, ſaid it was better to fall among *coracas*, *Ravens*, than *colacas*, *Flatterers*; becauſe thoſe devoured the Dead, but theſe the Living.

Ver. 1. *will bring forth*] on which *Duport* adds,

Ἄλλοτε μητρυιὴ πέλει ἡμέρη, ἄλλοτε μήτηρ,

Sometimes a Day is a Step-mother, ſometimes a Mother; but not quite ingeniouſly, ſince a Step-mother does not bring forth whom ſhe is ſuch to.

Ver. 3. *both of them*] If not combined with the Genitive, it ſhould be *they both*, viz. *are.*

Ver. 4. *Anger*] *Diog. Laertius* relates concerning *Plato*, that he ſaid to *Xenocrates*, *Beat this Boy: for I can't my ſelf, becauſe I am angry*; and to a Servant, *I would beat thee, if I was not angry.*

5. Reproof publiſhed is better than Love that is hid.

6. The Wounds of him who loves are faithful; but the Kiſſes of him that hates ſhould be intreated.

7. A full Perſon treads upon the Honeycomb: but to a hungry Perſon every bitter Thing is ſweet.

8. As a Bird that wanders from its Neſt, ſo is a Man who wanders from his Place.

9. Ointment and Perfuming make the Heart glad, and the Sweetneſs of its Friend by the Counſel of the Soul.

10. Do not leave thy Friend and thy Father's Friend, nor come to thy Brother's Houſe at the Time of thy Calamity; a near Dweller being better than a Brother far off.

11. Be wiſe, my Son, and make my Heart glad, that I may return him Word who reproaches me.

12. The Diſcreet ſeeing the evil, becomes hid; the ſimple paſſing on, are puniſhed.

13. Take his Garment, when one is engaged for a Stranger; and of him who is for an unknown Woman, receive it in pawn.

14. He that bleſſes his Friend aloud, riſing early in the Morning, it will be reckoned a Curſe to him.

15. A continual Dropping in a ſhowery Day, and a Wife of Contentions are alike:

16. One of thoſe who hide her, may hide the Wind, and the Ointment of his right Hand that will be publiſhed.

17. Iron ſharpens Iron, and a Man makes ſharp the Face of his Friend.

18. He who keeps the Fig-tree, will eat the Fruit of it; and he who obſerves his Maſter, will be honoured.

19. As in Water Face is to Face, ſo is the Heart of Man to Man.

20. The Grave and Perdition are not ſatisfied, nor are the Eyes of Man.

21. The trying Veſſel is for Silver, and the Furnace for Gold, and a Man for the Mouth to praiſe him.

22. If thou ſhouldeſt pound a Fool in a Mortar, among ground Corn with a Peſtle, his Folly would not depart from him.

23. Know fully the Sight of thy Flock, take notice of thy Herds:

24. For Store is not for ever; and is the Crown to every Generation?

25. The Graſs diſcovers it ſelf, the Herbage appears, and the Herbs of the Mountains are to be gathered;

26. The Lambs are for thy cloathing, and the He-goats the Price of the Field;

27. And there is Milk enough of the She-goats for thy own Food, for that of thy Family, and for thy Maids to live on.

CHAP. XXVIII.

THE Wicked is one of them who flee when none purſues; but the righteous ones are each as bold as a young Lion.

2. By the Tranſgreſſion of a Country the Princes of it are many; but by an underſtanding, knowing Man, the Settlement is prolonged.

3. A Man poor, and oppreſſing the Decayed, is *like* Rain which ſweeps away, ſo that there is no Food.

4. They that forſake the Law, praiſe the Wicked; but thoſe who obſerve the Law, contend with them.

5. Evil Men do not underſtand Judgment; but ſuch as ſeek the Lord, underſtand all Things.

Ver. 5. *publiſhed*] which thereby may cauſe Amendment.

Ib. *hid*] without ſhewing any Effect of it, as in *Jam.* ii. 16. and this rightly, with no ſtrained and improbable Diſtinction of effeminate Friendſhip, *&c.*

Ver. 6. *ſhould be intreated*] not admitted without ſuch Intreaty or Deſire, as may ſhew the Hatred gone; the *Heb.* Word ſignifying Nothing of *deceitful.*

Ver. 10. *Friend*] One of *Solon*'s Precepts, as given by *Diog. Laertius* from *Apollodorus*, is, φίλυς μὴ ταχὺ κτῶ· ὃς δ' ἂν κτήσῃ μὴ ἀποδοκίμαζε. *Do not get Friends quickly; but when they are got, do not caſt them off.*

Ib. *Dweller*] properly, and more ſuitable than *neighbour* with *near.*

Ver. 11. *I*] *Pope Clem.* has it in the 2d Perſ.

Ver. 14. *riſing early*] being very forward to do it.

Ib. *a Curſe to him*] He who is extolled at ſuch a Rate, will be thought the worſe for it, as Obſervation ſhews.

Ver. 19. *ſo is the Heart*] A Man's Mind is like his Behaviour generally, though he may alter it ſometimes. *Patrick* makes great Difficulty of this Verſe, which by keeping ſtrictly to the Words as elſewhere may be got over: it is not *Heart to Heart*, nor *Man to Man*, *&c.*

Ver. 21. *the Mouth*] which reſembles a *Veſſel* and *Furnace*; and ſo the *Heb.* is.

Ib. *to praiſe him*] *Heb. of his Praiſe.* As Silver and Gold ſhould be purified, ſo ſhould a Man behave that he may be praiſed.

Ver. 24. *is not for ever*] does not laſt without taking care of it.

Ver. 26. *Price*] Value of it, according to the Number kept there.

Ver. 1. *Wicked is one*] being a Noun ſing. to a Verb plur.

Ib. *when none purſues*] By reaſon of the Terrors of his own Conſcience. To this Purpoſe *Juvenal* begins his 13th *Satyr*; tranſlated by *Creech*,

He that commits a Sin, ſhall quickly find
The preſſing Guilt lie heavy on his Mind;
Though Bribes or Favour ſhall aſſert his Cauſe,
Pronounce him guiltleſs, and elude the Laws:
None quits himſelf; his own impartial Thought
Will damn, and Conſcience will record the Fault.

Ib. *righteous ones are each*] A Noun plur. by a beautiful Contraſt, to a Verb ſing. of which Nothing appears in the *com. Verſ.*

Ver. 3. *ſo that there is*] But the *Heb.* has here Nothing that ſignifies *leaveth*; which was *Italick* in the *Geneva Tranſ.* ſuch Careleſsneſs has there been in the *preſent.*

6. The

6. The poor who goes in his Integrity, is better than he that is perverſe with two Ways, though he is rich.

7. He who keeps the Law is an underſtanding Son; but he that aſſociates with Gluttons, puts his Father to Confuſion.

8. He that increaſes his Subſtance by Uſury and Intereſt, gathers it together for him who ſhews pity to the Decayed.

9. He that turns away his Ear from hearing the Law, even his Prayer is an Abomination.

10. He who cauſes the upright to err in an evil Way, will fall himſelf into his own Pit; but the perfect will poſſeſs Good.

11. The rich Man thinks himſelf wiſe; yet the underſtanding decayed one ſearches him out.

12. When the Righteous triumph, there is great Glory; but when the Wicked riſe up, Man is to be ſearched for.

13. He that covers his Tranſgreſſions, will not proſper; but he who confeſſes and forſakes, will obtain Mercy.

14. The Man is bleſſed who fears continually; whereas he that hardens his Heart, will fall into Evil.

15. *As* a Lion roaring, and a Bear running to and fro, is a wicked Governor over a decayed People.

16. When a Nobleman wants Underſtanding, there are great Oppreſſions; by hating Covetouſneſs, he prolongs Life.

17. A Man who is ſeized for the Murder of a Perſon, ſhould go away to the Pit, let none hold him.

18. He who goes with Integrity, will be ſaved; but he that is become perverſe with two Ways, will fall in one.

19. He who tills his Ground, will be filled with Victuals; but he that purſues after vain Things, will be filled with Poverty.

20. A Man of Faithfulneſs is of great Bleſſings; but he that is haſty to be rich will not be innocent.

21. To acknowledge the Face is not well, ſince a Man will tranſgreſs for a Bit of Bread.

22. He that hurries on to Wealth is a Man of an evil Eye, and does not know that Want will come to him.

23. He who reproves a Man will afterwards find Favour, more than he that flatters with the Tongue.

24. He who robs his Father or Mother, and ſays, It is no Tranſgreſſion, is himſelf a Companion to a Man of Deſtruction.

25. He that is puffed up in Mind, makes Contention; but he who truſts upon the Lord, will be made fat.

26. He that truſts in his own Heart is fooliſh; but he that walks in Wiſdom, will deliver himſelf.

27. He who gives to the Poor, will not want; whereas he that hides his Eyes, will have large Curſes.

28. When the Wicked riſe up, Man is hid; but when they periſh, the Righteous multiply.

CHAP. XXIX.

THE Man that being much reproved hardens the Neck, will be broke at an Inſtant, and there will be no Healing.

2. When the Righteous multiply, the People are glad; but when the Wicked has dominion, the People ſigh.

3. The Man who loves Wiſdom, makes his Father glad; but he that aſſociates with Whores, cauſes Subſtance to periſh.

4. The King makes the Country ſtand faſt by Judgment; but a Perſon of Preſents deſtroys it.

5. A Man that flatters his Friend, ſpreads a Net for his Goings.

6. In the Tranſgreſſion of an evil Perſon is a Snare; but the Righteous ſings, and is glad.

7. The Righteous knows the Cauſe of the Poor; the Wicked does not underſtand the Knowledge.

8. Men of Deriſion inſnare a Town; but the Wiſe turn back Anger.

9. A wiſe Man comes to Judgment with a fooliſh one; but he is moved, or laughs, and there is no Reſt.

Ver. 12. *is to be ſearched for*] ſo, and not as at Ver. 28.

Ver. 17. *ſeized*] paſſively, ſo that he ſhould not be reſcued from the Hand of Juſtice.

Ver. 18. *ſaved*] *Lat. Vulgate praiſed.*

Ib. *with two Ways, will fall in one*] as the *Heb.* is, the Word for *Ways* being the dual Number; ſee the like Ver. 6. and *Mercer* there.

Ver. 19. *Things*] ſee Ch. xii. 11.

Ib. *filled with Poverty*] according to the *Heb.* and our *Genev.* and as before *with Bread*; but *enough* ſeems ludicrous.

Ver. 23. *flatters*] ſo *Maximus Tyrius* the Philoſopher has his 4th *Diſſertation* intituled, Τίσι χωριστέον τὸν κόλακα τῆ φίλε λόγε, *How a Friend ſhould be diſtinguiſhed from a Flatterer*; which let the Curious conſult.

Ver. 26. *he that walks*] as *he that truſts* in *Heb.* and *whoſo* is obſolete.

Ver. 1. *hardens the Neck*] Alluding to Oxen in the Yoke, according to *Bochart, De Sacr. Animal.* Lib. iii. Cap. 41.

Ver. 2. *multiply*] as in Ch. xxviii. ult.

Ver. 4. *Preſents*] *Heb. Lifted-offerings, Preſents* being made of ſuch.

Ver. 6. *is a Snare*] to himſelf.

Ver. 8. *Deriſion inſnare*] The Juſtneſs of which ſee in the *Lord Bacon's Advanc. of Learn.* B. viii. Ch. 2. or as quoted by *Patrick.*

Ver. 9. *but he is moved, or laughs*] which I think ſuits the *fooliſh* more than the *wiſe*, and makes a better Saying: accordingly *Munſt.* ſays, *Senſus eſt, quando ſapiens lo-*

10. Men

10. Bloody Men hate the Perfect; but the Upright enquire after his Soul.

11. The Fooliſh brings forth all his Mind, but the Wiſe reſtrains it back.

12. A Governor hearkening to the Word of Falſehood, all his Miniſters will be wicked.

13. The Poor and the Man of Frauds meet, the Lord enlightens the Eyes of them both.

14. The King who judges the Decayed in Truth, his Throne will be eſtabliſhed for evermore.

15. The Rod of Reproof gives Wiſdom; but a Child let go makes his Mother aſhamed.

16. When the Wicked increaſe, Tranſgreſſion increaſes; but the Righteous ſee their Fall.

17. Correct thy Son, and he will cauſe thee to reſt, and will give Delights to thy Soul.

18. When there is no Viſion, the People become bare; but he who obſerves the Law is bleſſed.

19. A Servant will not be corrected by Words; though he underſtands, yet he will not anſwer.

20. Shouldeſt thou ſee a Man haſty in his Words, there is hope of the Fooliſh more than of him.

21. One breeding up his Servant delicately from his Childhood, he will become a Son at his End.

22. A Man of Anger makes Contention, and a Maſter of Wrath has much Tranſgreſſion.

23. The Pride of Man will humble him; but Honour will uphold him of a humble Spirit.

24. He that divides with a Thief, hates his own Soul; he that hears Curſing, and does not tell *it*.

25. By Fearfulneſs Man puts a Snare; but he who truſts in the Lord will be exalted.

26. Many ſeek the Face of the Governor; but the Judgment of a Man is from the Lord.

27. The Abomination of the righteous ones is the Man of Iniquity; and the Abomination of the Wicked is he of an upright Way.

CHAP. XXX.

THE Words of Agur the Son of Jakeh, the Burden that the Man expreſſed to Ithiel, not only to him but alſo Ucal.

2. Becauſe I am more ſtupid than a Man, and have not the Underſtanding of Mankind;

3. Having neither learned Wiſdom, nor am acquainted with the Knowledge of holy Perſons;

4. Who goes up to Heaven, and comes down? Who gathers up the Wind in his double Hand? Who binds up the Waters in a Cloth? Who eſtabliſhes all the Limits of the Earth? What is his Name? And what is the Name of his Son, that thou knoweſt?

5. Every Saying of God is pure: he is a Shield to thoſe that truſt in him.

6. Do not add to his Words; leſt he ſhould reprove thee, and thou be a Liar.

7. I aſk two Things of thee; do not withhold from me before I die.

8. Remove far from me Vanity, and lying Words: do not give me Poverty nor Riches, nouriſh me with the Bread of my Allowance;

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quitur, ſtultus vel ridet, vel furit: the Meaning is, when one who is wiſe ſpeaks, the fooliſh either laughs, or is in a fury.

Ver. 10. *enquire after his Soul*] to ſave it, as *Pſa.* cxlii. 4. which may determine this.

Ver. 12. *will be wicked*] See the *Lord Bacon's Advancement of Learning*, B. VIII. Ch. ii. Parab. 13.

Ver. 13. *the Lord enlightens the Eyes of them both*] agreeable to Ch. xxii. 2. and *Mat.* v. 45. as *Mercer* well obſerves; which Places I think unfold this.

Ib. *them both*] one not to be impoveriſhed, and the other not to impoveriſh him by Frauds. He that can find a better Interpretation, let him.

Ver. 15. *gives Wiſdom*] *Lyco*, as writes *Diog. Laertius*, ſaid, δεῖν παρεζεῦχθαι τοῖς παισὶ τὴν αἰδῶ καὶ φιλοτιμίαν, ὡς τοῖς ἵπποις μυώπα καὶ καλινόν· *Shame and Emulation were as neceſſary for Children, as a Bridle and Spur for Horſes.*

Ib. *a Child let go*] *Ariſtippus* the Philoſopher demanding 500 Drachmas of a Man to teach his Son, the other ſaid he could buy a Slave for that; to which he replied, Πριῶ, καὶ ἕξεις δύο, *Do, and then thou wilt have two, Diog. Laert.* in *Vit.*

Ib. *Mother*] The *Italian* Proverb is, *La buona madre non dice, volete? The good Mother does not ſay, Will you?*

Ver. 18. *When*] more ſuitable to the *Heb.* than *where.*

Ib. *obſerves the Law*] For, as *Archytas* ſpeaks in his Book *Concerning the Doctrine of Manners*, ὃ ἀ κτῆσις τᾶς ἀρετᾶς εὐδαιμονία ἦν, ἀλλὰ χρᾶσις, *Bleſſedneſs does not conſiſt in poſſeſſing Virtue, but in making uſe of it.*

Ver. 21. Where ſee the great *Sir Fran. Bacon Ld. Verulam* again.

Ver. 25. *Man puts*] for *Man*, and not the foregoing Word, belongs to the Verb, as the *Heb.* Genders ſhew.

Ib. *exalted*] the *Heb.* Word not ſignifying *ſafe.*

Ver. 1. *Burden*] It being difficult for an unlearned Man, as *Agur* deſcribes himſelf, to make a Speech to the Learned, which the others probably were; as it was for the Prophets to deliver their minatory Commiſſions to the unbelieving perſecuting Rulers; whence *prophecy*, but ſo inconſiſtently and abſurdly here, by our *Tranſlators.*

Ver. 2. *Becauſe*] How good a Connection this (which the *Heb.* Conjunction, not Adverb, ſignifies, inſtead of *Surely)* makes of the 4th Ver. to the 3d, and without which the 4th is a detached, disjointed, incoherent Matter, need not be remarked.

Ver. 4. *that thou knoweſt*] as *De Dieu* would have it rendered, and *Mont.* does it literally; it being not *if.*

Ver. 8. *do not give*] Τῷ γὰρ ἄπαξ ὑπὲρ τὸ μέτρον ὀρ-

9. Leſt

9. Leſt I ſhould be filled, and lye, and ſay, Who is the Lord? or leſt I ſhould be poor, and ſteal, and take hold of the Name of my God.

10. Do not talk againſt a Servant to his Maſter, leſt he ſhould curſe thee, and thou be guilty.

11. There is a Generation that curſes its Father, and does not bleſs its Mother.

12. There is a Generation that thinks it ſelf clean, yet is not waſhed from its Filthineſs.

13. There is a Generation, how lofty are its Eyes, and its Eye-lids lifted up!

14. There is a Generation whoſe Teeth are Swords, and its Eye-teeth Knives; to conſume the Poor from the Earth, and the Needy from Mankind.

15. The Horſe-leach has two Daughters *ſaying*, Give, give; theſe three Things are not filled, four do not ſay, Here is Plenty;

16. The Grave, and the barren Womb, the Earth that is not filled with Water, and the Fire which does not ſay, Here is Fuel.

17. The Eye which ſcoffs at a Father, and deſpiſes the gathering of a Mother, that the Ravens of the Valley will pick out, and the young Eagles eat.

18. Thoſe three Things are too wonderful for me, nay four which I do not know;

19. The Way of an Eagle in the Air, the Way of a Serpent upon a Rock, the Way of a Ship in the middle of the Sea, and the Way of a Man with a Maid.

20. So is the Way of a Woman *who* is an Adultereſs, that eats, and wipes her Mouth; and ſays, I have done no Iniquity.

21. Under three Things is the Earth diſturbed, nay under four, *which* it cannot bear;

22. Under a Servant when he reigns, and a vile one when he is filled with Food,

23. Under a hateful Woman when ſhe is married, and a Handmaid when ſhe is the Heireſs of her Miſtreſs.

24. Thoſe four Things are little on the Earth, but they are the wiſeſt of the wiſe ones:

25. The Ants *that* are a People not ſtrong, but prepare their Food in the Summer;

26. The Rabbets *that* are a People not ſtout, but make their Houſe in the Rock;

27. The Locuſt *that* has no King, but goes forth every one of them deſtroying;

28. The Spider *that* takes hold with the Hands, and is it ſelf in the Palaces of the King.

29. Thoſe three Things do march well, or four go well along:

30. An old Lion *that* is powerful among the Beaſts, and does not turn away from the Face of any;

31. He that is girded on the Loins, or a He-goat, and a King with whom there is no riſing up.

32. If thou haſt fallen by ſetting thy ſelf up, or if by heinous Things, let the Hand be to the Mouth.

33. For the preſſing of Milk brings forth Butter, as the preſſing of the Noſe does Blood; and the preſſing of Anger brings forth Contention.

ἀδεὶς ἐστιν, *For there is no Bounds to what is once above Meaſure*, ſays *Epictetus*, Ch. 61. And *Horace*, *Od.* Lib. iii. 16.

——*Bene eſt cui Deus obtulit*
Parca quod ſatis eſt manu:

Which *Creech* tranſlates,

Happy, to whom indulgent Heav'n
Enough, and ſparingly hath giv'n.

Ib. *nor Riches*] *Demophilus* in his *Greek Similitudes* ſays, *Immoderate Riches are a Hindrance to the Mind, as long Garments are to the Body.*

Ib. *nouriſh me*] *Having Food and Raiment*, ſays the Apoſtle, *let us be therewith content*, 1 *Tim.* vi. 8. and the Author of *Night Thoughts*,

Man wants but little, nor that little long.

Ver. 9. *take hold of*] as *Exod.* xx. 7. *Deut.* v. 11.

Ver. 11, 12, 13, 14. He here brands the *Undutiful*, the *Hypocrites*, the *Proud*, and the *Oppreſſors*, as ſuch perhaps who eſcaped the Law.

Ver. 15. *two Daughters*] theſe *Annotators* interpret to be its forked Tongue.

Ib. *Plenty*] *Heb. Subſtance.*

Ver. 17. *ſcoffs*] looks ſcornfully.

Ib. *pick out*] The Body being left unburied after ſome unnatural Death.

Ver. 18. *Thoſe*] which the *Heb.* has, and ſo at Ver. 24, 29.

Ver. 19. *with a Maid*] I am aſhamed of the Obſcenity that is ſillily thrown upon this Paſſage by Expoſitors! while *Way* according to the Meaning of it in all the three foregoing Caſes is where a Man and Maid go, that is in uncertain By-places at the Time of Courtſhip.

Ver. 20. *So*] to wit unknown likewiſe.

Ib. *eats*] as it were.

Ver. 27. *deſtroying*] *Heb. cutting off*, which in that Tongue is uſed for *deſtroying*; or it may be taken ſtrictly *cutting* or *biting off*, that is *the Vegetables*, as in *Buxt.* and *Pagn. Lexicons*, and as rendered in the *com. Tranſ. Job* xxi. 21. ſee alſo *De Dieu's* Explication; who ſays that *by bands* is from mere Conjecture, ſince the Verb has not ſuch a Meaning elſewhere, nor any Noun derived from it.

Ver. 31. *He that is girded on the Loins*] namely *a Horſe*, not *a Grey-hound*, as may be eaſily underſtood: ſo *Jun.* and *Trem.* render *accinctus lumbis* equus, a Horſe *girt on the Loins.*

Ib. *or a He-goat*] The worſt of them, and properly the laſt, making up the three *or* four, but joined with the Beaſts, as being one: for the *Heb.* Particle is *or*, never ſignifying *alſo* nor *and.* This, no *Commentator* that I know of, meddles with to unfold, not even the curious *Mercer*, though he mentions it; but being in the *Scripture*, it claims ſome Notice, and would not have been ſo overlooked in one of the heathen *Claſſics.*

Ver. 32. *fallen*] very aptly; and I don't obſerve this Verb elſewhere ſignifies *to do fooliſhly*, though that was ſtarted by *Ab. Ezra*, one fond, like ſome Moderns, of new Meanings.

CHAP. XXXI.

THE Words of King Lemuel, the Burden in which his Mother inſtructed him.

2. What, my Son? And what, O Son of my Womb? And what, thou Son of my Vows?

3. Give not thy Strength to Women, nor thy Ways to that which deſtroys Kings.

4. It is not for Kings, O Lemuel, it is not for Kings to drink Wine; nor is the Deſire of ſtrong Drink for Princes;

5. Leſt by drinking, he ſhould forget what is decreed, and change the Cauſe of any of thoſe that are afflicted.

6. Give ye ſtrong Drink to him who is periſhing, and Wine to them of a bitter Soul.

7. Let him drink, and forget his Poverty, remembring his Labour no more.

8. Open thy Mouth for the Dumb, in the Cauſe of all thoſe that are paſſing away.

9. Open thy Mouth, judge with Righteouſneſs; and plead for the Afflicted and Needy.

10. א Who finds a Wife of Ability? for her Price is far more than Pearls.

11. ב The Heart of her Huſband truſts in her, and does not want Spoil.

12. ג She recompenſes him with Good, and not Evil, all the Days of her Life.

13. ד She ſeeks for Wool and Flax, and works willingly with her Hands.

14. ה She is like the Merchants Ships, ſhe fetches her Victuals far off.

15. ו And ſhe riſes up while it is Night, giving Food to her Family, and the Allowance to her Maids.

16. ז She thinks of a Field, and takes it: with the Fruit of her Hands ſhe plants a Vineyard.

17. ח She girds her Loins with Strength, and makes her Arms ſtrong.

18. ט She taſtes that her Merchandice is good: her Candle is not put out at Night.

19. י She ſtretches out her Hands to the Spinning-wheel, and the Palms of them hold the Spindle.

20. כ She ſpreads forth the Palm of her Hand to the Afflicted, and ſtretches out her Hands to the Needy.

21. ל She does not fear for her Family, becauſe of the Snow: for they are all cloathed with Scarlet.

22. מ She makes her ſelf Tapeſtries: her Cloathing is fine Linen and Purple.

23. נ Her Huſband is known at the Gates, when he ſits with the Elders of the Country.

24. ס She makes Lawn, and ſells; and gives the Girdle to the Dealer.

25. ע Strength and Honour is her Cloathing; and ſhe will ſmile at the laſt Day.

26. פ She opens her Mouth with Wiſdom, and the Law of Kindneſs is upon her Tongue.

27. צ She watches the Goings of her Family, and does not eat the Bread of Slothfulneſs.

28. ק Her Children riſe up, and call her bleſſed; her Huſband, and he praiſes her.

29. ר Many Daughters act with Ability, but thou aſcendeſt above them all.

30. ש Favour is Falſehood, and Beauty is Vanity: that Woman who fears the Lord will glory.

31. ת Give her of the Fruit of her Hands, and let her Doings praiſe her at the Gates.

Ver. 1. *his Mother*] So the virtuous and admired *Roman* Emperor *Marcus Aurelius*, *Meditat.* Lib. 1. relates, that he learned of his Mother to be religious and generous, not to do, nor even intend any Thing evil, to be contented with moderate Diet, and to ſhun the Exceſs that Wealth and Grandeur is liable to: in which there is a Reſemblance to Ver. 4, 9. particularly.

Ib. *Burden*] Being Self-denial, Ver. 3, 4. and Nothing of *prophecy*.

Ver. 4. *to drink Wine*] So on the other hand *Prince Hector*, in *Homer*, to his *Mother-Queen*,

Inflaming Wine, pernicious to Mankind,
Unnerves the Limbs, and dulls the noble Mind:
Let Chiefs abſtain—— *Il.* B. 6.

And it may be obſerved, that *Samſon* the ſtrongeſt Man, as being a *Nazarite*, drank no ſtrong Liquor from his Birth, as probably alſo *Methuſelah* the longeſt Liver, and *Solomon* the wiſeſt Man is here forbid it on the Authority of a Parent.

Ib. *nor*] as it is in the preceding Verſe: for the *Vulgate* renders this ſtrangely indeed, *becauſe there is no Secret where Drunkenneſs reigns*; and the *Septuag.* in the *Copies* that have it, *Princes will be angry, let them not drink Wine*; which take only for a Taſte.

Ib. *Deſire*] The Word in the Text being אן appears to come from אוה which ſignifies *to deſire*, by only leaving out the laſt Letter; rather than to be put for אין *not* or rather *none*, which though of frequent Uſe, is no where elſe contracted ſo, nor even to אי with the ſame Vowel, and *not* each time before is denoted by אל beſides the Place of its ſtanding may determine this Matter, being next before that for *ſtrong Drink*: accordingly *Trem.* and *Jun.* render it *deſyderium*.

Ver. 8. *paſſing away*] thus the Verb ſignifies, but there is no Proof that it ever does *to cut off*, and that it ſignifies *to deſtroy* ſimply is not pretended.

Ver. 10. The Verſes begin here, and continue to the End, alphabetical in *Heb.* as the Letters are prefixed.

Ib. *Wife*] as the following ſhews, and as rendered Ch. xviii. 22. where it is with the ſame Verb.

Ib. *Ability*] according both to the *Heb.* Word, and the Deſcription.

Ver. 21. *Scarlet*] for an additional Garment, or warm one.

NOTES upon the BOOK of ECCLESIASTES.

CHAP. I.

SAYINGS of the Preacher, the Son of David, King at Jeruſalem.

2. Every Thing is Vanity, ſays he, very and utterly vain.

3. What Profit has Man of all his Labour, which he does under the Sun?

4. One Generation goes away, and another comes; though the Earth remains continually.

5. The Sun both riſes and ſets; and haſtening to his Place, he riſes there *again*.

6. The Wind goes to the South, and turns round to the North, fetching a Compaſs about, and returning in its Circuits.

7. All the Rivers run into the Sea, and yet it is not full: to the Place from whence they came, thither they return to come *afreſh*.

8. All Things are ſo laborious one cannot tell it: the Eye is neither ſatisfied by ſeeing, nor the Ear filled with hearing.

9. What is, the ſame has been; that which is done, is ſuch as has been done: for there is Nothing new under the Sun.

10. Of what Matter can it be ſaid, See, this is new? It has been already in Ages that were before us.

11. There is no Remembrance of former Things; neither will there be any of them that are later, nor of thoſe which ſhall be after.

12. I the Preacher, being King over Iſrael at Jeruſalem,

13. Gave my Heart to ſeek, and ſearch out by Wiſdom, concerning all that is done under Heaven; which is a grievous Exerciſe that God has given Mankind to be afflicted with.

14. I conſidered all the Works which are done under the Sun, and behold all are Vanity and Vexation of Mind.

15. That which is confuſed cannot be put in order, nor what is wanting be numbered up.

16. I ſaid thus to my ſelf; Lo I am great, and have more Wiſdom than any who has been before me in Jeruſalem, and my Heart is acquainted with much Wiſdom and Knowledge:

17. I having applied it to underſtand Wiſdom, as alſo the Knowledge of Madneſs and Folly; yet know withal that it is Vexation of Mind.

18. For in Abundance of Wiſdom there is much Diſpleaſure: and he who increaſes Knowledge does increaſe Grief.

CHAP. II.

COME now, thought I in my ſelf, I will try thee with Mirth, and mind Pleaſure; but doubtleſs that alſo was Vanity.

2. Of Laughter, I concluded it was a mad Thing; and of Mirth, what would that avail?

3. I ſought in my Heart, whilſt I guided it with Wiſdom, to attract my Fleſh with Wine, that I might take hold of Folly, till I

Ver. 2. *very and utterly vain*] to be proper and intelligible, as the *Tranſlation* ought, when the Meaning of the *Original* is plain: *Jun.* and *Trem.* repeat *vanitas vaniſſima*, *very vain Vanity*, and ſo *Bibliander* in the *Tigur. Bib. inanitas extrema*, our *Tyndal al is but playne vanite*.

Ver. 4. *One Generation*] *Homer* has it under a fine Similitude;

Οἵη περ φύλλων γενεὴ, τοιήδε καὶ ἀνδρων.
Φύλλα τὰ μὲν τ' ἄνεμος χαμάδις χέει, ἄλλα δὲ θ' ὕλη
Τηλεθόωσα φύει, ἔαρος δ' ἐπιγίγνεται ὥρη·
Ὣς ἀνδρῶν γενεὴ, ἣ μὲν φύει, ἣ δ' ἀπολήγει. *Il.* Z.
Like Leaves on Trees the Race of Man is found,
Now green in Youth, now with'ring on the Ground;
Another Race the following Spring ſupplies,
They fall ſucceſſive, and ſucceſſive riſe;
So Generations in their Courſe decay,
So flouriſh theſe, when thoſe are paſt away.

And the *Son of Sirach* the ſame in the ſame Tongue, Ὡς φύλλον θάλλον ἐπὶ δένδρου δασέος· τὰ μὲν καταβάλλει, ἄλλα δὲ φύει, ὕτως καὶ γενεὰ σαρκὸς καὶ αἵματος, ἡ μὲν τελευτᾷ, ἑτέρα δὲ γεννᾶται. *Ecclus.* xiv. 18.

Ver. 5. *haſtening*] *Heb. panting*, being a Participle. The *old Lat.* has *returns*, as *Symmachus* and *Theodotion* had *runs back:* it is poſſible *ſhoeph* was ſuppoſed to have the Meaning of *ſhabh* from *ſhubh*.

Ver. 7. *not full*] the Water being carried up in Vapours by the Heat of the Sun. Of which *Dr. Halley* has a curious Diſcourſe in the *Philoſophical Tranſactions*, Num. 189. applied to the *Mediterranean Sea*, which flows on the Country of *Iſrael*, and to which theſe Words may be ſuppoſed moſt particularly relative; concluding that much more Water is expended that Way, than the nine great Rivers, the *Iberus*, *Rhone*, *Tiber*, *Po*, *Danube*, *Neiſter*, *Boryſthenes*, *Tanais* and *Nile*, with all the little ones that run into it, ſupply; which however does not empty the Sea, as it falls back in Rain and Dew; ſee alſo *Martin's Philoſoph. Gram.* Part IV. Chap. iii. p. 272.

Ib. *full*] whereby the Rivers might ceaſe running.

Ver. 8. *laborious*] Having firſt ſhewed that ſome of the principal Things in Nature are ſo, Ver. 4, 5, 6, 7.

Ver. 15. *That which*] in human Affairs, as *done under the Sun.*

Ib. *cannot*] by the Ability of Man, Chap. vii. 13.

Ib. *numbered up*] made up in Number; a Senſe wanting in *Commentators*, whom I do not find ſpeaking any Thing to the Purpoſe; and *Jerome* at the Head of them tranſlates, *the Number of Fools is infinite.*

Ver. 1. *thought I*] Inſtead of *ego*, *I*, the *vulg. Lat.* has *ergo*, *therefore*; an Erratum, one may think, of the Scribes.

ſhould

ſhould ſee what was beſt for Mankind, to do under Heaven, as long as they live.

4. I did great Matters: built me Houſes, planted me Vineyards,

5. Made me Gardens, and Orchards in which I planted Fruit-trees of all Sorts,

6. Making me Pools of Water, to water Nurſeries for young Trees;

7. I got Servant-men and Maids, and had Children of the Family, beſides more Poſſeſſion of Herds and Flocks, than any who were before me in Jeruſalem;

8. I alſo gathered me Silver, and Gold, with the Rarities of Kings and Provinces; prepared me Singing-men and Women, as well as Concerts of Muſick, the Delights of Mankind.

9. Thus was I greater, and increaſed more than any who was in Jeruſalem before me, my Wiſdom too remaining with me.

10. Whatever my Eyes ſought I did not keep from them, nor with-hold my Heart from any Joy: for this belonged to me out of all my Labour, that my Heart ſhould be joyful by it.

11. Then looking on all the Deeds that my Hands had done, and on what I had laboured to do; behold all was Vanity, and Vexation of Mind, and there was no Profit under the Sun.

12. Beſides I looked to ſee Wiſdom, Madneſs and Folly: for what can the Man *do* who ſhall come after the King, *but* that which they have done already?

13. However I ſaw that there is more Profit of Wiſdom than Folly, the ſame as of Light more than Darkneſs:

14. The Eyes of the Wiſe are in his Head, but the Fool goes in Darkneſs; yet I knew alſo that the ſame Event falls out to them all.

15. Therefore I ſaid in my Heart, Since it falls out to me even as it does to the Fooliſh, why am I any wiſer? Hence I concluded in my ſelf, that this too was Vanity.

16. For there is no Remembrance of the wiſe Man nor fooliſh for ever, ſince that which is already will all be forgotten in Time to come; and the Wiſe dies in the ſame manner with the Fooliſh.

17. So I hated Life, becauſe the Work which is done under the Sun was grievous to me: for all is Vanity, and Vexation of Mind.

18. I likewiſe hated all my Labour that I had performed there, which I muſt leave to the Man who ſhall ſucceed me:

19. And who knows whether he will be wiſe, or fooliſh? Yet will he rule over all this in which I have laboured and been wiſe under the Sun: which is alſo Vanity.

20. Upon this I turned about to make my Heart deſpair, of all my Labour which I had done there.

21. For one whoſe Labour has been with Wiſdom, Knowledge and Equity, gives it to another *for* his Part, who does not labour in that Manner: this is alſo Vanity, and a great Evil.

22. And what has a Man by all his Labour that he does under the Sun, and the Vexation of his Heart;

23. When all his Days are ſorrowful, his Exerciſe diſpleaſing, and his Mind does not lie ſtill even at Night? this is likewiſe Vanity.

24. There is Nothing better for Man, *than* to eat, and drink, and let his Soul enjoy the Good of his Labour; which I ſaw is from the Hand of God:

25. (For who can eat, or do *ſo* faſter than I?)

26. Becauſe he gives Wiſdom, Knowledge and Gladneſs, to the Man who is good in his Sight; and to the Sinner Exerciſe, in gathering and getting together, to give him who is good before God: this is Vanity too, and Vexation of Mind.

CHAP. III.

FOR every Thing there is a Seaſon, and a Time for every Affair under Heaven.

Ver. 11. *Then looking*] *Prior* paraphraſes thus,

My full Deſign with vaſt Expence atchiev'd,
I came, beheld, admir'd, afflicted, griev'd.
I chid the Folly of my thoughtleſs Haſte:
For, the Work perfected, the Joy was paſt,
Solomon on the Vanities of the World, B. 2.

Ib. *Vexation*] So of the Perſons of Pleaſure *Young* writes, *Inſtead of rejoicing in tribulation (of which few amongſt us ever heard) we ſorrow in delight: for to ſpeak the truth (tho' we would not have it divulg'd) we tread this eternal round of vanities, leſs for the pleaſure it brings, than for the pain it ſuſpends, Cent. not Fab.* Let. 2.

Ver. 12. *the King*] *Solomon* himſelf.

Ib. *they have done*] who were before him.

Ver. 20. *turned about*] *Vulg. Lat. ceaſed, and*; there being ſome Likeneſs between the *Heb.* Words for *turn about* and *ceaſe*, with [and] ſupplied to make the latter Senſe.

Ver. 24. *enjoy the Good*] live contentedly as Providence diſpoſes of him, which he cannot otherwiſe.

Ver. 26. *who is good—and to the Sinner*] So that our Great *Young* does not now ſtick to aſſert, 'Heaven and 'Hell, how diſtant ſoever ſome think them, are *really*, though not *fully*, on Earth, *The Centaur not Fabul.* Let. 4.

Ver. 1. *a Time for every Affair*] On the other Hand *Theophraſtus*, who ſucceeded *Ariſtotle* over the School of the Peripatetick Philoſophers, has in his Treatiſe called *Characters of the Gentiles*, a Chapter, viz. 13. of doing Things untimely, or out of Seaſon.

Ib. *Affair*] tranſlated in the *com. Bible*, *Matter*, Ch. v. 8. never ſignifying *purpoſe* that I find.

2. There

2. There is a Time to be born, and a Time to die; a Time to plant, and a Time to root up what is planted;

3. A Time to kill, and a Time to cure; a Time to break down, and a Time to build up;

4. A Time to weep, and a Time to laugh; a Time to lament, and a Time to dance;

5. A Time to caſt away Stones, and a Time to gather them together; a Time to embrace, and a Time to be far from it;

6. A Time to ſeek, and a Time to loſe; a Time to keep, and a Time to throw away;

7. A Time to tear, and a Time to ſew up; a Time to be ſilent, and a Time to ſpeak;

8. A Time to love, and a Time to hate; a Time of War, and a Time of Peace.

9. What Profit *has* the Doer in that which he labours in?

10. I have ſeen the Exerciſe which God has given to Mankind to be afflicted with.

11. He makes every Thing beautiful in its Time; he alſo puts Eternity into their Hearts, without which Men would not find out the Work that God does, from the Beginning to the End.

12. I know that there is Nothing good for them, but to be chearful, and to do well in their Lives;

13. And alſo that every Man ſhould eat, drink, and enjoy the Good of all his Labour: it is the Gift of God.

14. All which he does, I know, muſt ſtill be; Nothing can be added to it, nor taken from it: thus God does that they may ſtand in awe before him.

15. That which is, or ſhall be, has been already; and God requires what is to follow.

16. Seeing further under the Sun, that *in* the Place both of Judgment and Righteouſneſs, Wickedneſs was there;

17. I ſaid in my Heart, that God would judge the Righteous and Wicked; ſince there is a Time for every Affair, and for every Work there.

18. I ſaid in like manner concerning the State of Mankind, that God would manifeſt them, and they ſhould ſee that they themſelves are *as* Beaſts.

19. For the Event of Men and Beaſts is the very ſame, both dying alike, all having the ſame Breath; ſo that Man has no more Excellency than a Beaſt, ſince all are Vanity.

20. All go to one Place: all are of Earth, and all turn to it again.

21. Who knows the Spirit of Man that goes upward, and the Spirit of the Beaſt that goes downward to the Ground?

22. So I ſaw that there is Nothing better than that a Man ſhould be chearful in his Doings, ſince this belongs to him: for who can bring him to ſee what will be after him?

CHAP. IV.

AS I was ſeeing again all the Oppreſſions which were done under the Sun, behold the Tears of the Oppreſſed, who had no Comforter at all, while there was Power on the Side of their Oppreſſors.

2. Upon which I praiſed thoſe that are already dead, above them who are yet living:

3. And he that has not yet been is better than both of them, who has not ſeen the evil Work which is done under the Sun.

4. I alſo ſaw in all Labour, that one is envied by another for every right Work: which is likewiſe Vanity, and Vexation of Mind.

5. A Fool folds his Hands together, and eats his own Fleſh.

6. A Handful with Quietneſs, is better than both the Hands full with Labour, and Vexation of Mind.

7. Moreover I ſaw Vanity again under the Sun.

Ver. 4. *Time to laugh*] *Myſo* one of the ancient wiſe Heathens, was found laughing to himſelf, and being aſked why he laughed when there was Nobody preſent? Anſwered, Δι' αὐτὸ τῦτο, *For this very Reaſon I do*; ſignifying that he ſhould not have laughed in Company, *Ariſtoxenus Var. Hiſt.* in *Diog. Laert.*

Ver. 11. *beautiful*] So *Thales* who lived in the Time of *Cræſus* King of *Lydia*, whom *Cyrus* of *Perſia* conquered, and was one of the ſeven wiſe Men of that Age, had to ſay, κολλίσον κόσμῳ, ποίημα γὰρ Θεῦ· *the World is the moſt beautiful Thing, ſince it is the Work of God, Diog. Laert.* in *Thalet.*

Ib. *puts—into their Hearts*] makes them ſenſible, or convinces them, of it.

Ib. *Eternity*] aptly anſwering to *Time* before, and according to the frequent Signification of the *Heb.* Word, which is never *World* that I find; as *Ab. Ezr.* ſays *it always ſignifies in Scripture a long Time or Eternity.*

Ib. *without which*] literally from the *Heb.* the former Word being rendered thus in the *com. Tranſ. Job* vi. 6. & xxiv. 7. having no Signification of *ſo*, and the latter is the ſame that follows in this Verſe, whereas the two *thats* in the *com. Tranſ.* are of very different Meaning. It may alſo be aſked with *Noldius* in his *Concord.* Not. 1569. *How does Man not find out what is ſet in his Heart?* The farther Refutation of wrong tranſlating this Verſe ſee in *De Dieu.*

Ver. 12. *Sandys* in his *Paraphraſe*,

What other Good can Man from theſe produce,
But to take pleaſure in their preſent Uſe?

Ib. *to be chearful*] as fitter than *to rejoice*; and for this, and againſt Sadneſs, may be read *Hermas*'s *Shepherd*, B. ii. 10.

Ib. *to do well*] referring the unknown Event to Providence, according to the preceding Verſe; and as *Crateſiclea* the Mother of *Cleomenes* King of *Sparta* wiſely ſaid to him, *Our Actions are all that are in our own Power, and Events wholly belong to Providence.*

Ver. 15. *follow*] viz. the Event or Reward: the *Heb.* not *paſt*, nor yet *driven away* as the *Eng. Marg.* ſays.

Ver. 17. *for every Work there*] under the Sun, Ver. 16. as Ver. 1. otherwiſe it is referred to the Place, and to God.

8. There was one without a ſecond, having no Child nor Brother, and yet there was no End to all his Labour, neither was his Eye ſatisfied with Riches, nor *did he ſay*, For whom do I labour, and let my ſelf want what is good? this alſo is Vanity, and a grievous Exerciſe.

9. Two are better than one, becauſe they have a better Reward for their Labour.

10. Nay if they fall, one will help up the other: but wo is to him that falls alone, and there is not another to help him up.

11. Beſides if two lie together, they are warm: but how can it be warm to one?

12. In caſe one alſo prevails over another, two will ſtand before him, and a threefold Cord is not ſoon broke aſunder.

13. A poor and wiſe Child, is better than an old and fooliſh King, who does not know what Advice to take further:

14. Since he came out of Priſon to reign, and the other being born in his Kingdom is poor.

15. I conſidered all the Living who go about under the Sun, with the next Child that ſhall ſtand in his room:

16. There is no End to all the People, *nor* was to all who were before them; they alſo that ſhall be after will not be glad of him: for this too will be Vanity, and Vexation of Mind.

CHAP. V.

TAKE care of thy Foot when thou goeſt to the Houſe of God, and be nigher to hear than to give the Sacrifice of Fools: for they know not that they do evil.

2. Be not in a hurry with thy Mouth, nor let thy Heart be haſty to utter any Thing before God: for he is in Heaven, and thou art on the Earth; therefore let thy Words be few.

3. For as a Dream comes with a Multitude of Exerciſe, a Fool's Voice is with a Multitude of Words.

4. When thou makeſt a Vow to God, do not delay to perform what thou haſt vowed; for he has no Delight in Fools.

5. It is better for thee not to vow, than to vow without performing.

6. Do not ſuffer thy Mouth to make thy ſelf ſin, nor ſpeak before the Angel, that it may be an Error: why ſhould God be in a Wrath at thy Voice, and deſtroy the Work of thy Hands?

7. For as there are Vanities in a Multitude of Dreams, ſo *in* many Words; but do thou fear God.

8. If thou ſeeſt Oppreſſion of the Poor, and Spoil of Judgment and Juſtice in a Province, wonder not at the Affair: for the high One from above the high obſerves, there being high ones above thoſe.

9. As to the Profit of the Ground, that is for all, the King is ſerved of the Field.

10. He who loves Money will not be ſatisfied with it, nor he that loves Abundance with Increaſe: this alſo is Vanity.

11. When there is much Subſtance, there are many to conſume it; and what Advantage has its Owner, excepting the Sight of his Eyes?

Ver. 8. *Eye*] *which is well mentioned*, according to *Grotius*, *becauſe that alone enjoys Riches with the Covetous.*

Ver. 9. *Sandys*,

Two better are than one, of more Regard:
Their Labour leſs, and greater their Reward.

Ver. 13. *fooliſh King*] The Philoſopher *Sphærus* was charged with denying *Ptolemy Philopater* to be a King; *But*, ſaid he, *if Ptolemy be ſuch a manner of Perſon* (as a King ought) *I ſay he is a King*, *Diog. Laert.*

Ver. 14. *he*] How much more proper and unforced is it to underſtand this of the neareſt antecedent *King*, than of the fartheſt *Child*! If we conſider alſo the Unlikelineſs of the Child's being in Priſon; and how unſuitable it is to apply *born* to the *old King*, as ſome do, inſtead of the *Child*. Beſides how inſignificant would it be to mention the King's being born in his own Kingdom! And he could not in the Child's.

Ib. *is poor*] becauſe a fooliſh King does not promote his wiſe Subjects, but by bad Government keeps or makes them poor.

Ver. 16. *no End*] of ill Government, as the Context both before and after ſhews; though others would have it the fickle Humour of the People.

Ib. *to all the*] So the *Heb.* indicates in the moſt expreſs Manner; and *all* may denote thoſe in the foregoing Verſe, who were then living.

Ver. 1. *the Sacrifice of Fools*] Thus *Perſius* at the End of his 2d *Satyr*,

Quin damus id ſuperis, de magna quod dare lance
Non poſſit magni Meſſalæ lippa propago?
Compoſitum jus, faſque animi, ſanctaſque receſſus
Mentis, & incoctum genereſo pectus honeſto.

Rendered by *Dryden*,

But let us for the Gods a Gift prepare,
Which the Great Man's great Charges cannot bear:
A Soul, where Laws both Human and Divine,
In Practice more than Speculation ſhine:
A genuine Virtue, of a vig'rous kind,
Pure in the laſt Receſſes of the Mind.

Ver. 6. *nor ſpeak*] Or *nor ſay* any Thing *before the Angel, that may be an Error*; which agrees with the Context.

Ib. *before the Angel*] at the Place of Divine Worſhip, as Ver. 1, 2.

Ver. 7. *ſo* in *many Words*] This being after *Vanities* in *Heb.*

Ver. 9. In the *vulg. Lat.* thus, *And moreover the King of the whole Earth rules over him that ſerves:* among other very obvious Miſtakes, the *Tranſlator* appears to me to have taken לשדה *of the Field*, for לשרה *to be like a Prince*, wrongly ſuppoſing that was infinitive, which ſo ſhould be לשרות not to mention the Points; as alſo to have turned יתרון *inſuper, moreover*, like יתר *the reſt*, inſtead of *Profit.*

12. The

12. The Sleep of him who works is ſweet, whether he eats little or much: but the Fulneſs of the Rich will not let him ſleep.

13. There is a ſore Evil *that* I have ſeen under the Sun; Riches kept for the Owner of them to his Hurt.

14. Which Riches periſh in grievous Exerciſe, ſo that the Child whom he begets has Nothing in his Cuſtody.

15. As he came naked out of his Mother's Womb, ſo he goes away again; and there is Nothing of his Labour which he carries with him.

16. This alſo is a ſore Evil, that he muſt go altogether ſo as he came: for what Profit has he who labours for the Wind?

17. Nay all his Days he eats in Darkneſs, with much Diſpleaſure, Diſeaſes that he has, and Wrath.

18. Behold what I have ſeen to be good, what comely, is to eat, and to drink, and *for a Man* to enjoy the Good of all his Labour which he does under the Sun, the whole Time of his Life which God gives him: for it is what belongs to him.

19. Even every Man to whom God gives Riches, and Subſtance, and lets him have Power to eat of the ſame, to take his Part, and to be glad in his Labour, this is the Gift of God.

20. For he does not much remember the Days of his Life, becauſe God anſwers to the Gladneſs of his Heart.

CHAP. VI.

THERE is an Evil that I have ſeen under the Sun, which is much among Men;

2. A Perſon to whom God gives Riches, Subſtance and Honour, and he wants Nothing for his Mind of all that he deſires, yet God does not let him have Power to eat of it, but a ſtrange Perſon eats it: this is Vanity, and a grievous Diſeaſe.

3. If a Man begets a hundred *Children*, and lives many Years, ſo that he is of a great Age, yet his Mind is not ſatisfied with Good, and he alſo has no Burial; I ſay, an untimely Birth is better than he.

4. For he comes into Vanity, and goes away into Darkneſs, with which his Name is covered.

5. That having neither ſeen nor known the Sun, has more Reſt than this;

6. Even if he ſhould live twice a thouſand Years, and ſee no Good: do not all go to one Place?

7. All the Labour of Man is for his Mouth, and yet the Appetite is not filled.

8. For what has the Wiſe more than the Fooliſh? What has the Poor who knows how to walk before the Living?

9. The Sight of the Eyes is better than the Wandering of the Mind: this alſo is Vanity, and Vexation of Mind.

10. That which is, has been called by its Name already, and it is known what Man himſelf is; who cannot debate with him that is ſtronger than he.

11. Since there are many Things that increaſe Vanity, what has Man more?

12. For who knows what is good for Man while he lives, the whole Time of his vain Life, which he paſſes away as a Shadow? Becauſe who can tell a Man, what will be after him under the Sun?

CHAP. VII.

REPUTATION is better than the beſt Ointment, and the Day of Death than that of one's Birth.

2. It is better to go into a Houſe of Mourning than one of Feaſting, becauſe that is the End of all Men; which he who is living ſhould mind.

3. Diſpleaſure is better than Laughter: for in the Sadneſs of the Countenance the Heart becomes better.

Ver. 13. *Riches*] One of *Chilo*'s Sayings was, Ἐν λιθίναις ἀκόναις ὁ χρύσ῾ ἐξετάζεται, διδοὶς Βάσανον φανερὰν· ἐν δὲ χρυσῷ ανδρῶν ἀγαθῶν τε κακῶν τε νοῖς ἔδωκε ἔλεγχον. *Gold is tried on Touch-ſtones, which make manifeſt what it is; and the Minds both of good and bad Men the ſame on Gold.*

Ver. 18. *what*] literal from the *Heb.* which has the Relative twice as here it ſtands, the latter rendered by our *Tranſlators and.*

Ver. 4. *he*] the ſame as at the Concluſion of the foregoing Verſe, and in Ver. 6. not the *untimely birth*, as our *Tranſlators* intimate by beginning the next Verſe with *Moreover he*, and then *Poole* ſo expounds it.

Ver. 8. *What has the Poor*] What does ſuch a one get, though he is a Perſon of Underſtanding? This Interpretation ariſes eaſily from the Words, notwithſtanding *Patrick*'s great Difficulty, which I cannot but think he makes greater, and that neither of his Meanings are ſuitable, I may ſay at all, to the Matter.

Ver. 9. *Wandering*] To one who ſaid it was the greateſt Good for every one to enjoy what he deſired, *Menedemus* made anſwer, *It is much greater to deſire what he ought, Diog. Laert.*

Ver. 10. *what Man himſelf is*] which the *Heb.* points out ſo directly, that it may be wondered why our *Tranſlators* and ſome others ſhould make ſo little Senſe of it! But the *Septuagint* like this: for the firſt Word is much more the Relative, than a Conjunction. The *Targ.* widely, *from the Day that there was Man firſt.*

Ib. *him that is ſtronger*] God.

Ver. 12. *good for Man*] in the Affairs of this Life.

Ib. *after him*] viz. the Event of what he has or does, eſpecially after his Deceaſe.

Ver. 1. *Reputation*] ſo *Jun.* and *Trem.* render it *fama.*

Ver. 2. *is the End*] The Houſe of dying being the Houſe of Mourning.

4. The

4. The Heart of the Wiſe is in the Houſe of Mourning, but the Heart of the Fooliſh in the Houſe of Mirth.

5. It is better to hear the Rebuke of the Wiſe, than for a Man to hear the Song of Fools.

6. For a Fool's Laughter is no other than as the Noiſe of Thorns under a Pot: this alſo is Vanity.

7. Since Oppreſſion makes the Wiſe mad, and a Gift deſtroys the Heart;

8. The End of an Affair is better than the Beginning of it, a forbearing Spirit better than a haughty one.

9. Be not quickly paſſionate in thy Mind: for Paſſion reſts in the Boſom of Fools.

10. Do not ſay, How was it that the former Days were better than theſe? For thou doſt not aſk wiſely concerning this.

11. Wiſdom is good with a Poſſeſſion, and profitable to thoſe who ſee the Sun.

12. For Wiſdom is for Shelter, as well as Money; and the Profit of Knowledge is, that Wiſdom keeps the Owners of it alive.

13. Conſider the Work of God: for who can put in order, what he has brought to confuſion?

14. In the Time of Proſperity remain in it, and in the Time of Adverſity conſider: God has alſo made one over againſt the other, to the end that Man may not find out any Thing after it.

15. I have ſeen all in the Days of my Vanity: there is a righteous one periſhes in his Righteouſneſs, and a wicked one continues in his Evil.

16. Be not exceſſively righteous, nor make thy ſelf too wiſe; why ſhouldeſt thou become deſolate?

17. Be not exceſſively wicked, nor be fooliſh; why ſhouldeſt thou die before thy Time?

18. It is good for thee to take hold of this, and not let it go with thy Hand: for he who fears God will come out of all thoſe Things.

19. Wiſdom ſtrengthens the Wiſe, more than ten Governors who might be in the City.

20. For there is no righteous Man on the Earth, who does good, and ſins not.

21. Do not mind even all Words that are ſpoken, leſt thou ſhouldeſt hear thy own Servant curſe thee;

22. Eſpecially when thou knoweſt in thy Heart, that thou haſt likewiſe curſed others many times.

23. All this have I proved by Wiſdom; thinking I would be wiſe, but it was far from me.

24. *For* who can find out what is far diſtant, and very deep?

25. I turned about with my Heart, to know, ſearch out, and ſeek for Wiſdom, and Contrivance; as alſo to know the Wickedneſs of Folly, and the Fooliſhneſs of Madneſs.

26. And I find the Woman more bitter than Death, who is *like* Fortifications, her Heart Nets, her Hands Bonds: he that is good before God will eſcape from her, but the Sinner will be taken by her.

27. See, I have found this, ſays the Preacher, by each one, doing *it* by Contrivance.

28. Whom my Mind ſtill ſeeks for, without finding: though I find one Man out of a thouſand, yet not a Woman among all theſe.

Ver. 7. *Since*] Since Oppreſſion and Bribery may prevail in going to law, &c. it is better to ſee a Matter ended, and to bear Things. So *Jun.* and *Trem.* have *Cum*, and likewiſe join this Verſe to the following.

Ver. 8. *better*] Becauſe the Trouble and Fatigue of it is then over.

Ver. 12. *Shelter*] *Heb. Shadow*, as *Pſa.* xci. 1. It may alſo be taken for *Comfort* or *Refreſhment*, *Shadow* in that hot Country being as *Sun-ſhine* in our cold one.

Ib. *Profit*] thus tranſlated Ch. i. 3. & ii. 11. & iii. 9. & v. 9, 16. & x. 10.

Ib. *Wiſdom*] *Diog. Laertius*, on the Authority of *Demetrius Magneſius*, writes of *Crates* the Philoſopher, that he delivered his Money to a Banker, to be kept for his Children, if they ſhould be ſilly; but if wiſe Men or Philoſophers, to be given to the Poor, as they would not then want it.

Ib. *alive*] wiſe Men lengthening (or not ſhortening) their Lives by Piety, Temperance, Moderation, Caution and Underſtanding.

Ver. 14. *Time*] Φαμὶ δὴ τὸν ἀγαθὸν ἄνδρα, τῶτον ἦμεν τῶν πράγμασι μεγάλοις καὶ καιροῖς καλῶς χρεόμενον. ὅτος δέ κε εἴη ὁ εὐτυχίαν τε δυνάμεν☉ καλῶς φέρεν καὶ πάλιν ἀτυχιαν. *I ſay he is a good Man, who uſes Things and Times of great Moment well, who can indeed bear both Proſperity and Adverſity rightly, Archytas, Concerning a good and happy Man.*

Ib. *remain*] The Verb-ſubſtantive *be*.

Ib. *one over againſt the other*] as if Man paſſed between them, ſo that he could not tell which would come upon him next.

Ib. *after it*] the preſent Time; by which the Meaning is both plain and proper, but neither appears by *him*, nor who the *him* belongs to.

Ver. 20. *For*] Becauſe every one's Imperfections require Wiſdom; and ſo the Verſes are properly joined together by this Particle.

Ver. 22. *Eſpecially*] which to render *For*, ſhews *Solomon* only ſpeaking to Curſers.

Ver. 26. *Fortifications*] the very ſame Word as in Chap. ix. 14. of which ſee *Prov.* xii. 12.

Ver. 27. *Contrivance*] according to that in Ver. 25, 29. & Ch. ix. 10.

Ver. 28. *Whom*] This may ſeem to be the *good one before God*, Ver. 26. and not to be [Which] for Ver. 27. to make the direct Contradiction, *this have I found—— but I find not.*

Ib. *one Man*] *Empedocles* telling *Xenophanes it was difficult to find a wiſe Man*; *that is likely*, ſaid he, *becauſe he who does it muſt be wiſe himſelf*, *D. Laertius.*

29. This

29. This only have I found, that God has made Man upright, but they have ſought many Contrivances.

CHAP. VIII.

WHO is like the Wiſe, and him that knows the Meaning of a Matter? A Man's Wiſdom enlightens his Countenance, ſo that the Boldneſs of it is altered.

2. As to me, obſerve the King's Command; and as to the High One, the Matter of the Oath of God.

3. Do not go troubled from his Preſence, nor ſtand in an evil Matter: for he does all that he pleaſes.

4. There is Authority in what the Word of a King is: and who will ſay to him, What art thou doing?

5. He that obſerves the Commandment, will know no evil Thing: and the Mind of the Wiſe knows the Time and Manner.

6. For there is a Time and Manner for every Affair; becauſe the Adverſity of Man is much upon him:

7. Since he does not know what will come to paſs; for who can tell him how it will be?

8. No Man is Ruler over the Spirit to with-hold it, and there is no Authority at the Time of Death, nor any Artillery in *that* Battle; neither will Wickedneſs deliver the Owners of it.

9. I have ſeen all this, and given my Mind to every Work that is done under the Sun. There is a Time in which one Man rules over another to his own Hurt.

10. And thus have I ſeen the Wicked buried, who came, being gone from the holy Place, and are forgot in the City where they did ſo: this alſo is Vanity.

11. Becauſe the Decree is not executed *on* an evil Deed ſpeedily, therefore the Hearts of Men in them are full of doing Evil;

12. By which a Sinner may do Evil a hundred times, and it may be prolonged to him: though I know too that it will be well with them that fear God, who ſtand in awe of his Preſence.

13. But it will not be well with the Wicked, nor will *his* Time be long, *which* is like a Shadow; becauſe he does not ſtand in awe before God.

14. There is a Vanity which is done upon the Earth, that there are righteous Perſons to whom it falls out according to the Work of the Wicked, and wicked ones to whom it falls out according to the Work of the Righteous; which I thought was Vanity.

Ver. 29. *Man*] or *Men*, as tranſlated elſewhere: *the Heb. Word*, ſays *Gell*, *is appellative, not proper*; *God made thee, and me, and every Perſon upright*; *as appears by the Oppoſition following*, *Eſſay tow. Amendm.* p. 244. ſee likewiſe p. 601.

Ver. 1. *altered*] to which *Duport* adds by way of Paraphraſe in *Gr. Verſe*, *He is neither ſo much with a downcaſt Look, nor impudent, as he was before, when he did not know ſo many Things of Advice*; *but is very aweful, and a grave Brightneſs ſhines upon, as alſo Boldneſs, mix'd with Meekneſs on, his Countenance.*

Ver. 2. *As to me*] This is directly in the *Heb.* Manner of Expreſſion, and has an Accent that makes a Stop.

Ib. *High One*] Where is *great Zakeph* another Stop, nor is this joined to the next Word by *Makkaph*, as in Ch. iii. 18. & vii. 14. for which it has been taken; but being thus doubly ſeparated, is to be ſuppoſed this Noun, extant alſo in *Hoſ.* vii. 16. & xi. 7. 2 *Sam.* xxiii. 1. and according to Ch. v. 8. *the ſame eaſy Senſe*, ſays *Croſs*, *with Prov.* xxiv. 21. 1 *Pet.* ii. 17. whoſe *Tagh. Art* ſee, p. 99, 100.

Ver. 3. *troubled*] for it will be in vain to be diſcontented at what he orders, which may alſo gain his Diſpleaſure; and thus the Verb commonly ſignifies.

Ver. 5. *knows the Time*] Accordingly *Pittacus* adviſes, Καιρὸν γνῶθι, *Know the Time*, *Diog. Laert.* in *Vita* ejus.

Ver. 6. *becauſe*] Here is the ſame *Heb.* Particle as at the Beginning of the Ver. ſignifying *for* or *becauſe*, but not *therefore*; ſo *Pagn.* and *Merc.* have this *quia*, *Munſt. eò quod*, and *Caſt. quoniam:* beſides *therefore* ſpoils the Senſe; for *Becauſe there is*, as in the *com. Tranſ. a time to every purpoſe*, why *therefore is the miſery of man great?* That would rather leſſen it, by giving him Hope, which often exceeds the Enjoyment of earthly Things, that he ſhall ſome time obtain his Purpoſe.

Ver. 7. *what will come to paſs*] In the *com. Lat. the Things that are paſt*, wrong both in Tenſe and Number.

Ib. *how*] *Heb. according as*; but *when* in the *com. Tranſ.* directly oppoſite to what is juſt before, ſuppoſes *man does know that which ſhall be*, only not the Time of it.

Ver. 8. *to with-hold it*] from his giving up the Ghoſt, as the Expreſſion is plain for, and the reſt of the Verſe concerning Death: yet the *Paraphraſts* twiſt it, as *Patrick*, that *no Prince can hinder Men from thinking what they pleaſe*; or as others, that no Subject can ſave himſelf againſt the King's Authority. But when I look back upon thoſe Meanings to the Words, I can't ſee the Reſemblance that ſhould be in them, nor why they muſt be ſpoken of Kings and their Subjects.

Ib. *Artillery*] no offenſive Weapons to ſend at the Enemy; as the Word ſeems to import, and agrees beſt with the foregoing: ſo *Broughton* renders it *armour*; *Jun.* and *Trem. miſſile*, *Dart*; *Bibliander* in the *Tig. Verſ. (telorum) emiſſionem*, *throwing darts*, and *Merc.* the like.

Ver. 10. *the Wicked buried*] whoſe ruling had procured their Death, this Verſe being neceſſarily connected to the former by *thus*; and *Solomon* ſeems to have mentioned *buried*, becauſe he had ſeen that himſelf.

Ib. *being gone*] before they came to the City, where they perpetrated their Wickedneſs.

Ib. *the holy Place*] which may denote their having been religious.

Ib. *forgot*] *Sept.* and *vulg. Tranſlations, were praiſed*; which only counting כ to be ב might make: ſo the *Jewiſh Rabbies* play with this and other Words, but in theſe *Verſions* it was rather a Miſtake.

Ib. *where they did ſo*] The Author of the *vulg. Lat.* to help out his foregoing; turns it, *as if they were of juſt Deeds*; and here the prefixing but of כ to אשר might bring it to the ſame Senſe, viz. *as they who had done rightly*, which *Capellus* it ſeems overlooked.

15. And I praiſed Chearfulneſs, becauſe Man has no Good under the Sun, but to eat, drink, and be chearful: for that of his Labour will cleave to him, the Days of his Life which God gives him there.

16. As I was giving my Mind to know Wiſdom, and to ſee the Buſineſs which is done upon the Earth, that there is he who does not even ſee Sleep Day nor Night with his Eyes;

17. I ſaw that of all the Work of God, Man cannot find out that which is done under the Sun; for the ſake of which ſhould a Man labour to ſeek, he could not find *it*; nay not if the Wiſe ſhould think to know *it*.

CHAP. IX.

FOR I applied all this to my Mind, to manifeſt it all, that the Righteous, and the Wiſe, with their Services, are in the Hand of God: Men know neither *his* Love nor Hatred, by all that is before them.

2. All Things are alike to all; there is the ſame Event to the Righteous, and the Wicked; to the Good and Clean, and the Unclean; both to him who ſacrifices, and him who does not: the Good and the Sinner are alike; he that ſwears, is as he that fears an Oath.

3. This is a grievous Thing among all which is done under the Sun, that there is the ſame Event to all; ſo that even Men's Hearts are full of Evil, and Madneſs is in them while they live, though after that they muſt be with the Dead.

4. Becauſe there is *ſome* Truſt for him who is joined to all the Living; for a living Dog himſelf is better than a dead Lion.

5. Though the Living know that they ſhall die; but the Dead know nothing, nor have they a Reward any more, ſince the Remembrance of them is forgot.

6. Both their Love and Hatred, with their Envy is now periſhed; and they have no Part any more for ever of all that is done under the Sun.

7. Go, eat thy Food with Gladneſs, and drink thy Wine with a good Heart: for now God is pleaſed with thy Deeds.

8. Let thy Cloaths be white at all times, and let not Oil be wanting on thy Head.

9. Enjoy Life with the Wife whom thou loveſt, all the Days of thy vain Life, and of thy Vanity, which are given thee under the Sun: for that is what belongs to thee of Life, and of thy Labour which thou doeſt there.

10. Do all that thy Hand finds to do, with thy Might: for there is no Work, Contrivance, Knowledge, nor Wiſdom in the Grave whither thou art going.

11. I ſaw again under the Sun, that the Race is not for the Swift, nor the Battle for the Strong, neither Food for the Wiſe, nor yet Riches for Men of Underſtanding, nay nor Favour for thoſe who have Knowledge; becauſe Time, and Caſualty falls out to them all.

12. For even Man does not know his Time, like the Fiſhes which are taken in an ill Net, and as the Birds that are ſo in a Snare: like them are Men inſnared at an ill Time, when it falls ſuddenly upon them.

13. However I ſaw this Wiſdom under the Sun, which was great to me:

14. There was a little City, and few Men in it, to which a great King came, incloſed it about, and built great Ramparts againſt it;

15. And there was a poor wiſe Man found in it, who delivered the City by his Wiſdom: yet the People did not remember that poor Man.

16. Upon which I ſaid, Wiſdom is better than Strength: though the Wiſdom of a poor Perſon is deſpiſed, and his Words not hearkened to.

17. The Words of the Wiſe are hearkened to in Quietneſs, more than the Cry of him who has dominion among Fools.

Ver. 15. *Chearfulneſs*] better than *Mirth*, Chap. vii. 4. and though the *Heb.* Word is the ſame there, that might have a more extenſive and different Meaning.

Ver. 1. *in the Hand of God*] as if concealed, as well as preſerved there.

Ib. *know neither* his *Love*] God's Love or Hatred is not known by the outward View of Things, Proſperity or Adverſity; and *his* ſeems neceſſarily and plainly to be underſtood from *God* expreſſed juſt before.

Ver. 2. *to the Good*] The *Sept.* and *vulg. Lat. Tranſ.* add *and to the Bad*; but *Unclean* may be oppoſite both to *Good* and *Clean*, according to *Ab. Ezra*, eſpecially as there is [and] between them.

Ver. 3. *ſo that*] which is connective, and agreeable to Chap. viii. 11.

Ib. *though*] alike connective and well; but [and] makes it weak.

Ver. 4. *Becauſe there is* ſome *Truſt*] Becauſe they have a Dependance on this Life; which I think clears up the Difficulty of underſtanding the Drift of this Verſe well.

Ver. 5. *Reward any more*] He ſpeaks in Regard to the Things of this Life only, as the following Words ſhew.

Ver. 7. *for now God*] Where *Sandys*,

Why ſhould unfruitful Cares our Souls moleſt?
Pleaſe thou thy God, and in his Favour reſt.

Ver. 10. *Do*] *Pittacus* being aſked, What is beſt? Made anſwer, Τὸ παρὸν εὖ ποιεῖν, *To do well what is preſent*, *Diog. Laert.* in *Vit.* Accordingly the famous *Roman* Emperor *Marcus Aurelius Antoninus* ſays ingeniouſly, in his *Meditations*, B. viii. 38. Τοῦτον ἰδὲ τὸν χρόνον σεαυτῷ χάρισαι, *Know how to beſtow the preſent Time upon thy ſelf.*

18. Wiſdom is better than Weapons of War; but one Sinner deſtroys much Good.

CHAP. X.

DEAD Flies make the Apothecary's Ointment ſend forth a Stink, *ſo* a little Folly *does* him who is valued for Wiſdom and Honour.

2. The Heart of the Wiſe is at his right Hand, but a Fool's Heart at his left.

3. And even when the Fooliſh goes along the Way his Heart fails, and he declares to all that he is fooliſh.

4. If the Spirit of the Governor get up againſt thee, leave not thy Place: for Healing pacifies great Faults.

5. There is an Evil I have ſeen under the Sun, as an Error which comes forth from before the Ruler:

6. Folly is put in many high Places, and the Rich ſit in a low one.

7. I have ſeen Servants upon Horſes, and Princes walking like Servants upon the Ground.

8. He who digs a Ditch, will fall into it; and him that breaks down a Hedge, a Serpent will bite:

9. He that removes Stones will be in pain by them; he who cleaves Wood, will be in danger by that.

10. If one has made the Iron blunt, and does not whet the Edge, he muſt increaſe the Force; but Wiſdom is an Advantage to direct.

11. If a Serpent bites out of the Charming, he who charms with the Tongue has no Advantage.

12. The Words of a wiſe Man's Mouth are a Favour, but a Fool's Lips devour himſelf.

13. The Beginning of the Words of his Mouth is Folly, and the End of the ſame grievous Madneſs.

14. The Fooliſh has alſo much Talk; a Man does not know what it is, and who can tell him what will be after it?

15. The Labour of Fools tires each of them, becauſe he knows not how to go to the City.

16. Wo is to thee, O Country, whoſe King is a Child, and thy Princes eat in the Morning.

17. Happy art thou, O Country, whoſe King is a Son of the Nobility; and thy Princes eat in Seaſon, for Strength, and not for Feaſting.

18. By much Slothfulneſs a Building decays, and by the Slackneſs of the Hands a Houſe drops down.

19. Some dreſs Victuals for Mirth, and Wine makes the Living chearful; but Money anſwers all Things.

20. Do not curſe the King, even in thy Mind, nor the Rich in thy Bed-chamber: for a Bird of the Air will carry the Voice, and that which has Wings will tell the Matter.

CHAP. XI.

CAST thy Breaſt atop of the Water; for thou wilt find it in many Days.

2. Give a Part to ſeven, and even to eight: for thou doſt not know what Adverſity may be on the Earth.

Ver. 18. *better*] *Great Actions leſs from Courage, Strength and Speed, Than from wiſe Counſels and Commands proceed,* *Denham's Tranſ.* of *Cicero's Treatiſe of old Age.*

Ver. 3. *declares to all*] *Ariſtippus* being aſked, what Difference there was between a wiſe and a fooliſh Man; made anſwer, *Send them both naked to thoſe who are unacquainted with them, and thou wilt know, Diog. Laert.*

Ver. 4. *pacifies*] Not to provoke the Indignation of Superiors, *Pythagoras* expreſſed by, *Do not ſtir up the Fire with a Sword, D. Laert.* in *Pythag.*

Ver 11. *If*] So the *Heb.* is, not *ſurely.*

Ib. *out of*] or *when there is not Charming*, viz. bites before or after it; ſo that the right Time ſhould be minded as well as the Matter, according to Chap. viii. 5. and *without* may have a double and oppoſite Meaning.

Ib. *Charming*] See *Jer.* viii. 17. *Pſa.* lviii. 5.

Ib. *Advantage*] the ſame Word as in the foregoing Verſe. This may be brought for an Inſtance of the Benefit of Wiſdom to direct. *Jun.* and *Trem.* have *nullum emolumentum* incantationis, *no Advantage* of charming; thus alſo the learned *Dieu* expounds it; and *Sandys* turns the whole Verſe,

If Serpents bite before the Charm be ſung,
What then avails th' Inchanter's babbling Tongue?

Ver. 12. *Lips*] by indiſcreet talking with them.

Ib. *devour*] as the Lips do Food; but *to ſwallow* is the Office of the Throat.

Ver. 14. *after it*] See *Jun.* and Ch. vii. 14. but *after him* ſeems to ſtand out of joint.

Ver. 15. *to the City*] in the moſt plain Road.

Ver. 18. *Slothfulneſs*] Ουδὲν καλὸν ὑπὸ ῥᾳθώνης γίγνεσθαι, *No Good comes of Sloth* or *Idleneſs*, writes *Max. Tyrius, Diſſert.* 34.

Ver. 19. *Some dreſs*] act. and plur.

Ib. *Victuals*] not *a feaſt.*

Ver. 20. *for*] *Sandys,*

For Birds will bear thy Whiſp'rings on their Wings,
To the wide Ears of death-inflicting Kings.

Ver. 1. *Caſt*] If the Bread thou giveſt to the Poor, ſeems as much loſt as if thou ſhouldeſt throw it on the Water; yet thou mayeſt conſider, that even the Water in Time being drawn up into the Air, will fall upon the Ground, and make the Corn grow, whereby thou wilt have thy Bread again. The Meaning of this Verſe is explained by the next; but ſee alſo *Patrick's Par.*

Ib. *the Water*] *wet faces* in the *Biſhops Bible*, by which one would think thoſe who weep, but their *marginal Note* is, *Be liberal to the poore, although it ſeme to be caſt into the Sea, yet it ſhal profit thee at the laſt. Matthews's Bible* has, *Sende thy vittailes over the waters.*

Ver. 2. *Adverſity*] when thou mayeſt want Help thy ſelf,

3. If

3. If the Clouds are full of Rain, they empty themſelves on the Ground; and a Tree will be in the Place where it falls, whether it is to the South, or the North.

4. He who obſerves the Wind, will not ſow; nor will he that minds the Clouds, reap.

5. As thou knoweſt not what is the Way of the Spirit, nor of the Bones in the pregnant Womb; ſo doſt thou not know the Work of God who makes all Things.

6. Sow thy Seed in the Morning, and ceaſe not thy Hand at the Evening: for thou doſt not know which will be right, this or that, or whether both of them will be alike good.

7. The Light indeed is ſweet, and it is good for the Eyes to ſee the Sun:

8. But when a Man lives many Years, being merry in them all; let him remember the Days of Darkneſs, for they will be many. All that comes is Vanity.

9. Be merry, young Man, in thy Youth, and let thy Mind make thee chearful in thy youthful Days, go in the Ways of thy own Heart, and by the Sight of thy Eyes; but know that God will bring thee into Judgment for all theſe Things.

10. Therefore put away what diſpleaſes from thy Mind, and remove that which is evil from thy Fleſh: for Youth and early Time are Vanity.

CHAP. XII.

AND remember thy Creator in the Days of thy Youth; while the bad Days are not come, nor the Years approached, of which thou wilt acknowledge, thou haſt no Delight in them;

2. Whilſt the Sun, with the Light, as alſo the Moon and Stars, are not become dark, nor the Clouds return after the Rain:

3. The Time in which the Keepers of the Houſe will tremble, the ſtout ones overthrow themſelves, the Grinders ceaſe, as being become few, and thoſe that look out at the Windows will be darkened;

4. When the Doors will be ſhut in the Street with the low Noiſe of the Grinding, he will riſe up at the Voice of the Bird, and all the Daughters of Singing will be brought down;

5. They will alſo be afraid of being high, there will be Terrors in the Way, the Almond-tree will bloſſom, the Graſhopper be burdenſome, and Deſire pine away; becauſe Man is going to his everlaſting Home, and the Mourners go about in the Street:

Ver. 3. *Clouds*] which ſhould be imitated in being charitable: for as a Man lives and dies, like a Tree that inclines and falls one Way, ſo it will be with him after.

Ver. 4. *He &c.*] Intimating by theſe beautiful and ſtriking Allegories, that we ſhould not refrain from Charity or doing Good, by every Thing that we hear (like the Wind) or ſee (as the Clouds) to the contrary; nor loſe the Seaſon or Opportunity for it, as more obſcurely hinted by Seed-time and Harveſt.

Ver. 5. *the Work of God*] his Providence according to its preſent Circumſtances; yet, as in the next Verſe, we are to continue doing well.

Ver. 8. *But*] which the two *Heb.* Particles unitedly ſignify, as I here render them.

Ver. 9. *Be merry*] Said ironically, according to almoſt all *Interpreters*, and the plain Purport of the Expreſſions; which need not be mentioned, but that *Bp. Patrick* takes it for a *Permiſſion* to do theſe Things.

Ver. 10. *what diſpleaſes*] viz. God, who will bring to Account for it; ſo *Jun. &c.* but *ſorrow*, which I do not find the *Heb.* Word ever ſignifies, leads quite away from it, though forced back again by its Expoſitors.

Ver. 2. An allegorical Deſcription of the gloomy State of old Age.

Ib. *as alſo*] Our *Tranſlators* ſeem ſimply to have uſed [or] becauſe the *Heb.* Verb is ſing. as ſuppoſing it belonged to the Nouns ſeverally; which it would not to *Stars*, and ſurely *Solomon* did not mean it would be one only, without the other. Whereas it is a beautiful Figure of Speech, and not uncommon, to make Verbs agree with their neareſt Subject, as here in the *Original* the *Sun*.

Ib. *the Clouds return*] to bring more Rain.

Ver. 3. *Keepers*] namely the Hands.

Ib. *ſtout ones*] the Legs.

Ib. *overthrow*] The *Heb.* Word not ſignifying *bow*.

Ib. *themſelves*] one another, by their ſtriking together through Weakneſs.

Ib. *Grinders*] the Teeth.

Ib. *thoſe that look*] the Eyes.

Ver. 4. *Doors*] the Lips.

Ib. *in the Street*] comparatively *without*, or as Doors are in the Street; the *Heb.* being not *Streets*, as if real or proper ones, though ſo perhaps properly expounded.

Ib. *with the low*] *low* being an Adjective; not *when—is low*, as if a Verb.

Ib. *low Noiſe*] viz. *Mumbling*, as by ancient People.

Ib. *at the Voice*] early when the Birds begin ſinging, for want of Sleep.

Ib. *Daughters of Singing*] the Inſtruments of Speech, by which Singing is produced; not *all the Daughters of Muſick*.

Ver. 5. *afraid of being high*] leſt they ſhould fall, through Weakneſs and Giddineſs, belonging to old Age; and ſo *Mercer* explains it, *timent loca alta conſcendere, they are afraid to get up high Places*.

Ib. *Almond-tree*] The Head will yield white Hairs. Though this Tree does not ſeem to be mentioned rather than any other for the Colour of its Bloſſoms, ſince they are reddiſh; but for blooming before Winter is over, which is an Emblem of old Age. This *Interpretation* however new, may ſtand faireſt for what *Solomon* himſelf, who is not to be thought uſing an unmeaning Expreſſion, intended.

Ib. *the Graſhopper*] which an aged Perſon, withered, lean, and with the Bones ſticking out, may be thought to reſemble the moſt of any Thing, as the Poets feigned old *Tithon* to be turned into a Graſhopper; and this *Interpretion Lyra* gives, and *Poole* ſeems to like beſt. One may illuſtrate it by remarking, that the nimble ſprightly Graſhopper becomes burdenſome to himſelf at the End of Summer.

Ib. *the Mourners*] thoſe who viſit the Sick; rather than the Funeral Mourners, ſince a Perſon is here ſpoken of as not yet dead, nor is *go about* ſo apt to the latter.

6. While the ſilver Cord is not become diſtant, the golden Bowl cracked, the Pitcher broken at the Spring, nor the Wheel cracked at the Ciſtern;

7. When Earth will return to the Ground as it was, and the Spirit to God who gave it.

8. Every Thing is Vanity, ſays the Preacher, very vain.

9. Which is the more *certain* becauſe the Preacher was wiſe; who ſtill teaches the People Knowledge, has been attentive, ſearched, *and* put in order many Proverbs.

10. He endeavoured to find agreeable Words; however what is written is right, the Words of Truth.

11. The Words of the Wiſe are like Goads, and like Stakes ſet in, that keep the Cattle together; which are put by the ſame Shepherd.

12. So be the more admoniſhed by them, my Son; there being no End of making many Books, and much Study being a Labour to the Fleſh.

13. Let us hear the Concluſion of the whole Matter: Fear God; and obſerve his Commandments, for this is all that is for Man.

14. For God will bring every Work into Judgment, even every hidden Thing, whether it be good or evil.

Ver 6. *ſilver Cord*] the Marrow of the Back, according to *Grotius*, *Poole*, *Patrick*, *the Geneva Notes*, *&c.*

Ib. *become diſtant*] ſhrunk away from the Vertebræ or Bones: thus the *Heb.* Verb ſignifies, not *looſed.*

Ib. *golden Bowl*] the Dura Mater, or the Membrane that covers the Brain, *Poole*, *Patr.* and *Gen. Not.*

Ib. *Pitcher*] the Vena Cava, on the right Side of the Heart, carrying the Blood like a Pitcher.

Ib. *Spring*] the right Ventricle or Cell of the Heart, according to *Poole* and *Patrick*; rather than the Bladder after *Grotius.*

Ib. *Wheel*] the Vena Pulmonalis, and may be called the Wheel by reaſon of the Circulation of the Blood, in Alluſion to the drawing Water with a Wheel.

Ib. *Ciſtern*] the left Ventricle of the Heart, it having two which hold the Blood; but *Grotius* would have this the Belly.

Ver. 10. by *Sandys*, worthy to be tranſcribed for the Poetry,

He found out Matter to delight the Mind;
And every Word he writ, by Truth was ſign'd.

Ver. 11. *Stakes*] differing from Nails in one *Heb.* Letter.

Ib. *ſet in*] *Heb. planted*; Stakes being ſet in a Row, and at about an equal Diſtance, as Plants are.

Ib. *that keep the Cattle together*] *Broughton* tranſlates it *in the ſheep-folds*; *Jun.* and *Trem. ad caulas*, *at the Folds*; and thus it is coherent with *Shepherd.* But *Hyde* in Not. 15. on Chap. xiv. of *Itin. Mund.* ſays it is in the *Eng. Bib. ſenſu plane nullo*, i. e. *evidently without any Senſe: for*, adds he, *it is hard to divine, who are the maſters of aſſemblies; and harder to believe, that it belonged to them, to drive and faſten nails with a hammer, as Smiths or Carpenters.*

Ver. 12. *Labour*] To omit other Inſtances, *Diog. Laertius* tells concerning *Carneades*, that he was intent at his Study, till his Sight was ſo affected he could not ſee; and then ordering the Boy to bring a Candle, bid him read, as if it was Night.

Ver. 14. *every Work*] As *Plutarch*, writing *About ſuch as are puniſhed ſlowly by the Deity*, ſays, Ἀγωνίζεσθαι ὥσπερ ἀθλητὰς κατὰ τὸν βίον, ὅταν δὲ διαγωνίσῃται τότε τυγχάνει τῶν προσηκόντων, *In this Life there is to be ſtriving like Wreſtlers, and when it is lived out, then the Reward belonging to it is received.*

NOTES upon The POEM of SOLOMON.

CHAP. I.

THE chief of Solomon's Poems.

SHE.

2. Let him give me ſome Kiſſes with his Mouth, whoſe Love, which is thy own, is better than Wine.

3. According to the Smell of thy excellent Ointments, thy Name is *like* Ointment poured out: therefore do the Virgins love thee.

4. O pull me! and we will run after thee; the King who brought me into his Parlours: we will be glad and rejoice through thee, will remember thy Love more than Wine: the Sincere cannot but love thee.

5. Though brown, I am beautiful, Daughters of Jeruſalem, like the Tents of Kedar, like Solomon's Curtains.

6. Look not at me *however*, ſince I am brown, becauſe I am ſun-burnt: *for* my Mother's Children diſpleaſed with me, made me keep the Vineyards, *and yet* I kept not my own.

7. Tell me, thou whom my very Soul loves, where thou feedeſt *thy Flock*, where thou letteſt *it* lie down at Noon: for why ſhould I be concealed as it were by thoſe of thy Companions?

HE.

8. If thou doſt not know, O faireſt of the fair Sex, come forth in the Tracks of the Flock, and keep thy Kids by the Shepherds Huts.

9. I compare thee, my dear one, to the Horſes in Pharaoh's Chariots:

Ver. 1. *Poem*] *Song* being of profane Uſe, perhaps as much as *Ballet* formerly, when it was called in the *Old Engliſh Bible*, *The Ballet of Balletes*, nay in the *Biſhops Tranſ.* made but in *Q. Elizabeth*'s Reign, and was therefore altered.

Ib. *She*] which with [he] and [they] I annex throughout this *Book*, as neceſſary to make it plainer, ſince it is a Dialogue: which Manner of writing was much uſed in very ancient Times, as appears by *Diogenes Laertius*, who in his *Lives of the Philoſophers*, mentions ſucceſſively *Stilpo* writing 9 *Dialogues*, *Crito*, 17, *Simo* 33, *Glauco* 9, *Simmias* 23, *Cebes* 3; and the Speakers are diſtinguiſhed in *Matthewe's Bib.* 1537.

Ver. 2. *give me*] as we ſay.

Ib. In the ſpiritual, which is the principal Senſe, *Solomon* ſeems to begin as with the ſaving Work of Regeneration; where tho' the Soul firſt expreſſes her Love, yet it is in Conſequence of the Divine Love firſt acting in a previous and powerfull Call, according to 1 *John* iv. 19. and as the Bridegroom compoſed this by Ver. 1. notwithſtanding the Bride firſt ſpeaks.

Ib. *Kiſſes*] the common Sign of Love.

Ib. *than Wine*] The Soul ſoon becomes ſenſible, that the Love of God exceeds any earthly Enjoyment, which urges her on to obtain it.

Ver. 3. *According to*] Beſides this, which is ſeveral times the Meaning of the *Heb.* Prepoſition, as any one may be ſatisfied by the Plenty of Inſtances produced by *Noldius*, I don't know any that makes agreeable Senſe; however not the poor Compliment, that the Virgins loved *Solomon becauſe of* the Smell of his Ointments, much leſs that his very Name was as Ointment becauſe of that Smell.

Ver. 4. *O pull me!*] feeling, as the yet feeble Soul does, her owh Sluggiſhneſs, while ſcarce or but juſt riſen from the Earth.

Ib. *we will run*] I with others who do.

Ib. *who brought*] The Soul does not arrive to ſuch holy Deſire, till it has had ſome Experience of the Preſence and Favour of its Saviour, as it was with *Jacob*, *Gen.* xxviii. 16, &c.

Ib. *Parlours*] the beſt Rooms of Entertainment, where ſhe was treated with Wine, but minded and remembred his Love more than that, according to what follows: better Senſe, I preſume, than is to be made of *Chambers*; however being not a ſingle one, the Libertine may eaſe himſelf of his looſe Thoughts. The Word is rendered by our preſent *Tranſlators* in 1 *Chr.* xxviii. 11. *parlours*, tho' belonging to the Temple, and I turn it ſo, *Judg.* iii. 24. where it is diſtinguiſhed from *Chamber*, as I do alſo in 2 *King.* ix. 2.

Ver. 5. *beautiful*] Although I make a poor Appearance of my being religious, I am ſincere and hearty in it, which is truly beautiful.

Ver. 5, 6.] Nothing perhaps in all the celebrated ancient and modern Paſtorals comes up to theſe two Verſes, even excluſive of their divine Signification, in the rural Ingenuity, and beautiful Simplicity, of the Thoughts; which to repeat in another Manner for Illuſtration, might be only to leſſen.

Ver. 6. *ſun-burnt*] not with the ſame Verb as before.

Ib. *my Mother's Children*] The mean Show I make is owing to the ill Profeſſors of my Church, who inſtead of helping have hurt me.

Ib. *made me*] Having Power over her, it may be ſuppoſed, by her being younger, and alſo Envy to her for her being fairer, ſo forced her out to work, and be tanned in the Sun.

Ver. 7. *Tell me*] The Soul in Love with the Lord, wants to follow him; and ignorant how to do it rightly, ſeeks it properly by Prayer from himſelf.

Ib. *why, &c.*] which I have in *manuſcript Verſe*, deſignedly plain and cloſe,

Why ſhould thy Shepherdeſs, as hid, repine
At others Company, and want of thine?

Ib. *concealed as it were*] concealing her ſelf from the other Shepherds, while ſhe did not ſeem to do it, leſt ſhe ſhould be taken notice of: the Caſe of thoſe who are among falſe Teachers, and ſuch a Church, ſeeking for the true one. It is undeniable that it is *covered* or *concealed*, but ſeems to have been altered becauſe *Tranſlators* did not underſtand the Meaning of it; and thus it ſuits with *come forth* in the next Verſe.

Ver. 8. *keep thy Kids*] as an inferior Shepherdeſs.

Ib. *by the Shepherds Huts*] whither they would be ſure to come.

Ver. 9. *dear one*] The *Hebrew* Word might perhaps be rendered moſt naturally *Friend*, or in Latin *Amica*: but this ſeems not ſufficiently endearing, as belonging to Friendſhip rather than to connubial Love. *My Dear*, though tender, is trite; and I recollect not at preſent any Word in our Language more juſtly expreſſive of the Original.

Ib. *the Horſes*] that ſeem by what follows to have had fine Collars on their Necks, and *Rows* (as is denoted in

10. They

10. Thy Cheeks being beautified along with Ringlets, thy Neck around with Ribbands.

11. *But* we will make thee ſuch Ringlets of Gold, and Beads of Silver.

SHE.

12. While the King is in his Circle, my Spikenard gives a good Scent.

13. My Love is to me *like* a Bundle of Myrrh, lying all the Night long between my Breaſts:

14. My Beloved is to me *as* a Bunch of Camphire, the Growth of the ſcented Grounds at Engedi.

HE.

15. Behold, thou art fair, my dear one, thou thy ſelf exceeding fair: thy Eyes, to name no more, are *like* Doves.

SHE.

16. Lo not fair alone art thou, my Love, but good-tempered too; agreeable to our Bed being green,

17. The Rafters of our Houſes Cedar, our Gallery Cypreſs.

CHAP. II.

HE.

TO be fragrant with the Roſe of Sharon, fair with the Lilly of the Vallies, are mine.

2. *But* like a Lilly among Thorns, ſo is my dear one among the Daughters.

SHE.

3. As an Apple-tree amongſt the Trees of the Wood, ſo is my Love among the Sons; in whoſe Shade I ſhould like to ſit, and his Fruit would be pleaſant to my Palate.

4. He introduced me into the Banqueting-houſe, the Sign of which over me was Love.

5. Support me with Cordials, ſtrew Choice of Apples for me; becauſe I am ſick with Love.

6. Let his left Hand be laid under my Head, and his right put round my Waiſt:

7. I ſtrictly charge you, Daughters of Jeruſalem, who are among the wild Roes or Hinds, not any how to make *his* Love be ſtirred up, till it would.

8. That is the Voice of my Beloved! look yonder he comes! leaping upon the Mountains, ſkipping over the Hills;

9. My Love, even not unlike a Roe, or youthful Deer. Lo *already* he ſtands but behind our Wall, looks through the Windows, appears plainly at the Caſement,

10. *And* pleaſantly thus beſpeaks me: Get ready, my dear one, my fair one, and come along.

11. For ſee the Winter is fled away, the rainy Seaſon is quite gone.

12. Earth's Lap diſplays her infant Flowers, the warbling Spring is welcomed in, and hark how the Turtle-dove cooes in our Clime.

13. The Parent-tree produces its green Figs, and the Vines teeming with Grapes afford a pleaſant Smell. Get ready, my dear one, my fair one, and come along.

14. My Dove, who dwelleſt in the Clefts of the Rock, in the Covert of the ſteep Place,

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both the next Verſes) of Ornaments on their Bridles down their Cheeks.

Ver. 10.] This Ver. in the *Biſhops Bib.* *Thy cheekes and thy necke is beautifull as the turtles, and hanged with ſpangs.*

Ib. *with—with*] *vulg. Lat.* and *Gr.* for both *as*, by the Likeneſs of the Letters ב and כ and inſtead of *Rows* plur. *a Turtle-dove's* ſing. but wrong, as ſhewn by *Mercer* in *Comment.*

Ib. *Ringlets*] ſuch as were ſuitable for a Shepherdeſs, but he would give her ones proper for a Princeſs.

Ver. 11. But *we will make thee*] The Accompliſhments of a Perſon before Converſion, whether natural or acquired, are heightened by the divine Benediction after.

Ver. 12. *Circle*] ſurrounded by his Courtiers; the Manner in which they uſed to ſit.

Ver. 13. *lying*] as here is not *he* in the *Heb.* that ſeems too immodeſt at the beſt. Nay thus the beſt *Tranſlators* have rendered it; and to put Myrrh into the Boſom, ſays *Patrick*, was the Manner in thoſe Countries.

Ver. 14. *Grounds*] *Incloſures* or *Plats*, more ſuitable than *Vineyards* for *Camphire.*

Ver. 15. like *Doves*] looking pretty and innocent; ſee Chap. iv. 1. & v. 12. ſo *Sandys*,

In either Eye there ſits a Dove;
So mild, ſo full of artleſs Love.

Ver. 17. *Houſes*] The Pleaſure-houſes ſeem to be intended, where the Rafters and Gallery were in Sight.

Ib. *Gallery*] as Chap. vii. 5.

Ver. 2. *Lilly among Thorns*] ſurpaſſingly beautiful.

Ver. 5. *ſtrew*] or *ſpread*, as the *Heb.* Word ſignifies, and is rendered *Job* xli. 30.

Ver. 6. *Let*] The Verb here is in the direct Form for the Imperative or *let*, which in the 3d Perſon is the ſame with the fut. Tenſe.

Ver. 7. *I ſtrictly charge you*] being concerned leſt the young Women abroad in the Country, from whence ſhe was expecting him to come, according to the next Verſe, ſhould endeavour to gain his Affection before he got to her; but ſhe ſignifies it would be in vain. It ſeems a lively Image of the Jealouſy, the Fear, and yet the Confidence of a Lover.

Ib. *who are among*] at their Country-ſeats, Hunting, &c.

Ib. *among*] for how profane would it have been in *Solomon* to make Swearing by ſuch Creatures? *Ainſw.* ſays, 'here may be underſtood, *yee that are by the Roes*, or 'abide *with the Roes*;' *Jun.* and *Trem.* have imperatively, *emanete cum capreis, remain out with the Roes.*

Ib. *it would*] The Verb belonging to *Love*, and not to *him.*

Ver. 8. *leaping*] *Biſh. hoppyng.*

Ver. 9. *through*] not *forth*, he being repreſented as without, which *behind*, and his coming thither from the Hills ſhew.

Ib. *appears plainly*] *Heb. flouriſhing:* diſcovering himſelf gradually, as it is done divinely.

Ver. 13. *teeming*] The pleaſant Smell being while the Vines are in Bloſſom.

Ver. 14. *ſteep Place*] *Stairs* in a Houſe does not ſuit very well, either with *Rock* abroad, or with *Dove.*

let me ſee thy Countenance, hear thy Voice: for this is pleaſant, and that is beautiful.

15. Catch the Foxes for us, the little Foxes that ſpoil the Vineyards; for ours *have* young Grapes.

16. I have a Love of my own, and I am his, who feeds *his Flock* amidſt the Lillies.

17. Againſt the Day dawns, and the ſable Shades flee faſt away, turn about my Love, reſemble the Roe, in Swiftneſs the Fawn, upon the boaſted Mountains of Bether.

CHAP. III.

I CONSIDERED where to find him, whom my Soul loved, on my Bed in the Night; but conſidered alas in vain.

2. I will get up now, *thought I*, and go about in the City, through the Lanes and Streets, to ſeek for him, with a Lover's Fondneſs; *but* ſought, and could not find him.

3. The Watchmen who went about there meeting with me, *I ſaid*, Did you ſee ſuch a one, to whom my Affection is engaged?

4. From them was I gone but a little, before I found him out: I caught hold of him, and held him faſt, till I had led him along to my Mother's Houſe, and into the very Parlour of her who conceived me.

5. I ſtrictly charge you, Daughters of Jeruſalem, who are among the wild Roes or Hinds, not any how to make *his* Love be ſtirred up, till it would.

THEY.

6. Who is this comes up out of the Wilderneſs like Pillars of Smoak, perfumed with Myrrh and Frankincenſe, more than any Powder of the Merchants?

SHE.

7. Behold there are threeſcore ſtout Men, round about his Bed, namely Solomon's, ſome of the ſtouteſt in Iſrael:

8. All of them can handle a Weapon, being inſtructed in War; *and* each have their Swords on their Thighs, by reaſon of Danger dreaded in the Night.

9. King Solomon made him a Marriage-bed of the Wood of Lebanon:

10. To which he put the Poſts of Silver, the Covering of Gold, the Canopy of Purple; the Middle of it being ſpread for Love by the Daughters of Jeruſalem.

11. Go forth, you Daughters of Zion, and ſee King Solomon with the Crown which his Mother crowned him with, on the Day of his Marriage-contract, on the Day of his Heart's Rejoicing.

CHAP. IV.

HE.

BEHOLD thou art fair, my dear one, thou thy ſelf exceeding fair: thy Eyes are *as* Doves by thy Locks; thy Hair is like a Herd

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Ver. 15.] ending the Speech of the Beloved that began Ver. 10. as in *Barton's Hymns*, p. 727. which I prefer to *Patrick*'s making the foregoing Verſe and this, a Reply of his to the other, as unapt and confuſed.

Ver. 16. *I have a Love of my own*] That in the *com. Tranſ.* being Nothing, and I hope it won't be pretended the *Original* is ſo; on the contrary what is there turned *my* is properly *I have*.

Ib. *feeds*] the Flock, as Ch. i. 7. *Gen.* xxxvii. 13, 16.

Ver. 17. *Day dawns*] The heavenly Mind craves for the Coming of her new admired one ſoon. The Progreſs of Regeneration may be ſeen, notably as well as experimentally deſcribed, in *Bromley's Sabbath of Reſt*.

Ib. *reſemble the Roe*] to make haſte in coming to her, as Ver. 8, 9. Chap. viii. 14. and as על ſignifies *againſt* as well as *till*, *Gen.* xliii. 25. it is more likely to be meant by Day than by Night; ſee alſo Ch. iv. 6. He ſhould get ready to come away ſpeedily as ſoon as ever he had the Morning-Light for it. *Turn about* may ſignify her Fear that he was not then coming towards her.

Ib. *Bether*] *Vulg. Lat. Bethel*, where uncommon Names are divers times changed for more common ones.

Ver. 1. *Bed.*] The Emblem of Sloth or Negligence, by being in which as a Bed, the Soul's Beloved is loſt, according as at Ch. v. 2, 3.

Ver. 2. *get up*] He being ſought without Effect in a State of Negligence, a good Reſolution of Diligence well proſecuted, and perſevered in, was proper and neceſſary.

Ver. 3. *Watchmen*] whom *Quarles* in a *Note* on his Verſe of this *Book* expounds to be *The Miniſters of the Word*, and *Patrick* the like.

Ib. *Did you*] The Perſon divinely reached, and afterwards coming to a Loſs, is upon the Enquiry from the Watchmen; but finds Chriſt again, after ſeeking there in vain.

Ver. 4. *gone but a little*] When ſhe turned from them, ſhe ſoon found her Love. A Sarcaſm, it may be doubted whether more ſharp or juſt.

Ib. *held him faſt*] The Favour of God being regained, great Care is taken not to loſe it again.

Ib. *very Parlour*] the beſt Room in the Houſe, and that for Entertainment; look to Ch. i. 3.

Ver. 6. *this*] viz. ſhe, as Ch. viii. 5. which the *Heb.* Verb and Participle here ſhew.

Ib. *more than*] not *with* as before.

Ver. 8. *inſtructed in*] the ſame as in 1 *Chr.* xxv. 7.

Ver. 9. *Marriage-bed*] which the two foregoing Verſes, and the following one, as well as the Root ſhew: ſo *Jun.* and *Trem.* have it *Thoro* for *Toro*, noting it to be that mentioned Ch. i. 16. *Matthewe*'s *Bib. bedſteade*; but the *Biſh.* and *Gen. pallace*.

Ver. 10. *Covering*] or *Counterpane*, or *Coverlet*, were not the firſt too little known, and the latter too vulgar. *Heb. Spreading*.

Ib. *ſpread for Love*] made well for the Wedding-night. Others make this Part of it not real, but imaginary: an unſuitable Compound.

Ib. *Love*] *Patrick, &c. lovely Figures*, rather *Figures of Love*; and if ſo, on the Covering.

Ib. *by*] Thus have it *Montan. Jun.* and *Patr.* ſeveral *Tranſlators by reaſon of*, ſeveral others only genit. *of*, the *Heb.* ſcarce allows of the latter, leſs of *for*.

Ib. *Daughters of Jeruſalem*] thoſe whom *Solomon* had married.

Ver. 1. as *Doves*] Beſides *Doves Eyes* being unapt of it ſelf, as may further appear by Ch. v. 12. ſuch a leſſening Simile does not ſeem to agree with the following.

of

of Goats that brouſe on the Side of Mount Gilead;

2. Thy Teeth are like a Flock to be ſhorn, that come up from Waſhing, which all bring forth Twins to Perfection;

3. Thy Lips are like a ſcarlet Line, and thy Speech graceful; as a Piece of Pomegranate are thy Temples by thy Locks;

4. Thy Neck is like the Tower of David built for an Arſenal of Arms, on which there hang a thouſand Bucklers, being all the Shields of valiant Warriors;

5. Thy two Breaſts are like two young Twin-Roes, that graze among the Lillies.

6. Againſt the Day dawns, and the ſable Shades flee faſt away, I will take a Tour to the Mountain of Myrrh, and to the Hill of Frankincenſe.

7. Thou art all over beautiful, my dear one, there is no Blemiſh in thee.

8. Thou ſhalt come with me from Lebanon, O Spouſe, along with me from Lebanon; ſhalt look from the Top of Amanah, from the Summit of Shenir and Hermon, from the Lions Dens, from the Mountains of Leopards.

9. Thou haſt tranſported my Heart, my Siſter-Spouſe; thou haſt tranſported my very Heart with one of thy Eyes, with one Chain of thy Neck.

10. How comely is it to love thee! my Siſter-Spouſe: how much better this than Wine! and the Smell of thy Ointments than any Aromaticks!

11. Thy Lips, thou Spouſe, with the Honey-comb drop Sweetneſs: Honey and Milk flow from thy Tongue, and thy Garments ſmell like Lebanon.

12. *Thou* art *as* a Garden that is barred, my Siſter-Spouſe, *like* a Spring bolted, a Fountain locked up;

13. Whoſe Product is an Orchard of Pomegranates, and other precious Fruits, Camphire together with Spikenard-trees,

14. Spikenard it ſelf and Saffron, ſweet Cane and Cinnamon, nay every Sort of Trees bearing Frankincenſe, Myrrh and Aloes, as likewiſe all the principal Spices:

15. There being a Garden-fountain, a Well of Spring-water, and Brooks from Lebanon.

SHE.

16. Rouze up, O North-wind, and come, thou South, blow alternately on my Garden, *that* its fragrant Spices may flow forth: *then* let my Love come into the Garden, no more mine, but his own, and eat his precious Fruits.

Nay if the *Eyes* are to be underſtood as compared to *Doves Eyes*, ſo might the *Hair* to *Goats Hair*, and the *Teeth* to *Sheep's Teeth*.

Ib. *by*] not *within*, with her Hair hanging over her Eyes, nor Ver. 3. with her Temples hid by it. *Nold. Caſtal.* and *Tigur. without*.

Ib. *brouſe*] for which may be ſeen only *Jun.* and *Trem.* with *Buxt.*

Ver. 2. *to be ſhorn*] for Sheep are waſhed firſt, to cleanſe their Wool fit for Shearing; and as to the Word *even* in the *com. Tranſ.* which is turned *Italick* by wrong Printing, I ſee no Foundation for it in the *Original*, the Verb ſignifying *to cut*, as in 2 *King.* vi. 6.

Ib. *that come up*] as they are waſhed one after another in a Rank, as Teeth ſtand.

Ver. 3. *ſcarlet Line*] *roſe colsured rybond, Tynd.*

Ib. *Temples*] where the fine Veins appear.

Ver. 4. *the Shields of valiant Warriors*] of ſuch noted Warriors as had been ſlain by *Iſraelites*, according to the Cuſtom of other Nations, of which I ſuppoſe *Goliath*'s the chief, and moſt ſuitable for that Place, 1 *Sam.* xvii. 54. the Strength of whoſe Armour of Defence might beſt ſhew the Valour of thoſe who overcame them. If they had been the *Iſraelites* Arms, their offenſive Weapons, as Swords, &c. would have been more proper; beſides a thouſand ſeem too few of theirs, 1 *Chron.* 12.

Ib. *valiant Warriors*] *Mat.* and *Biſh. the gyauntes.*

Ver. 6. *Againſt*] to be there early in the Morning, to gather the Myrrh and Frankincenſe. I cannot make Senſe of *until*, and the *Heb.* Particle denoting both, I choſe the other, as Ch. ii. 17. There is the ſame Word in the ſame Senſe, *Exod.* xxii. 26.

Ver. 8. *ſhalt come*] He promiſes to fetch her from the deſolate and dangerous Places.

Ib. *Spouſe*] called but *dear one* before.

Ib. *Shenir*] ſo Part of Mount *Hermon* ſeems to be called from its ancient Name, *Deut.* iii. 9.

Ver. 9. *tranſported*] with the *Biſhops bewitched.*

Ib. *Siſter-Spouſe*] Like *Mother-Church*, *Parent-Plant*, nay *Siſter-Plaintiff* by *Dryden*, and *Siſter-Fruits* by *Pope*; and *my* being omitted to the latter, points it out here. Otherwiſe I ſhould prefer *and* added in, before *my*.

Ib. *one of thy Eyes, with one Chain*] The Conjunction *and* being elegantly left out, *Patrick* from *Alcuinus*, more fruitful in inventing than exact in comparing, paraphraſes both to be, *that lovely unity which I ſee between thy Paſtors, and between the People that live in holy obedience to them*: for how did the Eye obey the Chain? Was not the former preferable to the latter? &c.

Ver. 11. *with*] But the *New-Eng. Meetre* has,

My Spouſe thy lips drop honey-comb,
both Honey and milk are on;

honey being for one Syl. and *on* inſtead of *under*: as in the next Ver. there is *ſhut* and *up* for Rhime, and Ver. 15. *'live* (for *alive*, inſtead of *living*) *Waters.*

Ver. 12. *barred*] The righteous Spouſe is preſerved from the World.

Ib. *Spring*] Inſtead of this the *Gr.* and *old Lat.* have *Garden* again, as tho' their Authors took the *Heb. gal.* for *gan.*

Ib. *Spring—Fountain*] Thoſe which *Solomon* is thought to allude to, being about an Hour and a quarter diſtant from *Bethlehem* ſouthward, have no Paſſage to them but by a little Hole about four Yards directly down, where in two vaulted Rooms (that might be this *Spring* and *Fountain*) the Water riſes in four Places, and is from thence convey'd under Ground into Pools, and ſo into a Valley (ſuppoſed to be the *Garden*) inclos'd on both Sides with high Mountains, *Maundr. Jour. to Jeruſ.* p. 87, 88.

Ver. 15. *There being*] which is neceſſary to connect what follows, and make it intelligible; this belonging to the Speech of the Bridegroom or Beloved before, according to *Mercer*; though ſome would have it ſaid by the Bride or Spouſe; but ſurely the Matter ſuits beſt with the foregoing, and may eaſier be joined to it.

Ib. *Brooks from Lebanon*] which, as *Rauwolff* relates, have pleaſant Groves by them, and ariſe from Springs making a ſweet Noiſe, *Travels*, Pt. 2. Ch. 12.

CHAP. V.

HE.

I AM come into this my Garden, my Sister-Spouse; I gather my Myrrh with my Spice, I eat my Honey-comb with my Honey, I drink my Wine with my Milk: eat Friends; drink, and carouse, ye *my* Favourites.

SHE.

2. I was asleep, but my Mind awake, *when* the Voice of my Love knocking was, Let me in, my Sister, my dear one, my Dove, my most exquisite one; because my Head is full of Dew, my Hair of the Drops by Night.

3. I have undressed my self, *said I*, how can I dress me again? I have washed my Feet, how can I daub them so?

4. But yet my Beloved reaching his Hand through the Hole, my Bowels yerned for him.

5. *So* I got up to let him in, my Hands dropping Myrrh, and my Fingers liquid Myrrh, upon the Handles of the Bolt.

6. When I had opened for my Love, he was withdrawn, gone away: my Soul was departing for the Speech of him; I sought after him, but could not find him; I called him, but he did not answer me.

7. The Watchmen who went about in the City meeting with me, beat me, wounded me; the Watchmen of the Walls pulled off my Veil from me.

8. I strictly charge you, Daughters of Jerusalem, if you find my Beloved, that you tell him I am sick with Love.

THEY.

9. What is thy Beloved more than another, O fairest of the fair Sex? What is thine above any other, that thou chargest us in such a Manner?

SHE.

10. My Beloved is white and red, *like* a Standard set up over ten thousand Men:

11. His Head is *like* a Piece of the finest Gold; his Hair is curled, *and* as black as a Raven;

12. His Eyes are like Doves at the Channels of Water, washing themselves milk-white, *and* sitting plump;

13. His Cheeks are like a Bed of Spice, *and* Heaps of Ointments; his Lips *as* Lillies dropping liquid Myrrh;

14. His Hands are *like* Rings of Gold set with Beryl; his Belly *like* bright Ivory covered with Sapphires;

15. His Legs *as* Pillars of Marble set on Bases of solid Gold; his Countenance is like Lebanon, as excellent as the Cedars;

16. His Mouth is very sweet; and he is all over desirable. This is my Beloved, and this is my dear one, O Daughters of Jerusalem.

Ver. 3. *dress me again*] *Mat.* and *Bish. do it on agayne.*

Ib. *daub*] *Mat. sele*, *Bish. syle*, for *defile*, it seems.

Ver. 4. *reaching*] or putting forth, as the *Heb.* Word signifies, from him: which according to my understanding it, was to open the Door; but *Patrick* says, *in a threatning manner to punish her*; incoherent with the next, because that would have raised her Fear instead of Affection.

Ver. 5. *dropping Myrrh*] which she might have for Perfume or Ointment, according to Chap. i. 13. & 36. *Est.* ii. 12. and in her Haste, and Commotion of Mind, not put out of her Hands, or cleanse them from.

Ver. 6. *for the Speech of him*] wanting him to speak to her; not *when he spake*, since she says not only that he was gone, but also did not answer her; and it seems quite overstrained and improper, to be referred to his speaking before, Ver. 2. when, as it appears too, she was not much affected with his Words, but at his putting his Hand through.

Ver. 7. *Watchmen*] whom *Patrick* says he takes in a good Sense, i. e. for Priests, and what they did to her to be out of love and charity: but it was wrong of her then to complain of them; and if such was the Effect of Love, would not Hatred have been better, as producing the contrary?

Ib. *beat me*] Those appointed for religious Watchmen are apt to treat the tender Seekers hardly.

Ib. *Veil*] *Mat. garment*, *Bish. kercheffe.*

Ver. 10. *white and red*] particularly in the Face, as a Standard in the Colour displayed at the Top of it.

Ver. 11. *curled*] as the *Gen.* but *Mat.* and the *Bish. bushed*, whence the present *bushy.*

Ib. *as black as a Raven*] in *Mat. Bib. browne as the evenynge: Bish.* for *Raven*, *crowe.*

Ver. 12. *like Doves*] What Excellency or Difference have *the Eyes of Doves* when they are by the Waters? On the other hand, the Sparkling of the Eyes has a pretty Resemblance to the fluttering of Doves in washing, and their Stillness to the sitting. So *Patrick* writes, washed *and* sitting *do not refer unto the* Eyes, *but unto* Doves.

Ib. *milk-white*] as the *washing* is active, it must belong to the *Doves*; and that it should be with Milk seems quite inconsistent, especially at the Water: ב before a Noun is not only used for a Preposition, but to shew the Manner of a Verb, as here of *washing.*

Ib. *plump*] *Heb. in* or *with Fulness.* In *Mat. Bib.* the last Member is, *and remaining in a plenteous Place*, in the *Gen.* and *remaine by the* vessels, *Bish. and are set like pearles in gold.*

Ver. 13. *a Bed*] in a Garden, parted into two by a Path.

Ib. *Heaps*] *Heb. Towers.*

Ib. *Ointments*] from whence our *Translators* made *sweet.*

Ver. 14. *Belly*] But *Patr.* widely fancies the Habit of the High Priest is here represented, and in the next worse; it being as much as that of a Priestess at Ch. vii. 2.

Ib. *Beryl*] The Nails set in the roundish Compass of the Hand, when viewed on the Backside, may be denoted by this.

Ver. 15. *Bases*] which is the proper Meaning of the *Heb.* Word, tho' used also for *Sockets*; but it appears that these were the *Feet*, on which the *Legs* stand, much like *Pillars* on their *Bases*; whereas *Sockets* are hollow to receive Something *into*, not have it *upon* them.

CHAP. VI.

THEY.

WHITHER is thy Beloved gone, O faireſt of the fair Sex? Whither is he turned away, that we may ſeek for him with thee?

SHE.

2. My Beloved is gone down into his Garden, to the ſpicy Parterres; to eat *Fruit* in the Walks there, and to gather Flowers.

3. My Love has me for his own, and he is mine, who feeds *his Flock* amidſt the Lillies.

HE.

4. Thou art beautiful, my dear one, with Tirzah it ſelf, magnificently fine like our Jeruſalem, aweful as ſtately Standards erected.

5. Turn about thy Eyes, over againſt me; that they may ſtrengthen me: thy Hair is like a Herd of Goats that brouſe on the Side of Gilead;

6. Thy Teeth are like a Flock of Sheep, that come up from Waſhing, which all bring forth Twins to Perfection;

7. As a Piece of Pomegranate are thy Temples by thy Locks.

8. Among the threeſcore Queens, fourſcore Concubines, and Virgins without Number;

9. That one is my Dove, my exquiſite one, ſhe who is her Mother's only *Child*, and the pure one of her that ſhe was born of: whom the Maidens bleſs, when they behold, the very Queens and Concubines extol.

10. Who is this appears as if it were the Morning, as fair as the Moon, clear like the Sun, with the dread Preſence of a Banner diſplayed?

11. As I went down into the Garden that is pruned, to view the green Fruits of the Valley, to ſee whether the Vine budded, *and* the Pomegranates bloſſomed;

12. My Mind made me, I did not know how, *like* the Chariots of my free People.

13. Return, return, O Shulammiteſs, come back again, that we may ſee thee. What will you ſee in the Shulammiteſs? As it were the Company of Mahanaim.

CHAP. VII.

HOW handſome thy Feet are in the Shoes, O Prince's Daughter! The Joints of thy Thighs are like Jewels, when wrought by a Jeweller's Hands;

2. Thy Navel is *like* a round Bowl that holds choice Liquor, thy Belly *like* a Heap of Wheat, incloſed about with Lillies;

3. Thy two Breaſts are like two young Roes that are Twins;

Ver. 2. *Parterres*] If ſuch Words are thought not common enough for Paſtoral, let it be remembred that this is between a King, and a Prince's Daughter, Chap. vii. 1. whom we are not to imagine unacquainted with the politeſt Terms, eſpecially in a Garden their frequent Reſort.

Ib. *eat* Fruit] conſentaneouſly to Ch. v. 1. while *feed* is doubtful, whether tranſitive or intranſitive; by which the *Tranſlators* might mean either, or neither.

Ver. 5. *over againſt*] as rendered in the *com. Tranſ. Gen.* xxi. 16. *Neh.* iii. 19, 25, 27. and cannot ſignify merely *from*; but is not in 1 *Chr.* xii. 23. as *Patr.* refers.

Ib. *that*] the *Heb.* never ſignifying *for*.

Ib. *ſtrengthen*] not *overcome*, the Verb not having that Signification: ſo *Jun.* and *Trem.* render, *Adverte oculos tuos ex adverſo mei, ut illi efferant me, Turn thy Eyes over-againſt me, that they may exalt me*; *Ainſworth*, *Turne-about thine eyes over-againſt me: for they haue lifted me up*; which Senſe he pleads for in his *Annotations*: and no Wonder ſince her Eyes were ſo pleaſing to this her Beloved, Chap. iv. 9. But *Matthewe* has *make me to proude*; the *Biſhops have ſet me on fyre*.

Ib. *thy Hair*] *as before*, Ch. iv. 1. *to aſſure her that he had ſtill the ſame Eſteem of her, notwithſtanding what had happened*, *Patr.*

Ver. 7.] The *Sept.* have the whole 3d Verſe of the 4th Chap.

Ver. 8. *threeſcore Queens, fourſcore Concubines*] *Solomon* having married ſo many, as it ſeems, when he wrote this, being not yet turned from the Lord; which he was as he afterwards increaſed the Number to a thouſand, 1 *King.* xi. iii. where I ſince find *Grotius* ſpeaking in the ſame manner, as likewiſe *Bochart*.

Ver. 11. *Garden that is pruned*] *Heb. Garden of Pruning*: אגוז being from נזז *to cut* or *prune*, as אשכול from שכל and others of like Sort. Beſides *Nuts* is plural, and not agreeable to what follows. The beſt Tranſ. *Jun.* and *Trem.* have *hortos putatos*, *pruned Gardens*; but the *Heb.* Words are both ſing.

Ver. 12.] *Patrick* aukwardly puts this Verſe as ſpoken by the Spouſe. It is ſtrangely in *Matthewe's Bible*, *Then the charettes of the Prince of my people made me ſodenly afrayed.*

Ib. *made me*] *Solomon* having in the Ver. before repreſented himſelf going into the Garden, to divert the Thoughts of her whom he was then in Love with being gone, ſhews here the Tranſport of Love that broke through thoſe Amuſements, even to the talking incoherently to himſelf, as in the next Verſe. For an Emblem ſhould be natural or congruous, and perhaps he could not have choſen a fitter Subject than the Love of the Sexes, to ſhadow the Divine Love between God and the Soul; and particularly here that holy Enthuſiaſm of the latter, to be felt, but not deſcribed, though by Change of the Parties, ſuch as muſt be allowed to Similies.

Ib. like *the Chariots*] tranſported, elevated, unconfined, from the low, mean View of a Garden, in Compariſon of exalted noble Love. And how vaſtly will this be enhanced, by taking it in a religious Senſe, on the Contraſt of heavenly with earthly Things.

Ib. *my free People*] which is the *Engliſh* of *ammi nadib* two diſtinct *Heb.* Words, and not a proper Name either of Perſon or Place.

Ver. 13. *Shulammiteſs*] *Com. Lat. Sunamite*, *Biſh.* the firſt time, *thou perfect one*.

Ib. *Company of Mahanaim*] the Angels who were there, *Gen.* xxxii. 1, 2. *Mat.* has *more than when ſhe daunceth amonge the men of warre*, the *Biſh. She is lyke men of war ſinging in a companie*; both very vulgar.

Ver. 1. *like Jewels*] for the Symmetry, and her good Gait in Walking.

4. Thy Neck is like an ivory Tower; thy Eyes *as* the Fiſh-ponds in Heſhbon, at the Gate of Bath-rabbim; thy Noſe is like the Tower of Lebanon looking towards Damaſcus:

5. Thy Head is like Carmel upon thee; and the curled Hair of it as Purple: *thus* the King is confined in the Galleries.

6. How fair and how pleaſant thou art, O Love, with Delights!

7. This Height of thine may be compared to the Palm-tree, and thy Breaſts to the Bunches.

8. I thought I would climb up the Palm-tree, taking hold of its Branches; ſince now thy Breaſts are like the Bunches on the Vine, and the Smell of thy Noſe like Apples;

9. Thy Mouth alſo is like the beſt Wine, which ſparkles very rightly for my Beloved, making the Lips of thoſe who are aſleep to ſpeak.

SHE.

10. I have a Love of my own, and his Affection is towards me.

11. Come, my Love, let us walk forth into the Field, *and* lodge in the Villages.

12. Let us riſe early *to go* into the Vineyards, *that* we may ſee if the Vine is budded, the young Grapes appear, *and* the Pomegranates are in bloom: there will I grant thee my Love.

13. The Mandrakes emit a ſweet Smell, and at our Doors are all manner of fine *Fruits*, new and old; *which* I have laid up for thee, my beloved one.

CHAP. VIII.

OH that thou wert as my own Brother, who ſucked the Breaſts of my Mother! *that* meeting with thee abroad, I might kiſs thee, and not be deſpiſed.

2. I would lead thee along into my Mother's Houſe, who ſhould teach me: I would make thee drink ſome fine flavoured Wine, the Juice of my own Pomegranates.

3. His left Hand ſhould be laid under my Head, and his right put round my Waiſt.

4. I ſtrictly charge you, Daughters of Jeruſalem, that ye will not any how make *his* Love be ſtirred up, till it would.

THEY.

5. Who is this comes up out of the Wilderneſs, leaning upon her Beloved? [SHE.] I *that* rouſed thee up under the Apple-tree; where thy Mother brought thee forth, where ſhe was delivered who bore thee.

6. Put me as a Seal upon thy Heart, as a Signet on thy Arm: for Love is ſtrong like Death, Jealouſy as rigid as the Grave; the former burning *like* Coals of Fire, with a divine Flame.

7. Much Water cannot quench Love, nor can even Floods drown it: if a Man would give all the Subſtance he has for Love, that all would be utterly contemned.

Ver. 4. *towards*] *Lebanon* being on the weſt Side of *Damaſcus*.

Ver. 5. *Carmel*] *Gen. Verſ. ſcarlet*, which might be thought a Blunder of the Printer, if but in one *Edition*.

Ib. *in the Galleries*] by looking there at her; the Galleries being for Sight of Things. *Gen. tied in the rafters*; the *Biſh.* have *and lyke a king dwelling among many water conduites*, and *Mat.* with the foregoing *the heare of thy heade is lyke the Kynges purple folden up in plates*.

Ver. 7. *Bunches*] The Fruit of the Palm-tree, or Dates, which grow in Bunches or Cluſters.

Ver. 8. *the Palm-tree*] viz. the Spouſe, whoſe Height he compared to it.

Ib. *Smell of thy Noſe*] having a ſweet Breath, very proper to be deſcribed; though the Ignorant may laugh, as is not uncommon, at their own Ignorance.

Ver. 9. *ſparkles very rightly*] as *Prov.* xxiii. 31. where are the like Words, and both of *Solomon*; nor has the *Heb.* here any Meaning of *ſweetly*.

Ib. *my Beloved*] the Bridegroom's Friend. What other *Interpretations* I have met with, as in *Mercer*, *&c.* that the Spouſe, or the Daughters of *Jeruſalem* ſpoke this, or the Beloved of himſelf, are each ſo ſtrained and improper, that I cannot be ſatisfied either of them was intended.

Ib. *making the Lips*, *&c.*] *Duport* in *Gr.* Verſe,

Καὶ τόμ' ἄνοιξε βροτῶν, τοὺς κεν γλυκὺς ὕπνος ἔχῃσιν,

and opens the Mouth of Mortals, who are held in ſweet Sleep. Let it not be wondered why I have ſo ſeldom quoted ſuch a learned, curious, and copious Performance of our own Countryman on this and the four foregoing Books; ſince he is a ſtrict Follower of the *com. Eng. Tranſ.* and my *Notes* are generally upon my leaving it. With the *Vulg. Lat.* there is in the Place of this, *and for his Lips and Teeth to chew over*, but the *Sept.* have turned it, *fit for my Lips and Teeth*; both as if the firſt Letter ו in *jeſhenim* had been י &c.

Ver. 13. *at our Doors*] Fruit, as Apples, &c. being put in Heaps when gathered, without or within, where there is great Plenty; but the old ſeem plainly in the Houſe, where they are alſo laid in the ſame Manner, ſo not at the *Gates*, but *Doors*.

Ver. 1. *as my own Brother*] a very natural and ſtriking Wiſh! which with the reſt may exhibit the ſuperior Senſe *Solomon* was endued with.

Ver. 5. *thee up*] namely the Bridegroom; for this, with *thy* and *thee* that follow, are maſc. in *Heb.* therefore *Poole*'s *Interpretation*, making theſe the Bridegroom's Words, and expounding this, 'When thou wert dead in 'Treſpaſſes, I revived thee,' &c. muſt be quite wrong.

Ib. *Apple-tree*] which might ſpread over the Houſe or Tent.

Ib. *brought thee forth*] But the *Vulg. Lat.* is, *was corrupted*, and for *delivered*, *defloured*, as in the *Doway Engliſh* of it: whereas it is the ſacred Text that is thus corrupted, and abhorrent of thoſe Words, with the Omiſſion of *thee*; notwithſtanding the Canon or Decree in the 4th Seſſion of the *Council of Trent*, Apr. 8, 1546, *Si quis libros ipſos integros cum omnibus ſuis partibus, prout in veteri vulgata latina editione habentur, pro ſacris & canonicis non ſuſceperit, anathema ſit: Whoever ſhall not receive all the Scripture for holy and canonical, entirely as it is throughout the vulgar Latin Bible, let him be accurſed.*

Ver. 6. *upon thy Heart — on thy Arm*] firſt ſecretly, then openly.

Ib. *a divine Flame*] Thus *Trem.* and *Jun.* have *flammæ divinæ*, as the *Heb.* properly is.

8. We

8. We have a little Siſter, whoſe Breaſts are not grown; what ſhall we do for her, at the Time that ſhe ſhall be ſpoken for?

9. If ſhe was a Wall, we might build a Palace of Silver upon it; and if ſhe were a Door, we might incloſe it about with Planks of Cedar.

10. I was *as* a Wall, and my Breaſts like Towers; then was I as if agreeable to him.

11. Solomon having a Vineyard at Baal-hamon, which he let to Farmers, the Man bringing for its Fruit a thouſand *Shekels* of Silver;

12. The Vineyard being mine, that I have before me, there are not only a thouſand for thee, Solomon, but two hundred for thoſe who keep the Vintage of it.

HE.

13. Let me hear thee who ſitteſt in the Gardens, with thy Aſſociates liſtening to what thou ſayeſt.

SHE.

14. Come away *then*, my Love, as ſwift as a Roe, or a Fawn upon the famous Mountains of Spices.

Ver. 9. *was a Wall*] The Advantage here is apparent: if ſhe was, not *be* or *is*, only Part of a Houſe, that might receive a proper advantageous Addition.

Ib. *upon it*] as a Wall, not *upon her* as a Girl.

Ib. *Planks*] for the Lintels and Poſts.

Ver. 10. *I was*] viz. the Spouſe her ſelf; as at Chap. vii. 8. not the little Siſter, as has been thought.

Ib. *agreeable*] or *well*, which the *Heb.* Word frequently ſignifies, not *favour*.

Ver. 12. *The Vineyard*] ſpoken of Chap. i. 6. for that this and the foregoing Verſe are Part of the Spouſe's Speech, not only the Matter and Manner of Expreſſion ſhew, but likewiſe *Ainſw.* and *Mercer* at the End of his *Comment* on it.

Ib. *The Vineyard being mine*] Otherwiſe I deſire the *Interpreters* to give me any tolerable Account of it.

Ib. *two hundred*] ſhewing her commendable Generoſity, and the Advantage of the Vineyard being in her Occupation.

Ver. 13. *ſitteſt*] fem. in *Heb.* as it were, *thou Woman* or *Spouſe who ſitteſt*.

Ib. *what thou ſayeſt*] The holy Lore that ſo ſpontaneouſly flows from the conſecrated Lips of one newly eſpouſed to *Chriſt*, who as a Child delights to tutor the leſſer Children. Since an experienced Child of God muſt know the exceeding Suitableneſs of this, and the few other Things of the ſame Kind here remarked; I have thought over and over, that the preſent *Poem* repreſents principally, if not only, the reciprocal Love and Regard of *Chriſt Jeſus*, and the Soul, at the Seaſon of its firſt Converſion, or during its being initiated into the State of Renovation.

NOTES upon the BOOK of ISAIAH.

CHAP. I.

THE Viſion of Iſaiah the Son of Amoz, which he ſaw concerning Judah and Jeruſalem, in the Time of Uzziah, Jotham, Ahaz, Hezekiah, Kings of Judah.

2. Hear, O Heaven, and liſten, thou Earth, for the Lord ſpeaks: I bred up and advanced Children, and they themſelves have rebelled againſt me.

3. The Ox knowing his Owner, and the Aſs his Maſter's Rack; Iſrael does not know, my People do not underſtand.

4. Ah, it is a ſinful Nation, a People heavy with Iniquity, an Offspring of Evil-doers, Children that corrupt themſelves! they have forſaken the Lord, contemned the holy One of Iſrael, are turned backward in Alienation.

5. Why will you be ſmitten any more, *by* proceeding in Apoſtacy? The whole Head is diſeaſed, and the whole Heart languiſhing.

6. From the Sole of the Foot to the Head, there is no Soundneſs in it; Wounds, and Swellings, and corrupted Sores; that have neither been ſqueezed, bound up, nor ſoftened with Ointment.

7. Your Country is deſolate, your Cities are burnt with Fire: your very Ground Strangers conſume before you, and it is deſolate as with an Overthrow by Strangers.

8. And the Daughter of Zion is left as a Booth in a Vineyard, as a Tent in a Cucumber-garden, like a beſieged City.

9. Unleſs the Lord of Armies had left us ſome little Remainder, we ſhould have been as Sodom, ſhould have been like Gomorrah.

10. Hear the Lord's Commiſſion, you Leaders of Sodom: give ear to the Law of our God, O People of Gomorrah.

11. For what is the Multitude of your Sacrifices to me? ſays the Lord: I am cloyed with the Burnt-offerings of Rams, and the Fat of fat Cattle; and do not delight in the Blood of Bullocks; Sheep, and He-goats.

12. When ye come to appear before me, who requires this of you, to trample my Courts?

13. Bring an Offering no more in vain,

Ver. 1. *Iſaiah*] *Heb. Jeſhahyahu*, not *Jeſaihahi* as is ſaid in *Henry's Expoſition*.

In the Courſe of my tranſlating this Prophet, I obſerved that he is very ſublime, with various Elegancies of Language, to Chap. xxxvi. as is alſo *Hezekiah's Prayer*; and on to Chap. lvii. in a good moderate Style, not without ſome Flights of the former Kind; then to the End more ſublime. Which three Sorts of Writing are obſerved in the Prince of the *Latin* Poets, but, to add my own Obſervations, with much Diſadvantage: for inſtead of that copious and beautiful Variety of Expreſſion in *Iſaiah*, one might almoſt think *Virgil* compoſed his *Æneids*, like a School-boy, by a *Phraſe-book*. Next *Iſaiah* has doubtleſs ranged thoſe three Kinds in the beſt Order; firſt engaging, and poſſeſſing himſelf of, his Reader's Attention and Admiration (I ſpeak as to Language) whom he pleaſantly leads on, and leaves with freſh Endearments; like the Impetuoſity and Roaring of a mighty Flood from the Mountain; which then runs ſmoothly through the Plain, and becomes deep and ſpacious as it approaches the Sea: ſo is the Prophet in his Style, engaging and pleaſing in this Manner from the Beginning to the End; the Hiſtorical Part being as a Reſt to the wanting Auditor, accommodated with a peculiar Agreeableneſs, becauſe it is the fulfilling of what was juſt before predicted. Thus we ſee *Iſaiah*'s Abilities from the very Entrance; unlike *Virgil*, who ſeems to have commenced Author premature, and written his *Eclogues* as uncapable of the *Georgics*, and theſe as of the *Æneids*.

Ib. *of Uzziah*] Look at Chap. vi. 1.

Ver. 2. *bred up and advanced*] So *Jun.* and *Trem.* tranſlate, *educavi & extuli*, and the *Heb.* Words ſignify, from *making great* and *lifting up*; the firſt not *nouriſhed* or *fed*, nor the other *brought* or *bred up*.

Ver. 3. *underſtand*] which is the proper Meaning, and agrees with the Compariſon.

Ver. 4. *heavy*] as we ſay *with Sleep*, the *Heb.* Word being ſo.

Ib. *contemned*] *Caſtal. deſpicati ſunt*, *Jun.* and *Trem.* to look in no more, *ſpreverunt*, i. e. *deſpiſed*, as the Verb ſignifies, and is rendered in this *Book*, Chap. v. 24. & lx. 14.

Ib. *turned*] *Heb. alienated backward*, paſſive of a Verb *to alienate* or *be ſtrange*. *Pagn. & Montan. alienaverunt ſe.*

Ver. 6. *ſqueezed*] to get out what the Surgeons call *Pus, the corrupt Matter*: ſo the Deſcription is proper to the dreſſing Ulcers.

Ver. 7. *conſume*] that is, the Product of it.

Ver. 9. *Unleſs*] as this was ſpoken concerning the Kingdom of *Judah* by Ver. 8, 11, 21, &c. which was proſperous both under *Uzziah* and *Jotham*, 2 *Chron.* xxvi, & xxvii. and as *Iſaiah* is thought to be ſawed aſunder by *Manaſſeh*, *Heb.* xi. 37. between whoſe Reign and *Uzziah*'s were 58 Years, he could ſcarce begin propheſying till the latter End of *Uzziah*, who reigning 52 Years, hinders this from reſpecting the Time before; it was conſequently in the Reign of *Ahaz*, when we find it ſo to a great Degree, 2 *Chron.* xxviii. 5, 6, 7, 8, 17, 18, 19, 20. This particular Declamation might be put firſt for the Excellence of it; and ſeveral in *Jeremiah* are apparently diſplaced.

Ib. *ſome*] by turning back thoſe who were going into Captivity, 2 *Chon.* xxviii. 8,—15.

Ver. 10. *of Sodom*] which they came up to in Sin, though they had eſcaped its Puniſhment.

Ver. 12. *requires*] *Wm. Tyndal* in his *Prologue* to *Geneſ.* ſays, *To ſow a Shoe at the Commandment of God, to do thy Neighbour Service withal, is much better than to build an Abbey of thine own Imagination. What God commandeth not, getteth no Reward with God*; how agreeable and illuſtrative to this Paſſage of *Holy Writ!*

Incenſe

Incenſe it ſelf is an Abomination to me: of the New-moon and Sabbath, the Calling of the Convocation, I cannot bear with the Iniquity, and of the ſolemn Day.

14. My Soul hates your New-moons, and appointed Times: they are a Fatigue to me, *which* I am weary of bearing.

15. And when you ſpread forth your Hands, I will hide my Eyes from you; even though you make many Prayers, I will not hear: your Hands being full of Blood.

16. Waſh, purify your ſelves, put away the Evil of your Deeds from before my Eyes, leave off doing evil:

17. Learn to do good, ſeek Judgment, direct the Oppreſſed, judge the Fatherleſs, plead for the Widow.

18. Come now, and let us reaſon, ſays the Lord: if your Sins are as it were Scarlet, they ſhall be as white as Snow; if they are as red as Crimſon, they ſhall be like Wool.

19. If you are willing, and be obedient, you ſhall eat the Good of the Country;

20. But if you refuſe, and rebel, you ſhall be conſumed with the Sword: for it is the Mouth of the Lord ſpeaks.

21. How is the faithful Town become a Harlot! it was full of Judgment, Righteouſneſs lodged in it, but now Murderers.

22. Thy Silver is become Droſs, thy Wine is mixed with Water.

23. Thy Princes are obſtinate, and Companions of Thieves; every one loves a Bribe, and follows after Recompences: they do not judge for the Fatherleſs, nor does the Cauſe of the Widow come to them.

24. Therefore ſays the Sovereign Lord of Armies, the ſtrong One of Iſrael: Ah, I will be comforted for my Adverſaries, and revenged on my Enemies.

25. However I will turn back my Hand upon thee, and having refined out thy Droſs as it were purely, and put away all thy Tin;

26. I will reſtore thy Judges as at firſt, and thy Counſellors as in the Beginning: afterwards thou ſhalt be called, The righteous City, the faithful Town.

27. Zion ſhall be redeemed with Judgment, and thoſe who return of her with Righteouſneſs.

28. Whereas the Breaking of the Rebellious and Sinners ſhall be together; and ſuch as forſake the Lord ſhall be conſumed.

29. For they ſhall be aſhamed, becauſe of the Oaks which you have deſired; and you ſhall be in Confuſion, by reaſon of the Gardens that you have choſen.

30. Since you ſhall be like an Oak whoſe Leaf is withered, and as a Garden which has no Water.

31. The Strong alſo ſhall become Tow, and his Work a Spark; both of them burning together, and none quenching.

CHAP. II.

THE Matter which Iſaiah the Son of Amoz ſaw concerning Judah and Jeruſalem.

2. In the latter Days, will the Mountain of the Lord's Houſe be eſtabliſhed on the Top of the Mountains, and raiſed up above the Hills: and all Nations will aſſemble together to it.

3. Nay many People will go, and ſay, Come, and let us go up to the Mountain of the Lord, to the Houſe of the God of Jacob; that he may teach us of his Ways, and we may walk in his Paths: for the Law ſhall go forth from Zion, and the Word of the Lord from Jeruſalem.

4. He will alſo judge between the Nations, and determine for many People: ſo that they

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Ver. 13. *bear*] *Johnſon* in his great *Dictionary* ſays, *Perhaps* cannot away with *may mean* cannot travel with: if ſo, it ſuits not well here; and if its Meaning is uncertain, it is alſo unfit.

Ib. *the Iniquity*] being the Object of the Verb before, by the *Heb.* Accents and *Lat. Tranſlators.*

Ib. *ſolemn Day*] properly the laſt Day of a Feſtival, *Buxtorf. Lex.* See *Lev.* xxiii. 36. *Deut.* xvi. 8. *Neh.* viii. 18. *John* vii. 37. *Jun.* and *Trem.* have *interdicti die.*

Ver. 17. *direct*] ſo it ſignifies, Chap. iii. 12. *Prov.* xxiii. 19. never *relieve.*

Ver. 26. *reſtore*] In the next Reſtoration under *Hezekiah*, 2 *Chron.* Chap. xxix, & xxx, & xxxi. which I apply it to, much rather than by miſſing this and another under *Joſiah*, to interpret it as *Lowth* does in his *Commentary* of that after the 70 Years Captivity, to which it alſo leaſt agrees.

Ver. 27. *return*] not only they that were left in the Country, but thoſe who ſhould return from Captivity, 2 *Chron.* xxxix. 9.

Ver. 29. *Oaks—Gardens*] where after the heathen Manner they worſhipped Idols, *Ezek.* vi. 13. Chap. lxv. 3. and at this Time, 2 *King.* xvi. 4.

Ver. 31. *become*] or *be for*, not *as.*

Ib. *Work*] The ſingle Word might be either *Work* or *Worker*, not *Maker*, and the beſt *Tranſlators* as well as the Context make it the former.

Ib. *a Spark*] His own wicked Work ſhould conſume him. A fine Simile!

Ver. 2. *latter Days*] of the Goſpel.

Ib. *Mountain*] *Chriſt* on whom the Goſpel Temple or Church is built, *Eph.* ii. 20, 21, 22. 1 *Cor.* iii. 11, 16. 1 *Pet.* ii. 5.

Ib. *raiſed up*] Its natural Situation being ſomething lower; for the Knowledge of which fine Alluſion I am beholden to *Perry*'s Account as on *Pſa.* cxxv.

Ver. 3. *from Jeruſalem*] as *Luk.* xxiv. 47, 49. *Acts* i. 4.

Ver. 4. *determine*] which *Buxtorf.* ſays is the Meaning of this Word when it has a Dative as here; and the Senſe requires it.

Ib. *Nations*] thoſe of them who receive and obey the Goſpel, as deſcribed Ver. 3, 5. See Chap. xi. 9.

will

will beat their Swords into Spades, and their Spears into Pruning-hooks; one Nation will not lift up the Sword againſt another, nor will they learn War any more.

5. O Family of Jacob, come, and let us go in the Light of the Lord.

6. For thou haſt forſaken thy People, the Family of Jacob; becauſe they are filled from the Eaſt, are Soothſayers like the Philiſtines, and clap *Hands* for the Race of Strangers.

7. As their Country is full of Silver and Gold, and there is no End of their Treaſures; as it is full of Horſes, and there is no End of their Chariots:

8. Their Country is likewiſe full of Idols; they bow down to the Work of their own Hands, to that which their Fingers have made.

9. Since the Men therefore are bowed down, and each one is low; do not thou lift them up.

10. Enter into the Rock, and hide in the Mould, by reaſon of the Dread of the Lord, and for his excellent Majeſty.

11. The lofty Eyes of Men will be humbled, and the Height of Mortals bowed down; while the Lord alone will be exalted at that Time.

12. For the Lord of Armies will have a Time againſt every one that is proud and high, and againſt every one who is lifted up, ſo that he ſhall be humbled;

13. And againſt all the Cedars of Lebanon, which are high and mounted up, and againſt all the Oaks of Baſhan,

14. And againſt all the high Mountains, and againſt all the Hills that are raiſed up,

15. And againſt every lofty Tower, and againſt every fortified Wall,

16. And againſt all the Ships of Tarſhiſh, and againſt all the deſirable Images.

17. Thus the Loftineſs of Men will be bowed down, and the Height of Mortals humbled; while the Lord alone will be exalted at that Time.

18. And he will wholly make the Idols paſs away.

19. So they ſhall enter into the Caves of the Rocks, and into the Caverns of the Ground, by reaſon of the Dread of the Lord, and for his excellent Majeſty, when he riſes up to ſhake the Country violently.

20. At that Time Men will throw their ſilver Idols, and their golden ones, which they have made them to bow down to, both to the Moles and Bats;

21. To enter into the Holes of the Rocks, and into the Crags of the Quarries, by reaſon of the Dread of the Lord, and for his excellent Majeſty, when he riſes up to ſhake the Country violently.

22. Refrain your ſelves from Man, whoſe Breath is in his Noſtrils: for wherein is he to be regarded?

CHAP. III.

FOR behold the Sovereign Lord of Armies will take away from Jeruſalem and Judah, the Staff of both Kinds, the whole Staff of Victuals, and the whole Staff of Drink,

2. The ſtout Man and the Warrior, the Judge and the Prophet, with the Diviner and the Elder,

3. The Captain of Fifty, and him who is of a reſpected Face, as alſo the Counſellor, the ſkilful Artificer, and him who underſtands Eloquence.

4. And I will make Boys their Princes, and Children ſhall rule over them.

5. The People too ſhall be exacted upon, one by another, and a Man by his Neighbour: they ſhall be haughty, the Boy againſt the Elder, and the Baſe againſt the Honourable.

6. Though a Man takes hold of his own Brother, of his Father's Family, *ſaying*, Thou haſt Cloaths, thou ſhalt be our Leader, that this Diſaſter may be under thy Hand:

Ver. 5. *let us go*] that what is foretold in the preceding Verſe may be fulfilled.

Ver. 6. *For*] So there was need of the Exhortation in the foregoing Verſe, that the Lord who had forſaken them, might return to them again. The *Heb.* Particle is no more *therefore*, than the Connection or Senſe of the Paſſage is.

Ib. *filled*] with Idols, as Ver. 8.

Ib. *from the Eaſt*] by the *Aſſyrians*, who came to help King *Ahaz*, 2 *King.* xvi. 7, 10. 2 *Chr.* xxviii. 16, 20, 23.

Ib. *Philiſtines*] See 1 *Sam.* vi. 2.

Ver. 7. *full*] by the foreign Nations, Ver. 6.

Ver. 9. *not thou lift*] This proper and uſual Signification of tne Verb, makes a very adequate and beautiful Paſſage.

Ver. 10. *Enter*] Here ſeems to begin a new Prophecy, belonging to the next Chapters, and in Time prior to that which ſtands before in this Chap. See on Ver. 6. Chap. iii. 1, 2. & iv. 1. and the *Chron. Tab.*

Ver. 11. *at that Time*] *of the Dread of the Lord*, Ver. 10.

Ver. 19. *Country*] of *Judah*, concerning which the Prophecy was, Ver. 1. and as Chap. iii. 1, 8. ſhew.

Ver. 1. *take away*] See 2 *Chron.* xxviii. 19. and as *Jotham* is mentioned Ch. i. 1. this ſeems to be propheſied in his Time and Proſperity, Ch. iii. 14, 15. with 2 *Chr.* xxvii. 4.

Ib. *both Kinds*] *Heb. the Staff.* maſc. and *Staff.* fem. See Chap. vi. 13.

Ver. 2. *ſtout &c.*] as 2 *Chron.* xxviii. 6, 7.

Ver. 4. *make*] in the room of thoſe in the two foregoing Verſes.

Ib. *Children*] denoting ſilly as well as weak Rulers, by the Detail of thoſe whom they were to ſucceed, which firſt Quality is not ſhewn by *Babes* in the *preſ. Tranſ.*

7. He

7. He will lift up *his Hand* at that Time, proteſting; I will not be one to bind up, for there is no Victuals nor Cloaths in my Houſe; do not make me a Leader of the People:

8. Since Jeruſalem is ſtumbled, and Judah fallen; becauſe their Tongue and Doings towards the Lord, were to provoke his glorious Eyes.

9. The Impudence of their Face teſtifies againſt them, and they declare their Sin like Sodom, they do not conceal *it:* wo is to their Soul, for they recompenſe Evil to themſelves.

10. Say to the Righteous, that it will be well: for they ſhall eat the Fruit of their Doings.

11. Wo is to the Wicked, it will be ill: for the Recompence of his Hands ſhall be done to him.

12. *As for* my People, Children are Exacters on them, and Women rule over them: my People, thoſe who direct thee cauſe to go aſtray, and devour the Way of thy Paths.

13. The Lord ſtands to plead, and ſtands up to judge the People.

14. The Lord will enter into Judgment with the Elders of his People, and the Princes of them: for you feed on the Vineyard, the Spoil of the Poor is in your Houſes.

15. What Buſineſs have you to bruiſe my People, and grind the Faces of the Poor? ſays the Sovereign Lord of Armies.

16. And the Lord ſays, becauſe the Daughters of Zion are lofty, and go ſtretching out the Neck, and winking with the Eyes, walking along mincing as they go, and wear Fetters on their Feet;

17. That he will make the Crown of the Daughters of Zion ſcabbed, and the Lord will make naked their ſecret Parts.

18. At that Time will the Lord take away the Fetter-ornaments, and the Cauls, and the Studs,

19. The Perfume-boxes, and the Chains, and the Spangles,

20. The Tires, and the Bracelets, and the Ribbands, and the Shrines, and the Amulets,

21. The Rings, and the Jewels of the Noſe,

22. The Suits of Cloaths, and the Mantles, and the Aprons, and the Pockets,

23. The Looking-glaſſes, and the Lawn, and the Hoods, and the Veils.

24. And inſtead of Spice there ſhall be Corruption, inſtead of a Girdle cutting off, inſtead of trimmed Work Baldneſs, inſtead of a Gown girding with Sackcloth, burning inſtead of Beauty.

25. Thy Perſons ſhall fall by the Sword, and thy Power by the War.

26. Her Gates ſhall alſo ſorrow and mourn, and ſhe being cleanſed ſhall ſit on the Ground.

CHAP. IV.

AND ſeven Women will take hold of one Man at that Time, ſaying, We

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Ver. 7. *lift up*] *Gen.* xiv. 22. *Deut.* xxxii. 40.

Ib. *Victuals nor Cloaths*] It is proper the Expreſſion ſhould be vulgar, as it was to be ſpoken by ſuch Perſons: ſo Chap. iv. 1.

Ver. 9. *Impudence*] If this *Heb.* Word comes from הכר it ſignifies thus, if from נכר *Acknowledgment*; which laſt would rather be *Shame*, and not ſo ſuitable to the following Words, as *Impudence* is. Beſides I find ſeveral heemantic or verbal Nouns of this Form, derived like it from perfect Verbs in *Pihel*, but none from the imperfect beginning with נ See *Buxtorf Append. Theſ. Gram.* Lib. 1.

Ver. 16. *Fetters*] to make them ſtep ſhort, and regulate their Gait; ſee the *Jewiſh Writers* quoted by *Buxtorf* in *Verbo.*

Ver. 18. *Fetter-ornaments*] as Ver. 16. Conſiderable, and more than once repeated, Care has been taken in rendering theſe Words.

Ib. *Studs*] called in the *preſ. Tranſ.* only by the general Name of *Ornaments*, *Judg.* viii. 21, 26. and from their *Roundneſs* ſhewn by the *Original*, ſeem to have been *Studs*, ſuch as were ſet in Girdles or Necklaces, which both the Camels and Women might have about them. It is not likely they had their Name from the *Chaldee* Word for *Moon* ſo early; nor does *Tires* for the Head agree with *Judg.* viii. 21.

Ver. 19. *Perfume-boxes*] modernized by the *Snuff-boxes.* It is a Kindred-noun to *Stacte*, *Exod* xxx. 34. a precious Ointment which the *Jewiſh Rabbies* ſay theſe were Boxes to hold.

Ib. *Chains*] the allowed Word.

Ib. *Spangles*] from a Root ſignifying *to tremble* or *quiver.* Little Bits of Gold, &c. wrought into other Things.

Ver. 20. *Tires*] as *Ezek.* xxiv. 17, 23.

Ib. *Bracelets*] The like Word is ſo tranſlated, 2 *Sam.* i. 10. and ſaid to belong to the *Arm*, not the *Legs.*

Ib. *Shrines*] *Heb. Houſes of the Soul*, as in the *Eng. Marg.* by which may be underſtood *religious Houſes*, or *Shrines for Images*, *Acts* xix. 24. Chap. xxviii. or for the *Amulets* or *Charms* which follow.

Ib. *Amulets*] Charms or Spells, to preſerve from Inchantment or other Harm, from the Root *to charm* or *inchant*; ſee Chap. ii. 6.

Ver. 22. *Aprons*] or *Scarfs:* but the firſt is more probable, from the *ſwaddling* Children on them in their Laps, *Lam.* ii. 20, 22. to which this Word belongs, as alſo becauſe it was the likelieſt for *Ruth* to carry the Corn in, *Ruth* iii. 15. and ſo *Jun.* and *Trem.* render it *ventralia*, and thus *Grot.*

Ver. 22. *Pockets*] as the Meaning of the Word is in the Plural, 2 *King.* v. 23. and *Grot.* gives it, with *Fuller*, *Miſc. Sac.* L. v. 10.

Ver. 23. *Hoods*] which were cloſe on the Head.

Ib. *Veils*] hanging looſe over the Head, as the *Jews* wear them.

Ver. 24. *burning*] by being expoſed to the Sun.

Ver. 26. *cleanſed*] as a City of its Inhabitants and Effects.

Ver. 1. *one*] Becauſe there ſhould be few Men left, according to the two foregoing Verſes, and what is recorded to be done, 2 *Chron.* xxviii. 5, 6, 17, 18.

will eat our own Victuals, and wear our own Cloaths; only let us be called by thy Name, to take away our Reproach.

2. At that Time will the Sprout of the Lord become beautiful and glorious, and the Fruit of the Earth excellent and comely, to thoſe who are eſcaped of Iſrael.

3. And he that is left in Zion, and he that remains in Jeruſalem, will be called holy, every one who is written as being alive in Jeruſalem;

4. When the Lord has waſhed away the Filthineſs of the Daughters of Zion, and waſhed off the Blood of Jeruſalem from within it, by the Spirit of Judgment, and that of Burning.

5. The Lord too will create upon every Settlement of Mount Zion, and upon the Convocations of it, a Cloud by Day with Smoak, and the Shining of a flaming Fire at Night: for there will be a Protection over all the Glory.

6. And there will be a Tabernacle for a Shadow by Day, from the Heat; as alſo for a Shelter and a Covert, from the overflowing Storm and Rain.

CHAP. V.

I WILL ſing now of my Beloved, my beloved One's Song concerning his Vineyard. My Beloved has a Vineyard in a very plentiful Place:

2. Which he fenced about, gathered the Stones out of it, planted it with a choice Vine, built a Tower within it, and alſo cut out a Wine-preſs therein; but when he expected it ſhould yield Grapes, it yielded rotten ones.

3. And now, O Inhabitants of Jeruſalem, and Men of Judah, I would have you judge between me and my Vineyard.

4. What was there more to be done to my Vineyard, that I did not do in it? Why when I expected it ſhould yield Grapes, did it yield rotten ones?

5. Now therefore I would let you know, what I will do to my Vineyard: I will take away its Hedge, and it ſhall be fed on; break down its Fence, and it ſhall be trampled upon.

6. Nay I will make it deſolate, it ſhall neither be pruned, nor weeded, but the Briers and Brambles ſhall come up; and I will command the Clouds to rain down no Rain upon it.

7. For the Family of Iſrael is the Vineyard of the Lord of Armies, and the Men of Judah are the Plant of his Delight: ſo he expects Judgment, but there is Banding together; Juſtice, but there is Clamour.

8. Wo be to thoſe who join Houſe to Houſe, who put Field to Field, till there is no Place *left*; that you alone may be ſettled within the Country.

9. In my Hearing the Lord of Armies *ſaid*, that many Houſes ſhould become deſolate, great and good ones, without Inhabitant.

10. For ten Acres of Vineyard ſhall yield *but* one Bath, and a Homer of Seed ſhall yield *but* an Ephah.

11. Wo be to thoſe who riſing early in the Morning, follow ſtrong Drink, after which in the Evening Wine inflames them;

12. And there is the Harp and Lute, Timbrel and Pipe, as well as Wine at their Entertainments: but they do not mind the Work of the Lord, nor conſider the Doing of his Hands.

13. Therefore my People go away captive, by being without Knowledge; and thoſe of their Glory are hungry Perſons, and their Multitude are dried up with Thirſt.

Ver. 2. *the Sprout*] *Hezekiah* ſtrictly *at that Time*, 2 *Chron.* xxix. 1, 2, 3, &c. but ultimately and fully in the Evangelical Senſe *Chriſt*.

Ib. *Fruit*] after the Scarcity, Chap. iii. 1. As it relates to *Chriſt Jeſus*, the *Sprout of the Lord*, and *Fruit of the Earth*, may denote his being *God* and *Man*.

Ver. 5. *Cloud*] He will protect them as he did in the Wilderneſs, *Exod.* xiii. 21.

Ib. *Glory*] the Temple and ſacred Things which were on Mount *Zion*.

Ver. 6. *Tabernacle*] to which he compares the divine Protection.

Ib. *overflowing Storm*] *Heb. Flood.*

Ver. 1. *very*] This is one of the moſt particular *Hebraiſms* in *Scripture*, viz. *the Horn of the Son of Oil*; which I thus reſolve, *Horn* uſually in a metaphorical Senſe ſignifies *Strength*, not *a Hill*, *Son* as it ſeems here *Place*, and *Oil* ſince it is not proper to a Vineyard *Plenty*: ſo in the *Bibles* both of *Matthewe* and the *Biſhops*, *a very fruteful plenteous grounde*. *Symmachus* a *Gr. Tranſ.* turned the latter Words, *in the midſt of Olives*, taking בן for בין See *Druſius Vet. Interp. Frag.*

Ver. 2. *alſo*] *of it, and alſo made a wine-preſs there* is left out in my *Eng. Bible* printed at *London*, 1708, which I may well mention as a Caution concerning the Preſs.

Ver. 5. *I would*] or *let me I pray*, Ver. 3.

Ver. 7. *Banding together*] as the Root ſhews, to hinder *Judgment* and *Juſtice* by *Clamour*. The *Original* is harmonious in this Manner, He expects *miſhpat*, but there is *miſpah*; *zedakah*, but there is *zegnakah*.

Ver. 8. *you*] He elegantly turns it on themſelves. *they* in *com. Tranſ.* ſeems to be through meer Careleſſneſs, eſpecially as ſo many had it under their Care.

Ib. *Country*] Any one's Senſe may tell him that the Earth in general is not here meant.

Ver. 10. *For*] the Reaſon of the foregoing, as the Particle ſignifies.

Ib. *Bath*] nearly about ſeven Gallons and a half Wine-meaſure.

Ib. *Ephah*] but the tenth Part of what was ſown, *Ezek.* xlv. 11. Theſe were, the former for liquid, and this for dry Meaſure.

Ver. 13. *captive*] 2 *Chron.* xxviii. 5, 8, 17. I have choſen to render this and the next Verſe in the preſent

14. There-

14. Therefore the Grave enlarges it ſelf, and opens its Mouth out of Meaſure; and their Honour, Multitude and Tumult, with the Triumphing, go down into it.

15. So Man will be bowed down, each one be low, and the Eyes of the Lofty be humbled.

16. And the Lord of Armies will be lofty in Judgment, and the holy God ſanctified in Juſtice.

17. Then will the Sheep feed as their Manner is, and Strangers eat the waſte Places of the fat ones.

18. Wo be to them that draw Iniquity with Cords of Vanity, and Sin as with Cart-ropes:

19. Who ſay, Let him make ſpeed, let him haſten his Doing, that we may ſee *it*; and let the Counſel of the Holy One of Iſrael approach, and come, for us to know *it*.

20. Wo be to thoſe who call Evil Good, and Good Evil; who put Darkneſs for Light, and Light for Darkneſs; put bitter for ſweet, and ſweet for bitter.

21. Wo be to thoſe who are wiſe in their own Sight, and of Underſtanding before their own Face.

22. Wo be to thoſe who are powerful to drink Wine, and valiant Men to mix ſtrong Drink:

23. That juſtify the Wicked for a Bribe, and take away the Righteouſneſs of the Righteous from them.

24. Therefore as a Flake of Fire conſumes the Stubble, and the Flame makes the Litter ceaſe; their Root will be as Corruption, and their Flower will fly up like the Duſt: for they reject the Law of the Lord of Armies, and contemn the Sayings of the Holy One of Iſrael.

25. For this Cauſe the Lord is angry with his People, and he ſtretches out his Hand againſt them, and ſmites them; ſo that the Mountains are moved, and their dead Bodies are as the Sweepings within the Streets: for all this his Anger does not turn back, but his Hand is ſtretched out ſtill.

26. And he will lift up a Standard for the Nations far off, and whiſtle for it from the utmoſt Part of the Earth; that will behold come with Speed ſwiftly.

27. None will be weary, nor yet ſtumble among them, they will not ſlumber nor ſleep; neither will the Girdle of their Loins be let looſe, nor the Latchet of their Shoes be broken aſunder.

28. Whoſe Arrows are ſharpened, and all their Bows bended: the Hoofs of their Horſes are counted like the Rock, and their Wheels like the Whirlwind.

29. The Roaring of them will be as of a ſtout Lion, and they will roar like young Lions; nay rage, lay hold of the Prey, take away, and none will deliver.

30. They will even rage againſt them at that Time, like the Raging of the Sea: and when one looks at the Country, there will be Darkneſs, Diſtreſs, and the Light will be darkened in the Ruins of it.

CHAP. VI.

IN the Year that King Uzziah died, I ſaw the Lord ſitting upon a Throne high and raiſed up, and his Skirts filled the Temple.

2. There ſtood Seraphs above it, having each ſix Wings: with two he covered his Face, with two his Feet, and with two he flew.

3. And one cried thus to another, Holy, holy, holy is the Lord of Armies, the whole Earth is full of his Glory.

4. The Poſts of the Door then moved at the Voice of him who cried, and the Houſe was filled with Smoak.

5. Upon which I ſaid, Wo is to me, for I am ruined, becauſe I am a Man of unclean Lips, and dwell among a People of the

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Tenſe, as the whole was evidently to be together, not ſome paſt and ſome to come when the Prophet delivered it, ſee Chap. ix. 2.

Ver. 14. *the Grave*] by reaſon of the Famine, according to the preceding Verſe.

Ver. 17. *feed*] by the Country being ſo deſolate and uninhabited.

Ver. 24. *reject*] not *caſt away*, according to Ch. viii. 6. & vii. 15, 16. & liv. 6.

Ver. 25. *as the Sweepings*] or *Scraping*; having the ſame radical Letters with the Noun in *Lam.* iii. 45. and the Verb. in *Ezek.* xxvi. 4. and being ſo interpreted by *Jarhi* and the *Targumiſt*, the two beſt Jewiſh Expoſitors. On Suppoſition that ב the Letter of Similitude belongs to the Root, it would read *dead Bodies are a cutting*, not *torn*, which I do not ſee to be agreeable.

Ib. *for all*] when they had been afflicted as before, in the Reign of *Ahaz*.

Ver. 26. *far off*] belonging to *Nebuchadnezzar*, Ch. xxxix. 3. *Jer.* v. 15. for it is plain by the foregoing Verſe, that this was to be another future Puniſhment, and ſo brought to paſs after the Time of *Joſiah*.

Ib. *it*] How elegantly the *Babylonian* Empire is deſcribed, as being one, but containing ſeveral Nations, by the Uſe of the ſingular and plural Numbers!

Ver. 29. *take away*] This ſhews they were not the *Aſſyrians* under *Hezekiah*, as the next Words do that they were not thoſe others who invaded *Judah* under *Ahaz*, becauſe the *Aſſyrians* then delivered, 2 *King.* xvi. 9. but were the *Babylonians*.

Ver. 30. *rage*] as they did, 2 *Chron.* xxxvi. 17, 18, 19, 20. *Jer.* lii. 10, 13, 14, 15.

Ib. *Ruins*] ſtrictly *Beheadings*, or *Breakings of the Neck*.

Ver. 1. *In the Year*] By Ver. 5, 7, 8, 9. Chap. i. 1. with the *Scholium* on Ch. ii. 10. and *References* there, it is ſufficiently clear that now was the Beginning of *Iſaiah*'s Propheſying; ſee alſo on Ch. i. 9.

Ib. *Skirts*] which the *Heb.* is, perhaps as of a *Gown* or *Robe*; but a *Train* is drawn behind.

Ib. *Temple*] added in the *Sixtine Bib. and the Houſe was filled by his Majeſty*.

ſame:

ſame: for my Eyes have ſeen the King, the Lord of Armies.

6. But one of the Seraphs flew to me, with a Coal in his Hand, which he had taken off with the Tongs from the Altar.

7. And he put *it* to touch my Mouth, and ſaid, Behold this touching thy Lips, thy Iniquity is taken away, and thy Sin purged.

8. Then I heard the Voice of the Lord ſay, Whom ſhall I ſend, and who will go for us? And I anſwered, Here am I, ſend me.

9. Go, replied he, and tell this People; Hear ſtill, though you will not underſtand, and ſee ſtill, though you will not know.

10. Cauſe the Heart of this People to be fat, their Ears heavy, and their Eyes dim; leſt they ſhould ſee with their Eyes, hear with their Ears, underſtand with their Heart, and when they are converted, be healed.

11. And I ſaid, How long, O Lord? Who anſwered; Until the Cities are waſte without Inhabitant, and the Houſes without Man, as alſo the Ground is laid waſte with Deſolation.

12. And the Lord has removed Man far off, ſo that there is a great Forſaking within the Country.

13. But there ſhall yet be a Tenth in it, that ſhall return, and ſhall be fed on: like the Oak of both Kinds, of which there are Pillars at the Gate Shallecheth, the holy Seed ſhall be the Pillar of it.

CHAP. VII.

AND in the Time of Ahaz, the Son of Jotham, the Son of Uzziah, King of Judah, Rezin King of Syria, and Pekah the Son of Remaliah King of Iſrael, came up to Jeruſalem to war againſt it; but could not overcome it.

2. However when it was told the Family of David, that Syria reſted upon Ephraim, the Heart of it was moved, and that of its People, as the Trees of the Wood are by means of the Wind.

3. Upon this the Lord ſaid to Iſaiah: Go forth now to meet Ahaz, with thy Son Shear-jaſhub, to the End of the Conduit of the upper Fiſh-pond, at the Highway of the Fuller's Field.

4. To whom thou ſhalt ſay; Take care to be quiet, be not afraid, nor let thy Heart be diſcouraged at the two Tails of theſe ſmoaking Firebrands, for the Heat of the Anger of Rezin with Syria, and of the Son of Remaliah;

5. Becauſe Syria, Ephraim, and the Son of Remaliah, have conſulted this Harm againſt thee,

6. Let us go up againſt Judah, fatigue it, and part it aſunder for us, or make the Son of Tabeal King within it.

7. Thus ſays the Sovereign Lord; It ſhall not be eſtabliſhed, nor come to paſs.

8. Though Damaſcus is the Head of Syria, and Rezin the Head of Damaſcus; yet within the ſixty five Years Ephraim ſhall be broken from being a People.

Ver. 7. *this &c.*] *I have touched thy Lips with this* in *Vulg. Lat.* by only loſing one Letter.

Ver. 9. *ſtill*] The *Heb.* Idioms here of an Infinitive following its own finite Verb have this Meaning, according to *Buxtorf Theſ. Gram.* Lib. 2. Cap. 16. Reg. 2. as rendered, *Joſh.* xxiv. 10. *Jer.* xxiii. 17. and by *Trem.* and *Jun.* here *indeſinenter*.

Ib. *will*] thoſe Verbs being plural, and not in the imperative Mood like *hear* and *ſee*.

Ver. 10. *Cauſe*] for warning them muſt in ſome Senſe make them worſe, becauſe they would reject it, if not be more wicked (as is uſual) for being reproved.

Ver. 11. *How long*] ſhall they be thus warned?

Ver. 13. *a Tenth*] which ſhould return from the *Babylonian* Captivity.

Ib. *fed on*] afflicted and oppreſſed, as they were afterwards.

Ib. *both Kinds*] Male and Female in the *Heb.*

Ib. *Shallecheth*] one of the Gates at the weſt Side of the outer Court round the Temple, 1 *Chron.* xxvi. 16. according to *Lightfoot*, and *Prideaux's Ichnography of the Temple* in *Connect.* Pt. 1. B. 3. at the Sides of which ſeem then to be two ſuch large remarkable Trees for Poſts. *Jun.* and *Trem.* ſuppoſed they grew at the Sides of the Cauſey going to this Gate, and kept up the Earth there; but that is too wide from the *Heb.* Words.

Ver. 13. *holy Seed*] The virtuous Offspring of their Forefathers ſhould be ſuch a Pillar, after the Captivity; as were *Ezra*, *Nehemiah*, *Zerubbabel*, *the Maccabees*, *&c.* very remarkably.

Ver. 1. *to Jeruſalem*] as 2 *King.* xvi. 5.

Ver. 2. *reſted*] the ſame Verb as in Ver. 19, which does not ſignify *to be confederate*. *Syria* being the Principal in the War, 2 *Chron.* xxviii. 5. ſeems to have depended on *Iſrael* as an Auxiliary.

Ib. *Heart of it*] of *David*'s Family; which *Grotius* applies to the *Iſraelites*, but without any Grounds that I can ſee.

Ver. 6. *part*] The Verb is uſually for *cleave*, or *cut aſunder*.

Ib. *for us*] The *Heb.* being alſo a Prepoſition and Pronoun.

Ib. *or*] So *Jun.* and *Trem.* have *aut*, agreeable to the foregoing Part.

Ib. *the Son of Tabeal*] who might be *Zichri*, 2 *Chron.* xxviii. 7. ſee on Ver. 5. there.

Ver. 8. *Though*] As the *Heb.* Particle ſignifies either *for* or *though*, I preferred that which only would make Senſe; viz. though *Ephraim* had ſuch a potent Friend in *Rezin*, yet, &c.

Ib. *within*] or *in ſixty five Years more*, which may be full ones, as Ch. xxi. 16. *Jer.* xxviii. *Joſh.* i. 11. with iii. 2.

Ib. *ſixty*] of which ſee the *Chronology* at the End of *Dan.* The Writer of *Critical Notes on ſome Paſſ.* expoſes the Conceit of *Louis Capellus*, and of *Grotius*, who would have the 60 be 6, by leaving out ס, which he ſays was above ſeven Years after the Death of *Reſin* and *Pekah*; as he does another extravagant Attempt of *Vitringa*, to make it 16, by ſuppoſing the ו after *ſix* to be a Numeral for 10; yet he himſelf would make it the latter, both by putting in עשר and putting out ס, a very odd

9. Not-

9. Notwithſtanding Samaria is the Head of Ephraim, and the Son of Remaliah the Head of Samaria: *I proteſt* if you will not believe, that you ſhall not be confirmed.

10. The Lord alſo ſpoke further to Ahaz as follows,

11. Aſk for a Sign for thee from the Lord thy God; aſking either in the Depth, or the Height above.

12. But Ahaz anſwering, I will not aſk, nor tempt the Lord.

13. He replied: Hear now, O Family of David; Is it little with you to weary Men, that ye weary my God alſo?

14. Therefore the Lord himſelf will give you a Sign; Behold a Virgin ſhall conceive, and bear a Son, whoſe Name ſhe ſhall call Immanu-el.

15. He ſhall eat Butter and Honey, till he knows how to reject Evil, and to chooſe Good.

16. For before a Child ſhall know how to reject Evil, and to chooſe Good, the Country ſhall be forſaken, with which thou art fatigued by means of its two Kings.

17. The Lord will cauſe to come upon thee, upon thy People, and Fathers Family, Times that have not come, even from the Time Ephraim departed from Judah, by the King of Aſſyria.

18 At which Time the Lord will whiſtle for the Flies that are at the End of the Rivers of Egypt, and for the Bees which are in the Country of Aſſyria.

19. So that they ſhall come, and reſt all of them in the deſolate Valleys, in the Holes of the Rocks, in all thorny Places, and in all commendable ones.

20. At that Time the Lord will ſhave with a Razor which is hired, *even* with thoſe beyond the River, with the King of Aſſyria, the Head and the Hair of the Feet; and it ſhall alſo conſume the Beard.

21. At which Time a Man ſhall keep alive a young Cow, and two Sheep.

22. And through the Abundance of Milk that they will give, he ſhall eat Butter: for every one ſhall eat Butter and Honey, who is left in the Country.

23. In the ſame Time every Place, where there were a thouſand Vines at a thouſand Pieces of Silver, ſhall be for Briers and Brambles.

24. They ſhall come thither with Arrows and Bow: for the whole Country ſhall be Briers and Brambles.

Thing when ſo done, and not like the different Periods in *Dan.* ix. 25. which he would juſtify it by; ſee his pag. 65—70.

Ver. 9. *Notwithſtanding*] Though *Pekah* King of *Iſrael* was ſo powerful in the manner related in the preceding Verſe, yet they ought to believe what was ſaid, as it would certainly be.

Ver. 11. *aſking*] *it* in the *Eng.* is by miſtaking ה for a Pronoun, which requires other Pointing.

Ver. 14. *Virgin*] See *Mat.* i. 22, 23. That this *Heb.* Word always ſignifies ſo in *Scripture*, may be ſeen in *Kidder's Demonſtration of the Meſſias*, P. ii. Ch. 5. *Virgil* has,

Jam redit et Virgo,
And the bleſt Maid reſtores, *Lauderdale.*

Ib. *a Son*] Thus *Virgil*,

Jam nova progenies cœlo demittitur alto,
A golden Progeny from Heav'n deſcends, *Dryd.*

Ver. 15. *Butter and Honey*] By Alluſion to the general Diet now foretold, Ver. 22. and as to *Jeſus* it might denote his mean Education, in Contradiſtinction to Fleſh and Dainties.

Ib. *till*] *Heb. to his knowing how*, which is the ſame reſpecting Time; and this is the apparent Meaning of ל before the infinitive Mood, *Pſa.* xxxvi. 2. and before a Noun, *Deut.* xvi. 4. *Ezek.* xxxix. 19. as alſo there rendered, and likewiſe here in the *Chal. Targum* by עד and by *Grotius donec. Lowth* produces for parallel Inſtances *Lev.* xxiv. 12. *Job.* xxxviii. 13. but the firſt of them is leſs clear, and the latter will ſcarce be allowed that Meaning. However it is not to be thought, that the Knowledge is aſcribed to the eating Butter and Honey.

Ib. *knows*] See *Luk.* ii. 40, 52. It might be partly mentioned to found the Prophecy of the following Verſe upon.

Ver. 16. *a Child*] any one newly born when the Prophet ſpoke this; for it could not be *the child Jeſus.*

Ib. *the Country*] *Syria* might be principally intended, which had King *Pekah* to aſſiſt it, Ver. 2.

Ib. *forſaken*] *Pekah* King of *Iſrael* being ſlain in the 5th Year of *Ahaz*, their Captivity ſeems to be the Year before, 2 *King.* xv. 29, 30. as that of *Syria* might be a Year ſooner, 2 *King.* xvi. 9.

Ib. *fatigued*] the ſame Verb as in Ver. 6. which never ſignifies *to abhor*. *Iſaiah* was not only fatigued through the Kings with the reſt, but by his fruitleſs propheſying, Ver. 13.

Ib. *by means*] as this Word frequently ſignifies, but not ſimply *of*; and the Kings been ſlain is unapt to *forſaken*; ſee *De Dieu, Animad.*

Ver. 17. *thee*] for it began upon *Ahaz*, 2 *Chron.* xxviii. 20.

Ib. *by*] for *the King of Aſſyria* was not the *Days*, as in the *preſ. com. Tranſ.* ſo *Jun.* and *Trem.* have *per* with *Grot.*

Ver. 18. *Egypt*] The King of *Aſſyria* having ſubdued *Egypt* before he went againſt *Judah*, Chap. xx. 1. probably took People from thence to help him, Ch. xx. 4. who are repreſented by *Flies*, as being weaker Inſects than *Bees.*

Ver. 19. *deſolate*] the fear of *Sennacherib's* Troops driving the Inhabitants into the fortified Cities, 2 *King.* xviii. 13..

Ib. *commendable*] fit for ſuch Inſects, from the Root *to praiſe* or *commend*; *Vulgate, Holes*, by miſtaking ח for ת *Schind. Lex.*

Ver. 20. *ſhave*] As *Sennacherib's* Invaſion of *Judah* did, rather than *cut.*

Ib. *hired*] becauſe the King of *Aſſyria* was by *Ahaz*, 2 *King.* xvi. 7, 8.

Ib. *River*] *Euphrates*, beyond which *Aſſyria* lay.

Ib. *Feet*] modeſtly ſo expreſſed.

Ver. 22. *Butter*] ſhewing hereby the Scarcity of Corn, &c. ſee Chap. xxxii.

Ver. 24. *thither*] to hunt, *Gen.* xxvii. 3. but I do not ſuppoſe with other Expoſitors, that the Country was overrun with wild Beaſts in a Year or two.

25. However as for all Mountains which are weeded with the Weeding-hook, there ſhall not come thither the Fear of Briers and Brambles; but it ſhall be for the ſending forth of Oxen, and for the treading of ſmall Cattle.

CHAP. VIII.

THE Lord ſaid to me further, Take thee a great Volume, and write in it with a Man's Pen, concerning Maher-ſhalal-haſh-baz.

2. And I had faithful Witneſſes to teſtify for me, Uriah the Prieſt, and Zechariah the Son of Jeberechiah.

3. Having gone to the Propheteſs, who had conceived, and born a Son: and the Lord ſaid unto me; Call his Name Maher-ſhalal-haſh-baz.

4. For before the Child ſhall know how to call, My Father, and My Mother; the Wealth of Damaſcus, and the Spoil of Samaria, ſhall be carried away before the King of Aſſyria.

5. And the Lord proceeded to ſpeak to me again as follows:

6. Becauſe this People reject the Water of Shiloah that runs gently; and there is Joy with Rezin, and the Son of Remaliah:

7. Now therefore behold the Lord will bring up over them, the Waters of the River ſtrong and many, even the King of Aſſyria and all his Glory; that ſhall come up over all its Channels, and run over all its Banks.

8. It ſhall alſo paſs through Judah, overflow, and go over, reaching to the Neck; and the Stretching out of his Wings ſhall fill the Wideneſs of the Country, O Immanu-el.

9. Join in Confederacy, O People, yet you ſhall be broke in pieces; and give ear, all who are of the remote Places of the Earth: gird your ſelves, yet ye ſhall be broke in pieces; gird your ſelves, yet you ſhall be broke in pieces.

10. Take counſel, yet it ſhall become void; ſpeak the Word, yet it ſhall not ſtand: for it is Immanu-el.

11. For thus ſpoke the Lord to me with a ſtrong Hand, and inſtructed me from going in the Way of this People thus:

12. You ſhall not ſay, a Confederacy, of any of whom this People ſay, a Confederacy; neither ſhall you fear as they do, nor be in Dread.

13. Sanctify the Lord of Armies himſelf; and let him be whom you fear, and whom you dread.

14. So will he become a Sanctuary; but a tripping Stone, and a ſtumbling Rock to the two Families of Iſrael, a Gin and a Snare to the Inhabitants of Jeruſalem.

15. Among whom many will ſtumble, fall, be broke, inſnared, and taken.

16. Bind up the Teſtimony, ſeal up the Law among my Scholars.

17. And I will tarry for the Lord, who hides his Face from the Family of Jacob, and will wait for him.

18. Behold I and the Children that the Lord has given, are Signs, and Tokens in Iſrael, from the Lord of Armies who dwells on Mount Zion.

19. And though they ſay to you, Seek to ſuch as have familiar Spirits, and to Sorcerers that chirp and mutter; Should not the People ſeek to their God? *What* to the Dead for the Living?

20. It ſhould be to the Law, and to the Teſtimony; if they do not ſpeak according to this Word, it is not Morning with them.

21. And they ſhall paſs through it with Difficulty, and Hunger: and when they are hungry, and enraged; they will curſe their King and God, looking upward.

22. Then will they look on the Earth;

Ver. 25. *Mountains*] whither the People betook themſelves for Safety, as Ver. 19.

Ib. *Oxen*] to till the Land.

Ib. *Cattle*] to feed.

Ver. 3. *Having gone*] not after he had the Witneſſes.

Ib. *Maher-ſhalal-haſh-baz*] that is *Speedy for the Spoil, haſtening to the Prey*; מַהֵר being an Adjective, not an inf. Verb, as others expound it.

Ver. 6. *this People*] of *Judah*, to whom *Iſaiah* belonged.

Ib. *Shiloah*] a Brook at *Jeruſalem*, *Neh.* iii. 15. *John* ix. 7. By this the Lord ſeems to blame them for diſtruſting and diſregarding his Help, who would defend *Jeruſalem*, 2 *King.* xix. 34. and hiring the King of *Aſſyria* to ſave them, 2 *King.* xvi. 7, 8. as if they humanly compared their own Ability and the *Aſſyrian* King's to *Shiloah* and *the Euphrates* at *Aſſyria*, the Prophecy being continued under that Simile.

Ib. *Joy*] for the intended Conqueſt of *Judah*, Ch. vii. 6. As here is a Noun, and not a Verb, it alſo appears that it does not belong to the foregoing Part, or to the People.

Ver. 7. *them*] *Syria* and *Iſrael*, where *Rezin* and *Pekah* the Son of *Remaliah* reigned.

Ver. 8. *Judah*] of which ſee the fulfilling, 2 *King.* 18.

Ib. *to the Neck*] not quite drowning, aptly expreſſing *Sennacherib*'s Invaſion.

Ib. *Immanu-el*] *Chriſt* being born there, who is ſo called, *Mat.* i. 23. It might alſo denote God's Preſence with them then, according to the Meaning of the Word.

Ver. 9. *Join*] ſpoken ironically, meaning *though you join.*

Ver. 10. *it is*] the Country, as Ver. 8.

Ver. 14. *Stone*] See this explained *Rom.* ix. 32, 33. 1 *Pet.* ii. 8.

Ib. *ſtumbling Rock*] according to the *Heb.* by which underſtand, like ſuch a one as is uneven and craggy to be gone over.

Ver 18. *Tokens*] as in *Ezek.* xii. 11.

Ver. 20. *Morning*] as the Word ſignifies, not *Light*; thoſe being unconverted.

Ver. 21. *with Difficulty*] Does one in ten thouſand of the common People know that *beſtead* means *profited* or *ſupplied?* uſed by *Milton* in the former Senſe; and then *hardly* may rather be taken wrong for *ſcarcely*, or however be uncertain.

and there will be Diſtreſs and Darkneſs, Obſcurity by Streightneſs, and being driven away in the Dark.

CHAP. IX.

THOUGH the Obſcurity will not be ſuch to thoſe who are ſtreightened in it, as at the Time he firſt inflicts it lightly in the Country of Zebulun, and that of Naphtali, and afterwards heavily: at the Way of the Sea, the Side of Jordan, in Galilee of the Gentiles,

2. The People that went in Darkneſs ſee a great Light; they who dwelt in the Country of the Shadow of Death have the Light ſhining upon them.

3. Thou haſt increaſed the Nation, haſt not thou made the Gladneſs great? They are glad before thee as with the Gladneſs at Harveſt, as Men rejoice when they divide the Spoil.

4. For the Yoke of his Burden, and the Staff of his Shoulder, the Rod of the Exacter on him, haſt thou broke in pieces as at the Time of Midian.

5. Though every Combat of the Combatant is with Commotion, and Cloaths rolled in Blood; yet this will be with Burning, Fuel of Fire.

6. For we ſhall have a Child born, ſhall have a Son given, upon whoſe Shoulders will be the Principality; and his Name will be called, The Wonderful One, the Counſellor, the Powerful God, the Everlaſting Father, the Prince of Peace.

7. Of the Abundance of Principality and Peace there will be no End, he being upon the Throne of David, and in his Kingdom, to eſtabliſh it, and ſupport it, with Judgment and Righteouſneſs: henceforth even for ever, the Zeal of the Lord of Armies will do this.

8. The Lord has ſent the Word into Jacob, and it has fallen in Iſrael.

9. And the People ſhall all of them know, Ephraim and the Inhabitants of Samaria, who in Pride and Greatneſs of Heart are ſaying,

10. The Bricks being fallen down, we

Ver. 1. The Affliction will not be ſo great during the Captivity of *Iſrael*, ſpoken of in the two laſt Verſes, as at the very Time of deſtroying their Country, and carrying them into Captivity; which would firſt be done lightly in Compariſon of the following, at thoſe Places, as it was by *Tiglath-pileſer* King of *Aſſyria*, 2 *King*. xv. 29. and afterwards heavily, as it was by *Shalmaneſer*, 2 *King*. xviii. 9, 10, 11. ſee Chap. viii. 7.

Ib. *at the Way*] See the fulfilling and applying of this, *Mat*. iv. 13, 14, 15, 16. from which, as alſo from the *Heb*. Pauſe, and the Judgment of the beſt *Interpreters*, it is to be thus parted.

Ib. *Sea*] that of *Galilee* or *Tiberias*, *Joh*. vi. 1.

Ver. 2. *ſee*] The Prophets having a Knowledge or View of future Things as if preſent, might ſpeak of them accordingly; and as it is not ſo eaſy to conceive how, or why, they ſhould have a View of them as paſt, the variable *Heb*. Tenſe of the Verb ſeems beſt rendered in the *Eng*. preſent Tenſe.

Ver. 3. *haſt not*] By not taking this interrogatively, how inconſiſtently *Interpreters* have exhibited it, we have an Example in the *com. Bible*. And ſufficient might be ſaid againſt the Ways taken by *Grot*. and *Dieu* to reconcile it.

Ib. *Harveſt*] See Chap. xvi. 9. *Deut*. xvi. 13, 14.

Ver. 4. *Staff*] for carrying Burdens I ſuppoſe between two, as *Num*. xiii. 23. ſee Chap. x. 27.

Ib. *Midian*] *Judg*. vii. 21, 22. ſee Chap. x. 26.

Ver. 5. *every &c.*] The *Chald. Targum* widely thus, *All that they receive and give is with Wickedneſs; they have polluted themſelves with Iniquities, even as a Garment ſtained with Blood, from which the Marks of the Spots are not cleanſed: ſo as that is no more uſeful for any Thing, but to be burnt in the Fire; ſo will he put againſt thoſe People them that are as ſtrong as Fire, and they ſhall kill them.*

Ib. *Burning*[As *Mal*. iv. 1.

Ver. 6. *upon whoſe Shoulders*] *Virgil* in his *Pollio* or 4th *Eclogue*. partly taken from the *Cumæan Sibyl*'s *Prophecy* of *Chriſt*, as by his Ver. 4. *Ultima Cumæi, &c.* writes,

Aſpice convexo nutantem pondere mundum,
Terraſque, tractuſque maris, cœlumque profundum;
See lab'ring Nature calls thee to ſuſtain
The nodding Frame of Heav'n, and Earth, and Main,
Dryden.

Ib. *The Wonderful One*] Since *Poole*, whoſe *Annotations* are noted and frequent, pretty ingeniouſly pleads that the Words may beſt be taken jointly, *Wonderful Counſellor*, and conſequently it might be thought I ſhould have rendered them ſo: to obviate this, the Reader may be informed, that the *Heb*. does not admit of that Conſtruction; a Subſtantive, as *Buxtorf* aſſerts, is always put before its Adjective, *Theſ. Gram*. Lib. ii. Chap. 1. Reg. 2. for which reaſon *Wonderful* is not an Adjective to *Counſellor*, but has another Subſtantive underſtood. viz. *Perſon* or *one*; ſo that if the Words are joined, the latter muſt be the Genitive of the firſt, and will then read, *The wonderful (one) of Counſellor*, which is abſurd. There are indeed divers Inſtances, where ſuch an Adjective is followed by a Subſtantive not Perſonal, or denoting a Perſon, as in *Pſa*. xcvii. 11. *the upright (ones) of Heart*; and ſo it may by a Perſonal Subſtantive that is plural, an Example of which occurs *Dan*. iv. 17. *the loweſt of Men*, that is *among Men*: but, as it may now clearly appear, a ſingular Subſtantive of the latter Kind cannot be thus connected. Nor will this Criticiſm I preſume be uſeleſs, beſides its Application to thoſe Words in the Text. Next as for the Senſe of them, *Poole*'s Propoſal reſtricts *Chriſt*'s being *wonderful* only to *Counſel*, and alſo makes him a *Counſellor* only *wonderful*; whereas he was wonderful in all Accompliſhments, and a Counſellor in all reſpects.

Ib. *Everlaſting Father*]

Thus ſhall Mankind his guardian Care engage,
The promis'd Father of the future Age,
Pope's Meſſiah.

Ib. *Prince of Peace*] The ſame *Virgil*,

Pacatumque reget patriis virtutibus orbem:
The jarring Nations he in Peace ſhall bind,
And with paternal Virtues rule Mankind.

Ver. 7. *he being*] For want of this the *com. Verſion* is quite imperfect.

Ib. *do this*] continue doing it; the original *Heb*. as alſo the *Tranſ*. of *Jun*. and *Trem*. being thus divided.

Ver. 10. *fallen down*] *Pul* King of *Aſſyria* having invaded their Country, and impoſed a Contribution on them, 2 *King*. xv. 19, 20.

Ib. *build up*] by joining with *Rezin* King of *Syria*, Ch. vii. 1. 2 *King*. xvi. 5.

will

will build up with hewn Stone: the Sycomores being cut down, we will change *them to* Cedars.

11. Whereas the Lord will exalt the Adverſaries of Rezin againſt him, and mingle his Enemies together;

12. Syria being before, and the Philiſtines behind, they ſhall eat up Iſrael with the whole Mouth: for all this his Anger does not turn back, but his Hand is ſtretched out ſtill.

13. Since the People do not return to him who ſmites them, nor ſeek the Lord of Armies.

14. So the Lord will cut off from Iſrael, the Head and Tail, the Branch and Ruſh, at one Time.

15. The Elder, who is of a reſpected Face, he is the Head; and the Prophet that teaches Falſehood, he is the Tail.

16. Even thoſe who guide this People cauſe to go aſtray, and ſuch as are guided by them are devoured.

17. Therefore the Lord will not be glad for their young Men, nor have Mercy upon their Fatherleſs and Widows; ſince every one of them is a Hypocrite, and an Evildoer, and every Mouth ſpeaks Vileneſs: for all this his Anger does not turn back, but his Hand is ſtretched out ſtill.

18. For Wickedneſs burns like Fire, it will conſume the Briers and Brambles; and kindle in the Brakes of the Wood, ſo that they will mount up in lofty Smoak.

19. Through the Wrath of the Lord of Armies is the Country darkened; and the People will be as the Fuel of Fire, they will not ſpare one another.

20. And they will cut on the right Hand, yet be hungry; and eat on the left, yet be not ſatisfied: they will eat each one the Fleſh of his Arm;

21. Manaſſeh Ephraim, and Ephraim Manaſſeh; who will be together againſt Judah: for all this his Anger does not turn back, but his Hand is ſtretched out ſtill.

CHAP. X.

WO be to thoſe who make Decrees of Iniquity, and write ſuch grievous Things as they do:

2. To turn aſide the Poor from Judgment, and to take away by force the Right of the Afflicted of my People; for Widows to be their Spoil, and that they may prey upon the Fatherleſs.

3. And what will you do at the Time of Viſitation, and at the Waſting that ſhall come far off? To whom will you flee for Help? and where will you leave your Glory?

4. Without me they will bow down in the Place of Priſoners, and fall in the Place of the Slain: for all this his Anger does not turn back, but his Hand is ſtretched out ſtill.

5. Wo be to Aſſyria the Rod of my Anger, in whoſe Hand my Indignation is a Staff.

6. Whom I ſend into a hypocritical Nation, and command againſt the People of my Wrath; to take the Effects for Spoil, and what there is for Plunder, nay to make it be trod on as the Dirt of the Streets.

7. But he does not imagine ſo, nor his Heart think ſo: for it is in his Heart to deſtroy, and cut off Nations not a few.

8. For he ſays; are not my Princes together Kings?

9. Is not Calno like Carchemiſh? Is not Hamath like Arpad? Is not Samaria like Damaſcus?

10. According as my Hand found the idolatrous Kingdoms, whoſe carved Images were above both thoſe of Jeruſalem, and thoſe of Samaria;

11. Shall not I, as I have done to Samaria and its Idols, ſo do to Jeruſalem and its Images?

12. Therefore when the Lord has accompliſhed all his Work on Mount Zion, and Jeruſalem; I will puniſh the Fruit of the Greatneſs of the King of Aſſyria's Heart, and the Glory of his lofty Eyes.

13. For he boaſts; By the Power of my Hand have I done *it*, and by my Wiſdom; becauſe I am prudent: ſo I have taken away the Bounds of the People, plundered their prepared Things, and caſt down the Inhabitants like a ſtrong one.

14. My Hand too has found the Wealth of the People like a Neſt; and as one gathers up Eggs that are left, have I gathered up all

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Ver. 11. *Rezin*] he being ſlain, 2 *King*. xvi. 9.

Ver. 12. *Syria*] when the King of *Aſſyria* had conquered it, and joined it to his own Dominions, ibid.

Ib. *Philiſtines*] they being on the South of *Iſrael*, as *Syria* was on the North; ſee 2 *Chron*. xxviii. 18.

Ver. 14. *one Time*] by the final Deſtruction and Captivity of *Shalmaneſer*, 2 *King*. xviii. 10, 11.

Ver. 18. *in lofty Smoak*] by being burnt, as juſt before: a ſublime Sentiment and Expreſſion! which is flattened, and ſpoiled, by adding *like*.

Ver. 20. *cut*] not *ſnatch*.

Ver. 21. *Manaſſeh Ephraim*] they being as Arms to each other.

Ver. 1. *do*] The Verb is *write* as before, and properly rendered by this Auxiliary.

Ver. 4. *in the Place of*] The *Heb*. Particle ſignifies either this or *under*, the Senſe is to determine it.

Ver. 5. *Wo*] the ſame as Ver. 1. and agreeing with what follows, Ver. 7, 12, &c. but has Nothing at all of the Signification of *O* for the Vocative Caſe.

the

the Earth: and there was none that wagged a Wing, opened the Bill, or chirped.

15. Shall the Ax glory againſt him who cuts with it? Shall the Saw magnify it ſelf againſt him who moves it? As if a Rod ſhould ſhake at thoſe that lift it up, as if a Staff ſhould ſet it ſelf up not to be Wood.

16. The Lord, the Lord of Armies, will therefore ſend Leanneſs into his fat ones, and make a Burning under his Glory like that of a Fire.

17. For the Light of Iſrael will become a Fire, and his Holy One a Flame; which will burn up, and conſume his Brambles and Briers at one Time.

18. Nay will waſte the Glory of his Woods and arable Land, both Inſide and Outſide; and it will be like the fainting of an Enſign.

19. Moreover the reſt of the Trees of his Woods will be ſo few, that a Child may write them down.

20. At which Time the reſt of Iſrael, and thoſe who are eſcaped of the Family of Jacob, will again no more depend upon him that ſmote them, but will truly depend upon the Lord, the Holy One of Iſrael.

21. The reſt will return, the reſt of Jacob, to the powerful God.

22. For if thy People Iſrael are as the Sand of the Sea, it is the reſt of them will return; the Conſummation determined will overflow with Righteouſneſs.

23. Since a Conſuming, and that determined, will the Sovereign Lord of Armies make within the whole Country.

24. Therefore thus ſays the Sovereign Lord of Armies; O my People, who dwelleſt at Zion, be not afraid of Aſſyria, that ſmites thee with a Rod, and lifts up his Staff againſt thee, in the Manner of Egypt.

25. For within a very little while the Indignation ſhall be conſumed, and my Anger for their Conſumption.

26. And the Lord of Armies will ſtir up a Scourge againſt him, like the Slaughter of Midian on the Rock Oreb; and his Staff upon the Sea, which he will lift up in the Manner of Egypt.

27. At which Time his Burden will depart from thy Shoulder, and his Yoke from thy Neck; and the Yoke will be ſpoiled by reaſon of the Oil.

28. He comes by Aijath, paſſes through Migron; at Michmaſh will he lay up his Arms.

29. They go over the Paſſage, lie all Night in the Lodging-place at Gebah: Ramah is afraid, Gibeah of Saul flees.

30. Squeak with thy Voice, O Daughter of Gallim; make *them* hear to Laiſh, O poor Anathoth.

31. Madmenah removes, the Inhabitants of Gebim who are gathered together.

32. That Day ſtanding yet at Nob, he will ſhake his Hand at the Mountain of the Daughter of Zion, the Hill of Jeruſalem.

33. Behold the Sovereign Lord of Armies will lop the Branch with Violence; and thoſe who are of high Stature will be cut down, and the Lofty humbled.

34. He will alſo chop down the Brakes of the Wood with Iron; and Lebanon ſhall fall by a magnificent one.

Ver. 15. *moves*] *ſhaking* being not the proper Action of a *Saw*.

Ver. 18. *Inſide and Outſide*] unleſs the foregoing Things have *ſoul and body*: as for thoſe who put it *ſpirit and fleſh*, that is worſe.

Ver. 20. *the reſt*] Thoſe ſeem to be ſome of the Kingdom of *Iſrael*, who eſcaped the *Aſſyrian* Captivity, or were left behind, Chap. xvii. 6, 9. as *Nebuchadnezzar* afterwards left ſome in *Judah*; who lived in Subjection to the King of *Aſſyria*, but after his Overthrow in *Hezekiah*'s Reign, joined themſelves to *Judah*, and returned to the true God: which clearly accounts for this and the two next Verſes. *White* in his *Commentary* expounds it to be thoſe who were cooped up by the Army of *Sennacherib* in *Jeruſalem*: to which *Lowth* objects, as well he might, that they were to return, Ver. xxi. 22. and ſo he refers it to the Converts under the Goſpel, that perhaps leſs agrees with *at which Time*, or *in that day*. Beſides what Converſion was there of the reſt of the *Jews*, who eſcaped the Deſtruction by the *Romans* under *Veſpaſian*? Though many were converted before, that does not agree with this Term *the reſt*, *Reſidue*, or *Remainder*. Notwithſtanding *Lowth*'s oppoſing *White*'s Interpretation, he himſelf ſays, *the Remnant preſerved in* Jeruſalem *from* Sennacherib's *Invaſion, were a Type or Figure of Converts under the Goſpel*, implying that Remnant to be partly intended; nay he ſays it was *the ſame Remnant mentioned chap.* xxxvii. 32. and writes on [no more ſtay] thus, viz. *as* Ahaz *did on the King of* Aſſyria: ſo that both thoſe Authors ſeem to apply it to the Kingdom of *Judah*, whereas the Prophet twice mentions *Iſrael*, they being then two Nations under thoſe Names.

Ver. 22. *if*] ſee *Gell Eſſay*, p. 596.

Ib. *with Righteouſneſs*] thoſe who eſcaped from the Deſtruction would be righteous, as in Ver. 20, 21.

Ver. 23. *Conſuming*] not the ſame Word as in the Ver. before.

Ver. 27. *by reaſon of*] The Yoke ſhould not come on them, when they dreſſed and anointed, as the Manner was, with Oil. Myſtically and ſpiritually it may refer to *Chriſt*.

Ver. 28. *comes*] *The Prophet deſcribes the March of* Sennacherib's *Army*, *Lowth*'s *Comment*.

Ver. 31. *gathered*] *removes* belonging to both, as *Jun.* and *Trem.* ſupply it by the ſame Word, and *to flee* ſhould be *Italick* in the *Eng. Tranſ.*

Ver. 33. *will lop the Branch with Violence*] Inſtead of which there in the *Chald. caſts Slaying on his Army, as the Treading of one who treads on a Wine-preſs*; and the foregoing Verſe has a long Paraphraſe on it: though in other Places that *Tranſlation* is very literal, eſpecially the firſt Part by *Onkelos*.

Ver. 34. *Lebanon*] to which he compares the *Aſſyrian* Army.

Ib. *magnificent one*] namely an Angel, Chap. xxxvii. 36.

CHAP. XI.

AND a Sprout will come out of the Stem of Jeſſe, even a Shoot will ſpring out of his Roots.

2. Upon whom the Spirit of the Lord will reſt, the Spirit of Wiſdom and Underſtanding, the Spirit of Counſel and Power, the Spirit of Knowledge and the Fear of the Lord.

3. Which will make him ſo ſenſible of the Fear of the Lord, that he will not judge after the Sight of his Eyes, nor determine after the Hearing of his Ears.

4. But will judge the Poor with Righteouſneſs, and determine for the Meek of the Earth with Uprightneſs; ſmiting the Earth with the Rod of his Mouth, and killing the Wicked with the Breath of his Lips.

5. The Girdle of whoſe Reins will be Righteouſneſs, and Faithfulneſs that of his Loins.

6. Then will the Wolf lodge with the Lamb, the Leopard lie down with the Kid; and the Calf, young Lion, and fat Beaſt be together, with a little Boy guiding them.

7. The Cow and the Bear too will feed, their young Ones lying down together; and the Lion will eat Straw like the Ox.

8. Nay the ſucking Child will delight himſelf upon the Hole of the Aſp, and he that is weaned put forth his Hand upon the Cockatrice's Den.

9. They will not hurt, nor deſtroy on all my holy Mountain: for the Earth will be full of knowing the Lord, as the Waters cover the Sea.

10. Since there will be a Root of Jeſſe at that Time, who will ſtand up for the Standard of the People, to whom the Gentiles will ſeek; and his Reſt will be glorious.

11. At which Time the Lord will proceed again with his Hand, to get the Reſidue of his People that are left, from Aſſyria, Egypt, Pathros, Cuſh, Elam, Shinar, Hamath, and the Iſles of the Sea.

12. And lifting up a Standard to the Nations, he will gather thoſe who are driven away of Iſrael, and bring together the Diſperſed of Judah, from the four Coaſts of the Earth.

13. The Envy of Ephraim will then depart, and the Diſtreſſings of Judah be cut off: Ephraim will not envy Judah, nor Judah diſtreſs Ephraim.

14. And they will fly on the Shoulders of the Philiſtines to the Weſt, will plunder the eaſtern Race together; ſtretching forth their Hand to Edom and Moab, and the Ammonites obeying them.

15. The Lord will alſo utterly deſtroy the Bay of the Egyptian Sea, ſhake his Hand over the River with the Strength of his Wind, and ſtriking it at the ſeven Floods, cauſe to go through with Shoes.

16. And there will be a High-way for the

Ver. 1. *a Sprout*] *Jeſus Chriſt* indiſputably; and the *Heb.* Word being *nezer* may alſo ſignify a *Nazarite*, to be the Prophecy ſpoken of, *Mat.* ii. 23. which has been ſo difficult to find out; ſee *Jerome* here.

Ib. *Jeſſe*] *Chriſt* himſelf being repreſented as *David*, *Jer.* xxx. 9. *Ezek.* xxxvii. 24, 25. *Hoſ.* iii. 5.

Ib. *even*] the *Sprout* and *Shoot* being the ſame.

Ib. *Shoot*] *Ill turned* a Branch, *which grows out of the* Root, *Gell's Eſſay*, p. 236.

Ver. 2. *Power*] to do Miracles, &c.

Ib. *Fear*] or *Reverence*; ſee *Heb.* v. 7.

Ver. 3. *determine*] as Chap. ii. 4. though here is no Object for the dative Caſe.

Ver. 6. *Wolf*] This Union and Familiarity of the Creatures, who may repreſent People of different Natures, ſeems to mean no more than the Peace and Unity of the true *Chriſtians*; ſee Chap. ii. 4. or according to *Maimonides*, being no longer like ſuch Beaſts, *More Nevoch.* Pt. ii. Ch. 29.

Ver. 9. *Mountain*] That is *Chriſt*, as in Chap. ii. 2, 3. and here obſerve a Diſtinction between *Mountain* and *Earth*: the Knowledge of *Chriſt* would be much in the Earth, but they would be ſuch as were really on him, who would not hurt nor deſtroy, according to Chap. ii. 2, 3, 4.

Ver. 11. *At which Time*] By this and the foregoing Expreſſions, with Ver. 12. it appears that all which follows in this Chapter was to be after the Coming of *Chriſt*, and as theſe Words with the great Goſpel Converſion ſhew, about that Time; which *Grotius* forcibly ſtrains to *Hezekiah*'s.

Ib. *again*] as he did before from *Egypt*, Ver. 16. *again* relating to *People*, not to *Reſidue*.

Ver. 12. *gather*] to *Chriſt*, purſuant to Ver. 9. and eſpecially *Gen.* xlix. 10. whereas other Expoſitors thinking they were to make a real Journey to *Jeruſalem*, interpret it yet to be fulfilled: if ſo it muſt be the material Mount *Zion* in Ver. 9. and that Mountain muſt actually be raiſed up above others, if not be removed and placed upon them, to fulfil Ch. ii. 2. According to their Expoſition *the Breath* Ver. 4. is to be underſtood in the ſame Manner, and as the *Jews* underſtand it; one of whom blowing with his Mouth, ſaid to me, ſo *Chriſt* would do when he comes, and kill the Wicked. On the contrary this Prophecy muſt begin figuratively, Ver. 1. and muſt be ſo interpreted further, if it is conſiſtently applied to the true *Jeſus Chriſt* and Chriſtianity.

Ver. 13. *Diſtreſſings*] which is evident and elegant, by conſidering the Verſe together, ſince the *Heb.* Word ſignifies this as well as *Adverſaries*.

Ver. 14. *fly*] that is *ride apace*, in the literal Senſe; ſee Ch. xlix. 22. which has been heretofore weakly unfolded.

Ib. *Race*] or *Heb. Sons*.

Ver. 15. *utterly deſtroy*] That is, ſays *Sol. Jar.* ליבשו כדי שיעברו בי גלויות ישרא ממצרים *to dry it up, that the Captives of Iſrael may paſs through it from Egypt*; and *Ab. Ez.* שיעברו בו ישרא׳ ביבשה ולא יעכבם הים שישובו מהרה *that Iſrael may paſs through it on dry Ground, and the Sea may not ſtop them from returning quickly*; and *Jon.* turns it יִבַּשׁ *dry up*.

Ib. *ſeven*] The River *Nile* in *Egypt* ran into the *Mediterranean* by ſeven Channels, which *Diodorus* names, Lib. i. 3. but now only by two, *Prideaux*, *Connec.* Anno 374. ſo that this is another ſure Sign the Prophecy is fulfilled.

Reſidue of his People that are left, from Aſſyria; as there was for Iſrael, at the Time he came up from the Country of Egypt.

CHAP. XII.

AT which Time thou wilt ſay; I will praiſe thee, O Lord; though thou haſt been angry with me, thy Anger is turned away, and thou doſt comfort me.

2. Behold God is my Salvation; I will truſt, and not be afraid: for the Lord Jehovah is my Strength and Pſalm, and is become Salvation to me.

3. You will alſo draw Water with Joy out of the Wells of Salvation.

4. And will ſay at that Time; Praiſe the Lord, call on his Name, cauſe his Deeds to be known among the People, make mention that his Name is exalted.

5. Sing melodiouſly to the Lord, for he does what is excellent: this is made known in the whole Earth.

6. Shout joyfully, and ſing, O Inhabitant of Zion: for great is the Holy One of Iſrael within thee.

CHAP. XIII.

THE Burden of Babylon, which Iſaiah the Son of Amoz ſaw.

2. Lift up a Standard upon the eminent Mountain, elevate the Voice to them, ſhake the Hand, that they may enter the Gates of the Nobles.

3. I have commanded my Sanctified, have alſo called my powerful ones for my Anger, thoſe who triumph in my Excellency.

4. There is the Noiſe of a Multitude on the Mountains, the Likeneſs of a great People, a tumultuous Noiſe of the heathen Kingdoms gathered together; the Lord of Armies muſtering the Army for War.

5. They come from a Country far off, from the End of the Heaven; *even* the Lord, and the Weapons of his Indignation, to ſpoil the whole Country.

6. Lament, for the Day of the Lord is near; it will come as Waſting from the Almighty.

7. Therefore all Hands will be ſlack, and every Heart of Man melt.

8. And they will be troubled, Pains and Torments will take hold, they will be in Anguiſh as a Woman in Labour; will be aſtoniſhed one at another, their Faces being in a Flame.

9. Behold the Day of the Lord is coming, fierce, and with Wrath, and fervent Anger, to make the Country deſolate; and he will deſtroy its Sinners out of it.

10. For the Stars of Heaven, and its Conſtellations, will not cauſe their Light to glitter: the Sun will be darkened when it goes forth, and the Moon not make its Light ſhine.

11. Then will I puniſh the World for Vice, and the Wicked for their Iniquity; as alſo make the Pride of the Lofty ceaſe, and will humble the Haughtineſs of the Violent.

12. I will cauſe a Man to be more precious than pure Gold, and Mankind than the famous Gold of Ophir.

13. Therefore will I move the Heaven, and the Earth ſhall remove from its Place, in the Wrath of the Lord of Armies, and at the Time of his fervent Anger.

14. So that as a Roe driven away, and as a Flock when none gathers together, they ſhall turn to their reſpective People, and flee to their ſeveral Countries.

15. Every one who is found ſhall be run through, and every one who is added fall by the Sword.

16. Their Children alſo ſhall be daſhed to pieces before their Eyes, their Houſes be plundered, and their Wives raviſhed.

17. Behold I will ſtir up the Medes againſt them; who will not eſteem Silver, nor delight in Gold it ſelf.

18. And the Bows will daſh the Youths to pieces; as they will ſhew no Compaſſion to the Fruit of the Womb, their Eye will not ſpare the Sons.

19. Thus Babylon the Glory of the Kingdoms, the Ornament of the Chaldeans Excellency, will be as God's Overthrow of Sodom and Gomorrah.

20. It will never be inhabited, nor dwelt in to all Ages; the Arabian will neither there pitch a Tent, nor the Shepherds cauſe to lie down there.

Ver. 5. *excellent*] The *Heb.* Word is not plural.

Ver. 7. *ſlack*] the Meaning of the *Heb.* Word, and properly applicable to *Hands*; but *faint* is neither.

Ver. 8. *troubled*] the uſual and proper Signification of this Verb.

Ib. *Torments*] the moſt grievous Pains, as the Word ſignifies.

Ver. 10. *the Stars*] He deſcribes a total Darkneſs in Nature, to ſet forth the Greatneſs of the Calamity; ſee Ch. v. 30. & viii. 22.

Ver. 14. *turn*] as *Cræſus* King of *Lydia* and others did, who going to help the *Babylonians* were routed by *Cyrus*, *Xenophon*, *Cyropedia* Lib. 6. *Herodotus*, Lib. 1.

Ver. 20. *never*] *Seleucus*, one of the Princes and Succeſſors of *Alexander* called the great, building the City *Seleucia* on the River *Tigris*, a Day and a half's Journey eaſtward from *Babylon*, where *Bagdad* now ſtands, and granting it ſpecial Privileges; whereas the Situation of ancient *Babylon* on the *Euphrates* was ſpoiled by turning the River, Chap. xiv. 23. ſo that it became uninhabited as a

21. But

21. But there the wild Beaſts of the Deſarts will lie down, and their Houſes be full of ſavage Creatures; there too will the young Oſtriches dwell, and the Satyrs ſkip there.

22. Nay the wild Creatures of the Iſlands will cry out in their deſtitute Places, and the Dragons in the delicate Palaces: its Time being near to come, and its Days will not be prolonged.

CHAP. XIV.

FOR the Lord will ſhew Jacob compaſſion, and yet chooſe Iſrael, placing them in their own Country: the Strangers will alſo be joined to them, and gathered to the Family of Jacob.

2. Whom the People will take, and introduce them to their Place, ſo that the Family of Iſrael will take poſſeſſion of them in the Lord's Country, for Servant-men and Maids; nay they will take thoſe Priſoners who took them ſo, and rule over their Exacters.

3. And at the Time the Lord cauſes thee to reſt from thy Grief, Diſturbance, and the hard Service which thou haſt done;

4. Then ſhalt thou take up this Proverb concerning the King of Babylon that follows: How the Exacter is ceaſed! the golden one ceaſed!

5. The Lord has broke the Staff of the Wicked, the Rod of the Governors.

6. He who ſmote the People in Wrath with a continual Stroke, he who ruled the Nations in Anger is perſecuted, none reſtraining.

7. The whole Earth reſts, is quiet: they break out into Singing.

8. The Fir-trees alſo are glad for thee, the Cedars of Lebanon, *ſaying*, Since thou haſt been laid down, there is no Feller come up againſt us.

9. The Grave from below is moved for thee, to meet thee coming, it ſtirs up the Deceaſed for thee, all the Chief of the Earth, raiſes up all the Kings of the Nations from their Thrones.

10. All of them will ſpeak to thee in this Manner, Thou art alſo made as weak as we, thou art become like us.

11. Thy Pride, the Noiſe of thy Lutes, is brought down to the Grave: the Worms are ſpread under thee, and the Earth-worms cover thee.

12. How thou art fallen from Heaven, O Day-ſtar, the Offspring of the Morning, cut down to the Ground, become more feeble than the Nations!

13. Though thou ſayeſt in thy Heart, I will get up to Heaven, will make my Throne high above the Stars of God, and ſit on the Mountain of the ſolemn Aſſembly, at the north Sides:

14. I will get up above the high Places of the Clouds, will be like the Higheſt One;

15. Yet thou wilt be brought down to the Grave, to the Sides of the Pit.

16. Thoſe that ſee thee will take a View of thee, look at thee, *ſaying*, Is this the Man who moved the Earth, who ſhook the Kingdoms;

17. Who made the World like a Wilderneſs, and demoliſhed the Cities of it, who did not releaſe his Priſoners home?

City, *Pliny* Lib. vi. 26. *Strabo* Lib. 16. and is become a little Village called *Elugo*, as *Rauwolff* a *German* Phyſician writes in his *Travels* there An. Dom. 1574. Pt. ii. Ch. 6, 7.

Ver. 21. *wild Beaſts*] *Jerome* in his *Comment* on this and the next Chap. writes that *Babylon* was wholly deſolate in his Time, only the Walls were repaired to keep in wild Beaſts for the King's Hunting.

Ib. *young*] which is omitted in the *com. Tranſ.*

Ib. *Oſtriches*] according to *Bochart*, *De Animalibus* Lib. ii. 14. So the *old Lat.* and *Tigur. Verſions* have it, with thoſe of *Munſter* and *Caſtellio*, beſides that there are other *Heb.* Names for *Owls*.

Ver. 22. *Creatures*] it being uncertain whether Birds or Beaſts, but by coming from the Iſlands it may ſeem the former.

Ib. *Dragons*] *Benjamin* the *Jew* in his *Itinerary* pag. 76. ſays, יראים בני אדם ליכנס בו מפני דנחשים והעקרבים שוש בתוכו *People were afraid to go into Nebuchadnezzar's Palace, for the Serpents and Scorpions that were within it.* And *Rauwolff* relates, that it was dangerous going within half a Mile of the Tower of *Babylon*, built by the Children of *Noah* (Part of which remained when he was there, and was half a League in Diameter) for the Reptiles, ſome of which called *Eglo* are very poiſonous, excepting two Months in the Winter when they keep in their Holes, Ch. 7.

Ver. 1. *gathered*] or *aſſociated:* the Verb is once in the paſſive Form beſides here, and thus rendered, *Job.* xxx. 7.

Ver. 3. *Diſturbance*] from a Verb ſignifying *to be moved* or *diſturbed:* the Word occurs once more, but fem. and is rendered *trembling*, *Ezek.* xii. 18. as the like Noun is *Trouble*, *Job* iii. 26. & xiv. 1.

Ver. 4. *golden one*] viz. the *King of Babylon* juſt mentioned, and ſpoken of after; not the *City*, for which there is no *Heb.* Word here. *The Prophet*, ſays *Buxt. derides the King of Babylon with a Babylonian Word. Aquila* rendered it *Famine*, interpreting דהב wrong by דאב which the *Sept.* ſometimes turn *to be hungry*, according to *Buxt. jun. Vind.*

Ver. 9. *Grave*] The *Heb.* Word is the ſame as in Ver. 11. *Trem* and *Jun. Sepulchrum.*

Ver. 10. *Thou art*] Here is not the *Heb.* Prefix which is put for a Queſtion: nor do I ſee why it ſhould be ſuch any more than the next Verſe.

Ver. 12. *more than*] or *Heb. above*; *Jun.* and *Trem. ſupra quam.*

Ib. *feeble*] the Verb being paſſive without an Object, as in *Job.* xiv. 10.

Ver. 13. *north Sides*] of *Jeruſalem*, where Mount *Zion* was according to the *Note* on *Pſa.* xlviii. 2.

Ver. 17. *home*] which is very apt to the *Heb.* and ſuitable with *Jer.* l. 33. and cannot be *the Houſe of.*

18. All the Kings of the Nations do univerſally lie in Glory, in their ſeveral Houſes.

19. But thou art caſt out of thy Sepulchre as an abominable Shoot, the Cloaths of thoſe who are ſlain, being thruſt through with the Sword, that go down to the Stones of the Pit, like a dead Body which is trod upon.

20. Thou wilt not be united with them in Burial, becauſe thou haſt deſtroyed thy Country, ſlain thy People: the Poſterity of Evil-doers will never be renowned.

21. Prepare Slaughter for his Sons, for the Iniquity of their Fathers; *that* they may not riſe up, and inherit the Earth, and fill the Surface of the World with Cities.

22. Nay I will riſe up againſt them, ſays the Lord of Armies; and will cut off from Babylon the Name and Reſidue, even Son and Grandſon, ſays the Lord.

23. And I will make it the Inheritance of the Bittern, and Pools of Water, as alſo ſweep it with the Beſom of Deſtruction, ſays the Lord of Armies.

24. The Lord of Armies has ſworn thus; As I have intended, ſo ſhall it come to paſs, and as I have taken counſel, it ſhall be confirmed;

25. To break Aſſyria in my Country, and that I will tread him down upon my Mountains, that his Yoke ſhall be taken off from them, and his Burden taken off from the Shoulder of each.

26. This Counſel is taken againſt the whole Earth, and this Hand is ſtretched out againſt all the Nations.

27. For the Lord of Armies takes counſel, and who ſhall make void? And his Hand is ſtretched out, then who ſhall turn it back?

28. In the Year that King Ahaz died, there was this Burden.

29. Be not glad, O Philiſtia all of thee, though the Rod that ſmote thee is broken: for there will come forth a Cockatrice from the Serpent's Root, whoſe Fruit will be a flying fiery Serpent.

30. Whereas the Firſt-born of the Poor ſhall feed, and the Needy lie down ſecurely; but I will cauſe thy Root to die with Famine, and he ſhall ſlay the Remainder of thee.

31. Lament, O Gate, cry, O City; all of thee, Philiſtia, ſhall be diſſolved: for there comes a Smoak from the North, and none is alone of his Companies.

32. And what ſhall be anſwered to the Ambaſſadors of the Nation? That the Lord has founded Zion, and the Afflicted of his People will truſt in it.

CHAP. XV.

THE Burden of Moab. Becauſe in the Night Ar of Moab is waſted, periſhed, becauſe in the Night Kir of Moab is waſted, periſhed;

2. It goes up to Baïth and Dibon the high Places, with Weeping: Moab will lament for Nebo, and for Medeba; on all the Heads of it will be Baldneſs, every Beard be cut off.

3. In its Courts they will be girded with Sackcloth; upon her Roofs and in her Streets every one of it will lament, going down with Weeping.

4. Both Heſhbon and Elaleh will cry,

Ver. 19. *Shoot*] which growing out of the Root beſides the Body of a Tree, is pulled or cut up, and thrown away. The ſame Word is uſed Chap. xi. 1. & lx. 21. *Dan.* xi. 7. and does not ſignify *Branch*, as appears by what it is joined with in each Place.

Ver. 22. *Son*] *Evil-merodach* mentioned 2 *King.* xxv. 27. *Jer.* lii. 31. who was ſlain by his own Relations, when he had reigned only two Years, *Megaſthenes* in *Euſebius Præparat. Evangel.* Lib. 9. *Beroſus* in *Joſephus againſt Apion*, Lib. 1.

Ib. *Grandſon*] ſee *Jer.* xxvii. 7. and *Prideaux's Connection*, Anno 539.

Ver. 23. *Pools*] *Cyrus* turned the River out of its Channel into a Lake, to take *Babylon*, as deſcribed on *Jer.* li. 36. which being left ſo, overflowed that Side of the Country, *Arrian*, *De Expeditione Alexandri*, Lib. 7. as it ſtill continues.

Ver. 25. *Aſſyria*] One great and general Fault I have frequently obſerved in our Scripture-Expoſitors, is making their *Interpretations* from the *com. Eng. Bible*, and laying Streſs upon Words there which the *Original* does not ſupport: an Inſtance of this Kind is here in *Lowth's Commentary*, he imagining *then* to imply the final Deliverance of God's People at that Time, rejects the plain Meaning of their Deliverance by the Deſtruction of *Sennacherib's* Army, and conceits *that by the* Aſſyrian *may be meant ſome remarkable Enemies, particularly* Gog *and* Magog; though the *Heb.* has no Adverb of Time for it, but only a mere Conjunction to couple the Parts of the Sentence together.

Ib. *his Burden*] *Sept. their Glory*, doubtleſs by miſtaking מבל to ſignify *Glory* as well as *Burden*, like כבד as *Hammond* remarks at *Mark* xiii. and then changing *his* into *their*.

Ver. 28. *this*] which follows; ſee *Jun. &c.* the foregoing being propheſied after this Year, Chap. x. 11, 12. compared with this Ver. 25. ſo that the preſent Sect. is wrong.

Ver. 29. *not glad*] at taking ſome of *Judah*, 2 *Chron.* xxviii. 16, 18.

Ib. *Rod*] King *Uzziah*, 2 *Chron.* xxvi. 6.

Ib. *Cockatrice*] ſignifying *Hezekiah*, 2 *King.* xviii. 8.

Ver. 31. *North*] *Jeruſalem* being northward from the Country of the *Philiſtines*, and it might be invaded on the north Side.

Ib. *Companies*] according to the *Eng. Marg.* as well as other *Interpreters*, and affording the beſt Senſe..

Ver. 32. *Nation*] *Philiſtia*, when it ſends as *Aſſyria* did, 2 *King.* Ch. xviii. and xix. Its being ſingular diſproves *Kings* for *Ambaſſadors*, as moſt of the *Gr. Tranſlators* have, as if *malache* was *malche*.

Ver. 1. *periſhed*] ſo, or according to others *cut off*, the Verb ſignifies in the Conjugation *Niphal*, as it is here, and Chap. vi. 5. *Pſa.* xlix. 12, 20. *Hoſ.* x. 7, 15. *Obad.* v. *Zeph.* i. 11. *Jer.* xlvii. 5. and in the active Form *to ceaſe*, *Jer.* xiv. 17. *Lam.* iii. 49.

Ver. 3. *going down with Weeping*] in the ſame Manner as they ſhould go up, Ver. 5. *abundantly* is very odd, not to ſay ignorant, tranſlating; the Pretence for it may be ſeen in the *Marg.*

their Voice will be heard to Jahaz: therefore the armed Men of Moab will cry out, their own Lives will be ill to them.

5. My Heart ſhall cry for Moab, *for* its Barriers to Zoar, *as* an Heifer of the third Year: for at the Aſcent of Luhith it will go up into it with Weeping, and at the Way of Horonaim will they ſtir up a Cry of Ruin;

6. For the Water of Nimrim will be deſolate, and the Graſs will be dried up, the Herbs conſumed, there will be no green Thing.

7. Therefore the Reſidue that it has got, and thoſe Things which they have put up, will be carried into the Valley of Willows.

8. For the Cry will go about the Brder of Moab, her Lamentation to Eglaim, and the ſame to Beer-elim.

9. For the Water of Dimon ſhall be full of Blood, and I will put more Things upon Dimon; a Lion to thoſe who are eſcaped of Moab, and to the Remainder of the Country.

CHAP. XVI.

SEND the Governor of the Country's Sheep, that are from the Rock even to the Wilderneſs, to the Mountain of the Daughter of Zion.

2. For the Daughters of Moab will be as a wandering Bird ſent out of the Neſt, at the Paſſages of Arnon.

3. Bring Counſel, manage with Judgment, make thy Shadow like Night at the very Noon, hide the expelled ones, do not diſcover the Wanderer.

4. Let my expelled ones ſojourn in thee; O Moab, be a Hiding-place to them from the Face of him who waſtes: for the Preſſer will have an end, the Waſter will fail, thoſe that tread down be conſumed out of the Country.

5. And the Throne will be eſtabliſhed with Kindneſs, upon which he will ſit with Truth, in the Tent of David, judging and ſeeking Judgment, and being ready in Juſtice.

6. We have heard of the Pride of Moab, that is very proud, of his Haughtineſs, Pride, and Wrath; his falſe Deviſings will not be ſo.

7. By reaſon of which Moab will lament for it ſelf, every one of it will wail: for the Foundations of Kir-hareſheth will you muſe, they being ſurely bruiſed.

8. For the Fields of Heſhbon are a languiſhing Place, the Vine of Sibmah, the Lords of the Nations beat down the choice Branches of it; they reach to Jazer, ſtray in the Wilderneſs; the Shoots of it are ſpread abroad, they paſs over the Sea.

9. Therefore will I weep with the Weeping of Jazer, *for* the Vine of Sibmah; I will

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Ver. 5. *My Heart*] as *Moab* might be a Place of Safety for the expelled People of *Judah*, Chap. xvi. 4.

Ib. *cry*] ſee *Jer.* xlviii. 34.

Ib. *Barriers*] The *Heb.* Word in other Places ſignifies *a Bar* or *Bars*, never *fugitives*; and as applied here to a Country, is very aptly *Barriers*, agreeable to Ver. 8. ſee *Jun.* and *Trem. Annot.*

Ib. as] which is to be ſupplied or underſtood to make Senſe, as often in the *Scripture*; and the former is of Neceſſity required here, that *Zoar* may not be made a Heifer.

Ib. *it will go up*] viz. *Moab*, as Ver. 2. the *Heb.* Verb being ſingular. Whence the *vulg. Lat.* has *Weeping will go up*, which the great *Grotius* calls *Egregia alluſio, a choice alluſion*, and expounds it, *if they ſhould climb up the Mountains, Weeping would go up with them*; but it might be rather *from them*, or according as they are ſaid to *ſtir* or *raiſe up a Cry*, however the *Original* is miſinterpreted, if only becauſe it has *with* before *Weeping*.

Ver. 6. *Graſs*] Upon the *com. Tranſ.* I would juſt remark, that it is well for *Hay to be withered*, or it muſt be ſo, but of its *withering away* I do not remember to have read elſewhere.

Ver. 7. *Reſidue*] ſee *Buxt. Lex.*

Ib. *Valley of Willows*] as *Prideaux* ſays *the Words ought to be rendred, Connec.* An. 570. *Babylon* ſtanding in a low Place where Willows grew, *Pſa.* cxxxvii. 1, 2.

Ver. 8. *Beer-elim*] The Conjecture of *Grotius* here is probable and ingenious, that this was the ſame Place with that in *Num.* xxi. 16. and thus called becauſe the Princes dug it, Ver. 18. *Beer-elim* being *the Well of the mighty ones.*

Ver. 1. *Country's Sheep*] thoſe that belonged to the Governor of *Moab*, according to which others underſtand and render it. But our *Eng. Tranſ.* orders the Lamb to be ſent to two or three.

Ib. *Sheep*] The *Moabites* being made tributary to *David*, 2 *Sam.* viii. 2. and giving their Tribute in *Sheep* to the Kings of *Iſrael* after the Partition of the two Kingdoms, 2 *King.* iii. 4. which they had with-held, Ver. 5. are adviſed to ſend it to the King of *Judah*, *David*'s legal Succeſſor, to whom it belonged, that he might help them againſt the *Aſſyrians.*

Ib. *from*] Collect the Tribute of Sheep from all Parts of *Moab.*

Ver. 3. *like Night*] to hide, as follows.

Ver. 4. *expelled*] Thoſe who were ſo by the Troubles and Wars in *Judah*, at the latter Part of *Ahaz*'s Reign, 2 *Chron.* xxviii. That Kingdom being oppreſſed by the *Edomites* on the South, the *Philiſtines* on the Weſt, and the *Aſſyrians*, if not the *Iſraelites*, on the North, 2 *Chron.* xxviii. 17, 18, 20. the Prophet very properly made this digreſſive Addreſs to *Moab*, which was on the Eaſt.

Ib. *for*] as the preſent Affliction would ſoon be over, when *Hezekiah* reigned, of whom he accordingly ſpeaks in the next Verſe; ſee 2 *King.* xviii. 7, 8.

Ver. 5. *ready*] the proper Meaning of the Word, *Ezr.* vii. 6. *Pſa.* xlv. 1. *Prov.* xxii. 29.

Ver. 6. *falſe Deviſings*] *Lowth* ſays, rather *Strength*, from the *Vulgar Latin.* How little Deference is paid to the *Original!*

Ver. 7. *bruiſed*] So *Jun.* and *Trem. contrita ſunt*, from the Root כאה *to bruiſe*, without the Alteration of any Letter: whereas to make it *ſtricken*, it is ſuppoſed to come from נכה when inſtead of ה being changed into א as it is ſometimes done, and may ſeem to have been thought the Caſe here; א in this Word will be quite redundant, as appears by the Form of the Participle in *Niphal*, when the third Radical Letter is ה and the firſt נ *Buxt. Gram.* Lib. 1. Cap. 34.

Ver. 8. *Fields*] *Theodotion* turned it ἄγροι θανάτου, *Fields of Death*, as though שדמות had been for שדי מות

Ib. *reach*] *Jer.* xlviii. 32.

water

water thee with my Tears, O Heſhbon and Elaleh: becauſe the Acclamation for thy Summer-fruits and Harveſt is fallen.

10. The Gladneſs and Rejoicing is alſo withdrawn from the arable Land, and there will be no Singing, nor Shouting in the Vineyards: the Treader ſhall not tread out Wine in the Wine-preſſes; I have cauſed the Acclamation to ceaſe.

11. My Bowels ſhall therefore make a Noiſe like a Harp for Moab, and my inward Part for Kir-hareſh.

12. And when it is ſeen that Moab is become weary upon the high Place, and comes to his Sanctuary to pray, he will not prevail.

13. This is the Matter which the Lord has ſpoken concerning Moab hitherto.

14. And now he ſpeaks as follows, In three Years as the Years of one hired, the Glory of Moab ſhall be baſe, in all the great Multitude; and the Reſidue being very little, ſhall not be ſtout.

CHAP. XVII.

THE Burden of Damaſcus. Behold Damaſcus is taken away from being a City, and is become a Heap of Ruin.

2. The Cities of Aroer are forſaken: they ſhall be for Flocks, which ſhall lie down, and none make afraid.

3. Both the ſtrong Hold ſhall be aboliſhed from Ephraim, and the Kingdom of Damaſcus with the Reſidue of Syria; which ſhall be like the Glory of the Iſraelites, ſays the Lord of Armies.

4. At which Time the Glory of Jacob ſhall be impoveriſhed, and the Fatneſs of his Fleſh become lean.

5. And it ſhall be like a Reaper's gathering together the ſtanding Corn, that he may reap the Ears with his Arm: it ſhall even be as one gathers the Ears in the Giants Vale.

6. But there ſhall be Gleaning-grapes left in it, as at the Bruſhing of an Olive-tree, two or three Berries in the Top of the uppermoſt Branch, four or five in the fruitful Branches of it, ſays the Lord God of Iſrael.

7. At that Time Man will have regard to his Maker, and his Eyes will look to the Holy One of Iſrael.

8. And he will not have regard to the Altars, the Work of his own Hands; nor look to that which his own Fingers have made, whether Groves or ſun-burnt Images.

9. His ſtrong Cities at that Time will be as a forſaken Bough and an uppermoſt Branch, which will be left, by reaſon of the Iſraelites; though there will be Deſolation.

10. For thou haſt forgot the God of thy Salvation, and not remembred the Rock of thy Strength: therefore thou having planted pleaſant Plants, and ſet it with a ſtrange Slip;

11. Making thy Plant grow in the Day, and cauſing thy Seed to flouriſh in the Morning; the Harveſt will be a Heap, at the Time of Sickneſs and mortal Pain.

12. Wo be to the many noiſy People, who make a Noiſe like that of the Seas; and to the tumultuous Nations, which are in a Tumult like that of ſtrong Waters.

13. The Nations are in a Tumult like that of many Waters, but he will rebuke them, ſo that they ſhall flee far off; being purſued like the Chaff of the Mountains before the Wind, and like whirling Stuff before the Whirlwind.

14 At the Evening-time alſo there will be Trouble, before the Morning he will not be: this will be the Share of thoſe who plunder us, and the Lot of them that prey upon us.

Ver. 14. *three*] from the Year in which *Ahaz* died, Ch. xiv. 28. at whoſe Death *Hezekiah* being in the firſt Year of his Reign, as by the *Table of the Kings*, conſequently this ſeems accompliſhed upon *Moab* in his 4th Year, by the King of *Aſſyria*, before he began his War againſt *Samaria*, 2 *King*. xviii. 9.

Ib. *as the Years*] barely fulfilled, without any Overplus; but muſt be full Years for ſuch, as Chap. xxi. 16. whereas *Uſher* makes it but two.

Ver. 3. *Damaſcus*] whoſe Inhabitants being carried away, 2 *King*. xvi. 9. was probably peopled again from the Country.

Ib. *Reſidue*] that were left at the former Captivity, 2 *King*. xvi. 9.

Ver. 4. *At which Time*] whereby the *Chronology* of it is ſettled.

Ver. 5. *Giants Vale*] ſo *Joſh*. xv. 8.

Ver. 8. *whether*] this being right, and *either* wrong, as Engliſh; which however he who can give a proper Diſtinction of, muſt have ſome Skill in our Language: I have attempted it in my *Grammatical Queſtions and Obſervations*, Part i. N° 902. MS.

Ib. *ſun-burnt Images*] Probably thoſe on the Roofs of the Houſes, ſo ſcorched by the Sun, and called thus by the Prophet in Deriſion.

Ver. 9. *left*] *which the Aſſyrians will leave*, as *Jun*. and *Trem*. tranſlate.

Ib. *by reaſon of*] Through God's Favour remaining to his People, their ſtrong Cities ſhall not be deſtroyed, 2 *Chron*. xxxii. 1.

Ver. 10. *pleaſant*] In the *vulg*. *Lat*. *faithful*; neither ſuitable to the Context, nor true, ע being miſtaken for א but in the *Gr*. worſe *unfaithful*, by imagining that was more ſuitable perhaps.

Ver. 11. *Sickneſs*] The Verb ſignifying *to be ſick*, and not *to grieve*. Beſides Sickneſs and ſuch Pain hinder People from getting in their Harveſt, ſo that it lies in Heaps, and is ſpoiled.

Ver. 12. *noiſy*] being a Noun from the Verb that follows repeatedly.

Ver. 14. *Morning*] How exactly this came to paſs on the *Aſſyrian* Army! Chap. xxxvii. 36.

CHAP.

CHAP. XVIII.

WO be to the Country ſhady with Wings, which is on the ſide of the Rivers of Ethiopia;

2. That ſends Ambaſſadors on the Sea, and in Veſſels of Ruſhes atop of the Water, Go, O ſwift Meſſengers, to the Nation drawn out and made bare, to the People terrible not only where they are but further, the Nation meaſuring by a Line, and treading down, whoſe Country the Rivers have preyed upon.

3. All Inhabitants of the World, and Dwellers on the Earth, when the Standard is lifted up at the Mountains, ſee; and when the Trumpet is ſounded, hear.

4. For thus ſaid the Lord to me; I will be quiet and look in my Settlement, as the clear Heat in the Sun-ſhine, like a Cloud of Dew in the Heat of Harveſt.

5. For before Harveſt, while the Bud is whole, and the green Grape ripening with a Flower; he will both cut off the Suckers with Pruning-hooks, and remove, cut away the Sprouts.

6. They ſhall be left together for the Fowls of the Mountains, and for the Beaſts of the Earth: inſomuch that the Fowls ſhall ſummer upon them, and all the Beaſts of the Earth winter upon them.

7. At that Time a Preſent will be brought to the Lord of Armies, by the People drawn out and made bare, and from the People terrible not only where they are but further, the Nation meaſuring by a Line, and treading down, whoſe Country the Rivers have preyed upon; to the Place of the Name of the Lord of Armies, the Mountain of Zion.

CHAP. XIX.

THE Burden of Egypt. Behold the Lord will ride on a ſwift Cloud, and come to Egypt; at whoſe Preſence the Idols of Egypt will be moved, and its Heart melt within it.

2. And I will mingle Egypt with it ſelf, ſo that they ſhall fight each with his Brother, and each with his Neighbour, City with City, Kingdom with Kingdom.

3. For the Spirit of Egypt ſhall be emptied within it, and I will devour its Counſel: when they will ſeek to the Idols, the Charmers, thoſe that have familiar Spirits, and the Sorcerers.

4. I will alſo ſhut up Egypt in the Power of hard Lords, and a fierce King ſhall rule over them, ſays the Sovereign Lord of Armies.

5. The Water too ſhall fail from the Sea, and the River waſte away, and dry up.

Ver. 1. *Wings*] large Mountains, according to *Strabo*'s Deſcription, Lib. ult. not the Sails of Ships, which did not make the Country ſhady.

Ib. *on the ſide of*] as *Num.* xxi. 1. 1 *Sam.* xiv. 4. for which ſee *Grot.* with *Jun.* and *Trem. Annot.* What Violence is done to the Text, by expounding the Country to be *Egypt*, undeſerving a particular Confutation!

Ver. 2. *That ſends*] or *ſending*, it being a Participle to *Country* or *Ethiopia*: ſo not *God ſends*, according to the Senſe *Lowth* prefers; nor is it probable the *Aſſyrians* went againſt *Ethiopia* by Sea, but through *Egypt*. In Support of his Opinion, he interprets *that Time*, Ver. 7. not to mean *the ſame Time*.

Ib. *ſends*] to *Sennacherib* King of *Aſſyria*, Chap. xxxvii. 9. *Sevechus* the 2d of the *Ethiopian* Line being then King of *Egypt*, with whom *Sennacherib* was at War, and beſieging *Peluſium*, the Fear of *Tirhakah* King of *Ethiopia* drove him from thence, *Joſephus Antiq.* Lib. x. 1.

Ib. *Sea*] the *Red Sea*, at the farther End of which from *Ethiopia Peluſium* lay.

Ib. *drawn out*] the *Aſſyrian* Army being come from Home, and alſo diſperſed in ſeveral Places, Chap. xxxvi. 2. & xxxvii. 8.

Ib. *made bare*] either for want of Riches to carry on ſo much War, or by the Multitude of People taken out of their Country for that Purpoſe.

Ib. *meaſuring*] making new Provinces and Colonies; of which look *Grotius*'s excellent *Note*.

Ib. *preyed*] This ſeems to me as if the *Aſſyrians* under the Pretence that their Country was overflowed or ſtreightened by the *Tigris*, &c. went to war with their Neighbours.

Ver. 3. *when*] at the Time the deciſive Battle was to be fought between *Sennacherib* and *Tirhakah*, in which the latter was defeated, Ch. xx. 4.

Ver. 4. *quiet*] as though Providence would not much interfere in it, the *Ethiopians* and *Aſſyrians* being both wicked, and ſhould ſhortly be puniſhed, as the latter were ſoon after, Chap. xxxvii. 36.

Ib. *clear Heat*] which is ſeen to ſparkle in a hot Summer's Day, continuing in the ſame Place.

Ib. *Sun-ſhine*] *Heb. Light* frequently; and is not pretended to be *Herbs* that I know of elſewhere, though another Noun from the ſame Root is in Chap. xxvi. 19. 2 *King.* iv. 39.

Ib. *Cloud*] which in the ſtill hot Weather ſcarce moves.

Ver. 5. *before*] Signifying hereby the Nearneſs of their Deſtruction.

Ver. 6. *They*] thoſe who are ſlain of their Armies.

Ver. 7. *a Preſent*] of what was left by the great Slaughter of the *Aſſyrians*, 2 *King.* xix. 35.

Ver. 2. *fight*] After the Death of *Setho* or *Tirhakah*, the Succeſſor of *Sevechus*, in whoſe Reign *Sennacherib* invaded *Egypt*, Chap. xx. 1. the Country was two Years without any ſettled Government, in Confuſion and Contention, *Diodorus Siculus*, Lib. 1.

Ver. 4. *hard*] *Heb.* as it were *Lords each hard*.

Ib. *Lords*] After the two Years of Anarchy, twelve Noblemen ſeized the Kingdom, and parted it between them 15 Years, *Herodotus*, Lib. 2. *Diod. Sicul.* ib.

Ib. *King*] Next reigned *Pſammitichus* one of them whom the reſt firſt expelled, but he returning with an Army of Robbers, Pirates, &c. overcame them all, and was King many Years, *Herod.* and *Diod. Sic.* ib.

Ver. 5. *fail*] by turning it out of the *Nile* at that Time, into the Lake *Mareotis* or *Marea* 100 Miles in Circumference, on the weſt Side of the River, before it reached the *Levant* or *Mediterranean Sea*, *Herodotus* in *Euterpe*; and thus all theſe Things might not be figurative, as *Grotius* ſays they are. In which View read to Ver. 11.

6. And the Rivers ſhall go off, the Streams of Fortification be drawn out, and waſte away; the Reeds and the Flags ſhall wither.

7. The Paper-reeds at the Stream, at the Mouth of it, and every ſown Thing of the Stream ſhall dry up, be driven away, and not be.

8. And the Fiſhermen ſhall ſorrow, all that caſt Hooks into the Stream mourn, and ſuch as ſpread Caſting-nets atop of the Waters languiſh.

9. Thoſe likewiſe ſhall be aſhamed who work the fine Threads of Flax, with them that knit the Nets.

10. And all who make the Lake, Ponds of Pleaſure, ſhall be bruiſed in the Purpoſes of it.

11. Certainly the Princes of Zoan are Fools, the Counſel of Pharaoh's wiſe Counſellors is become ſenſeleſs: how can you ſay of Pharaoh, I am the Son of the wiſe ones, the Son of the ancient Kings?

12. Where be they that are thy wiſe ones now? For let them tell thee, I pray, and make known, what Counſel the Lord of Armies has taken againſt Egypt.

13. The Princes of Zoan are become fooliſh, the Princes of Noph are deceived: thoſe make Egypt go aſtray, who are the Corner of its Tribes.

14. The Lord has mixed a Spirit of perverſe Things within it; and they make Egypt go aſtray in every Work of it, as a Drunkard does in his Vomit.

15. So that Egypt will have no Work, which the Head or Tail, Branch or Ruſh can do.

16. At that Time Egypt will be like Women: as it will be afraid, and in dread; by reaſon of the Shaking of the Hand of the Lord of Armies, which he ſhakes againſt it.

17. And the Country of Judah will be a Staggering to Egypt, every one who brings it to his Remembrance will be in dread; by reaſon of the Counſel of the Lord of Armies, which he takes againſt it.

18. At the ſame Time there will be five Cities in the Country of Egypt, that ſpeak the Language of Canaan, and ſwear to the Lord of Armies; one will be called The City of Deſtruction.

19. There will be an Altar to the Lord at that Time in the Middle of the Country of Egypt, and a Statue at the Border of it to the Lord.

Ver. 7. *Paper-reeds*] the Reeds of which Paper was firſt made growing at the Sides of the *Nile*, with a triangular Stalk about fifteen Feet high, and a Foot and a half in Compaſs, having ſeveral Rinds one within another, *Pliny*, Lib. xii. 13.

Ib. *Mouth*] of the *Nile* at the *Mediterranean Sea*. *Pſammitichus* retiring into the Fens by the Sea-ſide, as the Hiſtory relates, might be a ſecond Occaſion to that mentioned on Ver. 5. of ſpoiling the Buſineſs done there, according to theſe Verſes.

Ver. 10. *the Lake*] properly from the *Heb.* Root to *ſhut up*: a Place, as *Buxtorf* ſays in *Lexic.* wherein Water is ſhut up; ſee Ver. 5.

Ib. *Pleaſure*] for which that great Work was at leaſt partly performed. *Heb. the Soul* or *Deſire*, by which is not likely to be meant *Fiſh*. Thus *Jun.* and *Trem.* tranſlate *ſtagna voluptaria*.

Ib. *bruiſed*] as Ver. 4.

Ver. 11. *of Pharaoh*] that is by perſonating him, or introducing him to ſay ſo of himſelf, as uſed both in Diſcourſe and Writing; and *unto* muſt needs be leſs, if at all proper.

Ib. *ancient Kings*] the Line of whom ſhould fail, Ver. 2, 4.

Ver. 12. *now*] This Word is very different from the firſt, of which ſee *Hoſ.* xiii. 10. and that [where are they] is not a Queſtion by it ſelf appears by the Accent *Kadma*, which is no Point of Diviſion.

Ib. *I pray*] which is very frequent.

Ver. 13. *become fooliſh*] a Verb, as that in Ver. 11. was a Noun.

Ver. 14. *they*] the perverſe Things, which is plural in the *Heb.*

Ver. 17. *Judah*] which lying between *Egypt* and the King of *Aſſyria*'s Dominions, was in the Time here propheſied of conquered by that King, 2 *Chron.* xxxiii. 11. at which the *Egyptians* might well be afraid.

Ver. 18. *Cities*] by the fleeing thither, I ſuppoſe, of ſome of the Inhabitants of *Judah*, when the King of *Aſſyria* made that Conqueſt of it in the Reign of *Manaſſeh*: thus it is properly joined with the foregoing Verſe, and agrees with the 20th, which ſtrongly hints this Meaning. Thoſe People might not improbably be allowed five Cities in *Egypt*, as that was in Alliance with *Judah*, Ch. xxx. 6, 9. So *David* and his Men had *Ziklag* from *Achiſh*, 1 *Sam.* xxvii. 6.

Ib. *one*] which the *Aſſyrians* might carry their Conqueſts ſo far as to deſtroy. The *Aſſembly*'s *Annotation* ſeems notably abſurd, *each of them ſhall be called a Citie, ſaved from Deſtruction*.

Ver. 19. *Altar*] Through Providence the better Sort might get thither, partly for the Idolatry at Home, 2 *Chron.* xxxiii. and that ſuch might be ſaved; who then ſerved God there. The Objection that they were blamed for going into *Egypt*, loſes its Force, becauſe it was on other different Occaſions: at *Sennacherib*'s Invaſion, they ſent ſome to *Egypt* for Help, Chap. xxxi. 1. when the Lord would wonderfully deliver them himſelf, and not be deprived of that Honour, and the good Effects of it, by the *Egyptians*; after the Captivity by *Nebuchadnezzar*, God would have preſerved the Reſidue in their own Country, and *Egypt* was to be deſtroyed, *Jer.* xlii. thoſe were cogent Reaſons for their not going then, neither of all which operated, when *Judah* was conquered in the Reign of *Manaſſeh*. If the Prohibition to go into *Egypt* or live there was perpetual, this Prophecy muſt never be fulfilled; ſee Chap. xxvii. 12, 13. It may not be amiſs to mention, that in the Time of the *Maccabees* one *Onias* being diſappointed of the high Prieſthood, went into *Egypt* where there was a conſiderable Number of the *Jews*, and getting into the King's Favour, built a Temple in the Diſtrict of the City *Heliopolis*, became the high Prieſt of it himſelf, and Sacrifices were offered there as at *Jeruſalem*, *Joſephus*, *Antiq.* Lib. xiii. 6. & xx. 8. which continued till a little after the laſt Deſtruction of *Jeruſalem*, when that too was deſtroyed by the ſame Emperor *Veſpaſian*, *Joſephus*, *De Bello Judaico*, Lib. vii. 30. *Onias* perſuaded the *Jews* there to join with him in it, by pretending it was here propheſied of; but *at that Time* ſhews it was fulfilled when the other Things before were.

20. And it will be for a Sign and a Witneſs to the Lord of Armies, in that Country: for when they cry to the Lord becauſe of the Oppreſſors, he will ſend them a Saviour, and a great one, who will deliver them.

21. Thus the Lord will not be unknown to the Egyptians, who will know him at that Time, and ſerve with Sacrifice and Offering, as alſo make Vows to the Lord, and perform.

22. So the Lord will ſmite Egypt, and having ſmitten, heal; ſince they will return to the Lord, who will be intreated by them, as heal them.

23. At that Time there will be a Highway from Egypt to Aſſyria, ſo that the Aſſyrian will go into Egypt, and the Egyptian into Aſſyria; nay the Egyptians will ſerve with the Aſſyrians.

24. At the ſame Time will Iſrael be the third to Egypt and Aſſyria, a Bleſſing in the midſt of the Country:

25. Whom the Lord of Armies will bleſs, ſaying, Bleſſed is Egypt my People, Aſſyria the Work of my Hands, and Iſrael my Poſſeſſion.

CHAP. XX.

IN the Year of Thartan's coming to Aſhdod, when Sargon King of Aſſyria ſent him, and fighting againſt Aſhdod, he took it;

2. At that Time the Lord ſpoke by the Miniſtry of Iſaiah, the Son of Amoz, as follows, Go, and undo the Sackcloth from thy Loins, and pull off thy Shoe from thy Foot; and he did ſo, walking naked and barefooted.

3. According as my Servant Iſaiah, continued the Lord, walks naked and bare-

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Ver. 20. *Witneſs*] of the true Religion in that Heathen Country.

Ib. *a Saviour*] *Eliakim*, as Ch. xxii. 20 to 25. to whom it appears very agreeable, though overlooked by the *Annotators*.

Ver. 22. *heal*] Since the *Egyptians* not only permitted the true Service of God in their Country, but joined in it, and repented; he would heal their Troubles and Diviſions, which they had while they were without a King: as he did by reſtoring Monarchical Government to them, a few Years after the Conqueſt of *Judah*, and as appears about the Time of the Settlement of that Kingdom under *Eliakim*'s Adminiſtration.

Ver. 23. *Aſſyria*] which was alſo in Agreement with *Judah*, by *Manaſſeh*'s returning from Captivity, 2 *Chron.* xxxiii. 13.

Ver. 25. *Work*] As ſome of the *Aſſyrians* might be converted to the true God in that Captivity, as well as the *Egyptians*, this will amply account for the whole. We find *Eſar-haddon* the King then reigning, ſent a Prieſt to teach his Colony in *Iſrael* the Fear of the Lord, that they might be preſerved from the Lions, 2 *King.* xvii. 27. which ſhews ſome Belief in the true God, and Acknowledgment of his Power; ſee Ch. lvi. 3, 6, 7, 8.

Ver. 1. *Year*] *Prideaux* expounds this to follow the coming of *Sennacherib*, here called *Sargon*, againſt *Judah*, in the 14th Year of *Hezekiah*'s Reign, 2 *King.* xviii. 13. that he afterwards made war on *Aſhdod*, next on *Egypt* and *Ethiopia* three Years, *Connect.* An. 713. and then came againſt *Judah* the ſecond time, ſo that his Army was deſtroyed, and he went home in the 18th Year of *Hezekiah*, having twice beſieged *Lachiſh*, *Connect.* An. 710. But to me it appears otherwiſe; namely that *Sargon* (which I take to be the Name of this King of *Aſſyria* while he reigned with his Father *Shalmaneſer*, or till he began reigning at his Father's Death, which by the Times of the Kings of *Aſſyria* and *Judah* at the End of *Dan.* 23. was at the 12th, but according to *Prideaux* the 14th Year of *Hezekiah*, *Iſaiah* himſelf calling him *Sennacherib* afterwards, Ch. xxxvi. 1. & xxxvii. 37.) did firſt ſend *Tartan* a principal Man, 2 *King.* xviii. 17. through the Country of *Iſrael*, then an *Aſſyrian* Province, to *Aſhdod* in the Way to *Egypt*, which being taken, he went the firſt Year into *Edom* and *Arabia*, *Pſa.* xxi. 11, 13, 16. next haraſſed *Egypt* and *Ethiopia* three Years, Ver. 3, 4. but that while he or his Army was there, the *Egyptians* roſe up againſt him behind, and upon returning to ſubdue them, thoſe Inſurgents fortified themſelves in *Peluſium*, at the eaſtermoſt Mouth of the *Nile*, which he beſieged, but could not take, and retreated from thence for Fear of *Tirhakah* King of *Ethiopia*, who had raiſed an Army in the mean Time, and was coming againſt him, *Joſephus*, *Antiq.* Lib. x. 1. that now he *came up* againſt the Cities of *Judah*, Chap. xxxvi. 1. intending to conquer them for himſelf, 2 *Chron.* xxxii. 1. and *Lachiſh* lying towards *Egypt*, he inveſted that; whither *Hezekiah* ſent, and paid what *Sennacherib* appointed, 2 *King.* xviii. 14, 15, 16. who notwithſtanding ſent *Rabſhakeh* with Part of his Army forward to *Jeruſalem*, after he had got the Money, Chap. xxxvi. 2. 2 *King.* xviii. 17. 2 *Chron.* xxxii. 9. to have it delivered up to him, 2 *King.* xviii. 31. and to join with him, Ver. 23. or upon *Hezekiah*'s Refuſal (which ſeems to be meant by the Charge of his rebelling, 2 *King.* 18, 20. 2 *Chron.* xxxii. 10. together with his preparing for the Defence of the City, 2 *Chron.* xxxii. 2—6.) to beſiege it with the Forces ſent; which *Sennacherib* might think he could then ſpare, ſince he was gone out of the *Egyptian* Territories; but *Tirhakah* making uſe of the Advantage, with the others Flight before, purſued him; upon which he decamped from *Lachiſh*, 2 *King.* xix. 8. 9. that the Inhabitants might not iſſue out upon him in the Battle, and going to meet the *Ethiopian* Army, overthrew it, Chap. xviii. 6. after which Time his own Army before *Jeruſalem* was deſtroyed, Chap. xxxvii. 36. & xviii. 7. finally that having defeated *Tirhakah*, he made great Havock in *Edom*, Ch. xxxiv. as being near, and againſt him; then laid ſiege to *Libnah* a City thereabouts, not belonging then to *Judah*, 2 *King.* viii. 22. but when *Rabſhakeh* returned to him with the News of his Loſs, he went home, 2 *King.* xix. 8. 36. According to this Order the Sabbatical and Jubilee Years fall together as computed at the End of *Dan.* and *thoſe Days* 2 *King.* xx. 1. referring to the laſt, muſt be in the 14th Year of *Hezekiah*, as ſhewn there.

Now as to the other, how unlikely it is that *Sennacherib* ſhould go firſt to *Lachiſh* from Home, as that lay beyond *Jeruſalem* from *Aſſyria!* but in the Way to it from *Egypt*. Nor is there any Intimation at the Beginning of 2 *King.* xviii. 17. that it was three or four Years after what is related in the foregoing Verſe, as would ſeem neceſſary if it were ſo: on the contrary we find the King of *Aſſyria* at *Lachiſh* as he was before, 2 *King.* xviii. 14. Again, what Appearance or Probabiliy is there of ſo much Space of Time between Ver. 1, and 2, of *Iſa.* xxxvi? *Bedford* however more ſtrangely puts the Siege of *Libnah*, and coming of *Tirhakah* againſt *Sennacherib*, when the latter was marching into *Egypt*, *Scrip. Chr.* B. vi. 3. 14. with other Inconſiſtencies there and in *Table* 46.

Ib. *Thartan's*] the firſt Letter here being an Aſpirate, not as in 2 *King.* xviii. 17.

footed;

footed; *for* a three Years Sign and Token, againſt Egypt and Ethiopia:

4. So ſhall the King of Aſſyria lead away the Captives of Egypt, and the Exiles of Ethiopia, young Men and old, naked and bare-footed; even with the Breech uncovered, the Nakedneſs of Egypt.

5. Daunted and aſhamed at this, of Ethiopia their Expectation, and of Egypt their Glory;

6. The Inhabitants of this Iſle will ſay at that Time, Behold ſuch is our Expectation, whither we flee for Help, to be delivered from the Face of the King of Aſſyria; and how ſhall we eſcape?

CHAP. XXI.

THE Burden of the Wilderneſs of the Sea. Like Whirlwinds in the South paſſing through, it comes from the Wilderneſs, from a terrible Country.

2. There is a hard Viſion declared to me: the treacherous one deals treacherouſly, and the Waſter waſtes (go up, Elam, beſiege, O Media; all its Sighing I have cauſed to ceaſe)

3. Therefore my Loins are full of Diſeaſe, Pains ſeize me like thoſe of a Woman in Labour; I am diſtorted by hearing, troubled by ſeeing.

4. My Heart pants, Horror terrifies me: the Twilight that I deſire is made fearful to me.

5. In providing the Table, keeping the Watch, eating, drinking; get ready, O Princes, anoint the Shield.

6. For thus ſaid the Lord to me, Go, cauſe a Watchman to ſtand, who may tell what he ſees.

7. And he ſaw a Chariot, a Couple of Horſemen, a Chariot with Aſſes, a Chariot with Camels; having hearkened diligently with much Attention.

8. Upon this he cried out *like* a Lion; While I have ſtood upon the Watch-tower, my Lord, continually by Day, and have been placed upon my Ward all Night;

Ver. 3. *three Years Sign*] *Trem.* and *Jun.* have *tertii anni ſignum, a Sign of the third Year.* The Point *Athnah* for the main Partition of the Verſe is at *bare-footed.* And with the Incredibility of *Iſaiah*'s going ſo three Years, the Affair being alſo foreign; it may be obſerved there was not three nor two Years Space for the Prophet to do it, before it was fulfilled: ſo that to denote the three Years, it might be done three Days or Times.

Ib. *Token*] rather than *Wonder*, as the Word ſignifies either; ſee Chap. viii. 18.

Ver. 6. *this Iſle*] to which *Iſaiah* himſelf belonged, Chap. xxxi. & xxxvii. 9. and ſeems to be ſpoken in reſpect to the People, rather than the Country, the *Iſraelites* being ſeparated from the reſt of the World: for would the *Aſhdodites* ſay, *How ſhall we eſcape?* when they were already taken.

Ver. 1. *Wilderneſs*] as what it would be.

Ib. *Sea*] *Babylon* which is here ſpoken of, Ver. 9. having much Water about it, *Jer.* li. 13.

Ib. *Whirlwinds*] which in the Deſarts of *Arabia* and *Lybia* blow up the Sand terribly, ſo that People are ſuffocated and buried in it, in which Manner *Cambyſes* the Son of *Cyrus* King of *Perſia* loſt an Army.

Ver. 2. *hard*] *Lowth* writes here in his *Commentary*; "The Words may be thus tranſlated more agreeably "both to Grammar and Senſe: *A grievous Viſion: there "is made known* (or declared) *to me an Oppreſſor of* (or "for) *the Oppreſſor, and Spoiler for the Spoiler*;" *Poole* alſo in his *Annotations* to the ſame Purpoſe, and before them *Lightfoot*, *Harm. of Old Teſt.* Whereas *Lowth* has altered the Pointing from the *Heb.* according to which the Colon ſhould be after *me*, nor does the Word ſignify an *Oppreſſor*, beſides the repeated Words for that Meaning ſhould have ל prefixed; and as to the Senſe, let it be conſidered what was the Prophet ſo troubled at, Ver. iii. 4. but for the Hardſhips which he foreſaw his own People would ſuffer by *Babylon?* Was it becauſe *Babylon* ſhould be waſted, and the Sighing of *Judah* ceaſe?

Ib. *Elam*] See *Jer.* xlix. 34, 39.

Ib. *its*] *Judah*'s; of which Kind ſee Inſtances in *Pſa.* lxxxvii. 1. *Jer.* xxxiii. 2.

Ver. 4. *Twilight*] as the Word ſignifies, not *Night*, and very apt to *Deut.* xxviii. 67. Yet *Poole*, in the Manner of our *Eng. Annotators.* infers from *night* in the *com-Tranſ.* that this Viſion was in the Night, and that it ſignified the Deſtruction of *Babylon* at that Time; and ſo *Lightfoot.*

Ver. 5. *In providing*] while the Table is providing with the different Courſes of Dainties; the Completion of this ſee *Dan.* v. Theſe four Verbs are infinitive, not imperative like the two next.

Ib. *Princes*] Several take it for the chief of the Enemies who ſhould ſurprize the City, but by *the Shield*, a defenſive Weapon, it was rather the *Babylonians* themſelves.

Ver. 6. *to ſtand*] as if it were to watch for the Viſion, Ver. 2.

Ver. 7. *a Chariot with*] Perhaps it might be truly rendered, but that I would not be too bold with the Original *Scripture*, thus, *the Chariot* (before mentioned) *both with Aſſes and Camels*; however literal as it is, it may be ſo underſtood; and will then agree, as it ſhould, with the Relation of it in Ver. 9. from whence it appears *Iſaiah* had the Account, ſince he did not ſee that Appearance himſelf; which may ſeem to be, one Chariot drawn with Aſſes and Camels, having Men in it, attended by two Horſemen. But ſeveral *Interpreters* would have it *Horſes* inſtead of *Horſemen*, with which it is pretended the firſt Chariot was drawn, and for which Signification of the Word 1 *Sam.* viii. 11. 2 *Sam.* i. 6. are cited, to no Purpoſe, nor is ſuch an invented, unknown, and unlikely Meaning of the Word to be allowed, which is the Way to endleſs Uncertainty, how much ſoever patronized by great Names. Suppoſing now there were three Chariots, what is the Meaning that one is deſcribed without Beaſts, the other with nothing in them? It is evident the firſt and foremoſt was not ſtanding ſtill, and as for the other being Carriages, that is not very ſuitable to Chariots; and would not Foot-ſoldiers rather than ſuch be mentioned, if an Army was to be repreſented?

Ib. *Aſſes*] as the two Horſemen might typify *Darius* and *Cyrus*, who conquered *Babylon* and its Empire, ſo might the two Kinds of Beaſts the *Medes* and *Perſians.*

Ver. 8. like *a Lion*] following herein the beſt Expoſitors: for the Particle of Compariſon is frequently underſtood, and the Watchman to begin his Speech with, *A Lion*, ſeems very odd, and unſuitable to the reſt.

Ib. *all*] he conſequently ſaw all that came, and ſo his was a certain Account.

9. Behold

9. Behold this is come, a Chariot of Men, a Couple of Horſemen, who ſpeak in this manner, Babylon is fallen, is fallen, and he has broke down all the carved Images of her gods to the Ground.

10. *This* is what I have threſhed, and the Product of my Floor: that which I hear from the Lord of Armies, the God of Iſrael, I declare to you.

11. The Burden of Dumah. He calls to me from Seir, Watchman, what of the Night? Watchman, what of the Night?

12. The Watchman ſays, The Morning comes, as well as the Night: if you will enquire, do, turn back, come.

13. The Burden of Arabia. In the Wood of Arabia will you lodge, O travelling Companies of Dedanim.

14. Come with Water to meet the Thirſty, you Inhabitants of the Country of Teman, prevent him who flees with Bread for him.

15. For they flee by reaſon of the Swords, of the extended Sword, as alſo by reaſon of the bended Bow, and of the Weight of the Battle.

16. For thus ſaid the Lord to me; within a Year, as the Years of one who is hired, all the Glory of Kedar ſhall fail.

17. And the Reſidue of the Number with the Bow, the powerful ones of the Race of Kedar ſhall be few: for the Lord God of Iſrael has ſpoken *it*.

CHAP. XXII.

THE Burden of the Valley of Viſion. What is the Matter with thee now, that thou art gone up all of thee to the Roofs?

2. Full of Acclamations! a noiſy City! a triumphing Town! thy Slain are not ſlain with the Sword, nor dead by Battle.

3. All thy Leaders who fled together from the Bow are bound: all that are found of thee are bound together, who have run away far off.

4. Therefore I ſay, Turn away from me, that I may make bitter Weeping; be not urgent to comfort me, for the Waſting of the Daughter of my People.

5. For it is a Time of Vexation, treading down and Perplexity, by the Sovereign Lord of Armies, in the Valley of Viſion; of deſtroying the Wall, and crying out to the Mountain.

6. Since Elam carries the Quiver with Chariots of Men, with Horſemen, and Kir makes bare the Shield.

7. So that the choiceſt of thy Vales are full of Chariots, and the Horſemen are fully put at the Gate.

8. He alſo uncovers the Covering of Judah, and thou lookeſt at the ſame Time to the Armour of the Houſe of the Wood.

Ver. 10. This *is what*] to wit this Viſion or Matter; ſo *this* is underſtood *Jer.* xxiii. 26. &c.

Ib. *have threſhed*] obtained by careful conſtant Watching according to Ver. 7, 8. as alſo with great Pain and Trouble, Ver. 3, 4. In the other Way, *my Threſhing* is thought to mean the *Babylonians*; which is incoherent, becauſe *Iſaiah* did not declare it to them, as appears both by the Diſtance of Time and Place, as it is likewiſe to [my:] or otherwiſe the *Iſraelites*; but to them the Prophecy did not belong, and to either *threſhed ones* in that Senſe would ſeem more proper than *Threſhing*.

Ib. *Product*] the *Heb.* being *Son*.

Ib. *of my Floor*] the ſame repeated in other Words, which ſeems unapplicable to People.

Ver. 11. *from Seir*] at a Diſtance as he is running away.

Ver. 12. *as well as*] q. d. Why doſt thou aſk ſo much of the Night? Stay till the Morning: but if thou wilt enquire, turn back, and come to hear what there is. Thus he ſeems to repreſent the *Edomites* ſo haſty in fleeing by Night, that they would enquire of Things at a Diſtance, and not ſtay for an Anſwer, *Lowth* ſays, "This Verſe "hath puzzled all the Commentators;" it was well he did not except himſelf, who expounds it nearly like others.

Ver. 14. *Come*] the two Verbs being imperative as here rendered.

Ver. 1. *Valley*] ſtrictly I ſuppoſe the lower Part of *Jeruſalem*, where it is probable *Sennacherib*'s Army beſieged it, Ver. 7. and where it was deſtroyed, Chap. xxx. 33. and from thence the City it ſelf as compaſſed with Mountains, *Pſal.* cxxv. 2.

Ib. *Viſion*] particularly becauſe this Viſion belonged to it, and more generally as being the principal Place for divine Viſions.

Ib. *now*] This ſeems to have been uttered or written in the very Time of the *Aſſyrian* Invaſion, which Obſervation will give conſiderable Light to the whole: not before, becauſe the Prophet complains of their Sin done at that Time, Ver. xi. 13. and Ver. 9, 10, 11. eſpecially are not like a Prophecy; not after, becauſe it is inconſiſtent with *now* here, nor is there any Mention of the remarkable Deliverance, which would have been the principal Thing to have aggravated their Sin, beſides to what Purpoſe ſhould ſuch a Narrative as this to the 15th Verſe be?

Ib, *Roofs*] to ſee what the Enemy was doing: for though ſome lamented there, yet not all, Chap. xv. 3. *Jer.* xlviii. 38.

Ver. 2. *triumphing*] He calls it as it had been, not was then; which latter in the *Eng. Tranſ.* is inconſiſtent with what follows.

Ib. *by Battle*] but by the Executioner, as it appears to me from the next Verſe, as in *Jer.* lii. 10, 27. *Lowth* has it, *are dead with Fear*; but I think it is a Trope too much ſtrained for thoſe who are afraid to be called *Slain*; and is it not expreſſive in the Text, that they were ſuch *Slain* as *the Sword* and *Battle* makes?

Ver. 3. *fled together from the Bow are bound*] which is not only quite literal, but the very Order of the original Words; concurring with the next Part, and Ch. xxi. 15. whereas *bound by the Archers* ſeems an odd Thing, if the Words would bear to be ſo rendered, which I think they will not.

Ib. *all that*] *Lowth* would have it rendered, *all that are found in thee—have fled*; not conſidering perhaps there would then be none left in the City.

Ib. *far off*] as Chap. xxiii. 7. & lvii. 9.

Ver. 6. *Elam*] See *Jer.* xlix. 34, 35.

Ver. 8. *uncovers*] diſmantled the frontier Places.

9. And

9. And you ſee the Breaches of the City of David, as being many: and gather together the Water of the lower Fiſh-pond.

10. Nay you number the Houſes of Jeruſalem, and break down Houſes to fortify the Wall.

11. And have made a Pool between the two Walls, for the Water of the old Fiſh-pond; but do not look to the Maker of it, nor mind him who formed it long ago.

12. And the Sovereign Lord of Armies calls at the ſame Time to Weeping, Lamentation, Baldneſs, and girding with Sackcloth.

13. When behold there is Joy and Gladneſs, killing Oxen and ſlaying Sheep, eating Fleſh and drinking Wine; *with* Let us eat and drink, though we die to Morrow.

14. But it was revealed in my Hearing *by* the Lord of Armies, This Iniquity ſhall not be purged away from you, till ye do die, ſays the Sovereign Lord of Armies.

15. Thus ſaid the Sovereign Lord of Armies: Go, get thee in to this Treaſurer Shebna, the Steward of the Houſe, *ſaying*,

16. What haſt thou here? And whom haſt thou here, that thou haſt cut thee out here a Sepulchre? *like* one cutting out his Sepulchre on high, carving him a Dwelling-place in the Rock.

17. Behold the Lord who covers thee with a Man's Covering, and throughly cloaths thee;

18. Will roll thee along *as* a Ball rolls, to a Country of large Space: there thou ſhalt die, and there ſhall the Chariots of thy Glory be *for* the Baſeneſs of thy Maſter's Houſe.

19. So will I drive thee from thy Station, and he ſhall throw thee down from thy State.

20. Moreover at that Time I will call my Servant Eliakim, the Son of Hilkiah.

21. Whom I will cloath with thy Coat, ſtrengthen with thy Belt, and give thy Government into his Hand: inſomuch that he ſhall be a Father both to the Inhabitants of Jeruſalem, and the Family of Judah.

22. And I will put the Key of David's Family upon his Shoulder: ſo that he ſhall open, and none ſhut; as likewiſe ſhut, and none open.

23. I will fix him a Pin too in a firm Place; and he ſhall be a Throne of Glory to the Family of his Father.

24. Upon whom they ſhall hang all the Glory of his Father's Family, of the Offſpring and Iſſue, all the little Veſſels, from thoſe of Bowls to all thoſe of Pitchers.

25. At that Time, ſays the Lord of Armies, ſhall the Pin that is fixed in a firm Place be removed, cut down, and fall, nay the Weight which is upon it ſhall be cut off; for the Lord has ſpoken *it*.

Ver. 9. *Breaches*] See 2 *Chron.* xxxii. 5.

Ver. 11. *made*] 2 *Chron.* xxxii. 3, 4.

Ver. 15. *this Treaſurer*] With the *Vulgate*, *him who dwells in the Tabernacle:* by the Infrequency of *Sochen*, it is ſcarce to be doubted but the Author ſought the Meaning of it in *Shochen*, and put the reſt at Will.

Ver. 17. *covers*] or *the Lord covering thee*, the *Heb.* being a Participle מְטַלְטְלֵךְ by doubling the firſt radical Letter ט as ל the other is. Belonging thus to the Root טלל it has indiſputably this Signification; and ſo other Verbs of this Kind have Inſtances alſo of the firſt Letter repeated, as גלל *Jer.* li. 25. מרר *Dan.* viii. 7. & xi. 11. חרד *Prov.* xxvi. 21. קלל *Eccleſ.* x. 10. *Ezek.* xxi. 21. לחח *Prov.* xxvi. 18. כרר 2 *Sam.* vi. 14. which agrees well with the next Verb, and the whole, particularly Ver. 2. and is thus tranſlated by *Trem.* and *Jun.*

Ib. *Man's*] as the *Heb.* is, by which may be meant one in high Station.

Ib. *Covering*] טַלְטֵלָה is a Noun from the ſame Root by Duplication of the firſt Letter as before; which Manner of Words ſee in the *Lexicons*, from all the following ſimilar Roots; בקק, ברר, גלל, גרר, דרר, זול, חרר, כדד, כרר, סלל, צחח, צלל, צנן, קדד, קלל and תלל. But how little can be ſaid for thoſe two Words being derived from טול? which alſo ſignifies *to caſt* or *throw*, inſtead of *carry into Captivity*.

Ver. 18. *Country*] whither he was carried with King *Manaſſeh* into Captivity, 2 *Chron.* xxxiii. 11.

Ib. *Baſeneſs*] being Matter of Reproach.

Ver. 20. *that Time*] when *Manaſſeh* was reſtored to his Kingdom, *Eliakim* being then, as it appears, prime Miniſter of State, if not alſo high Prieſt, *Prideaux*, *Connect.* Anno 677.

Ver. 23. *a Pin*] to hang Things on againſt a Wall, &c.

Ver. 24. *of the*] The Offspring and Iſſue being the Family, it was the Glory of them, and not they themſelves, were to hang upon him. The whole Family ſhould contribute to honour him, and derive their Honour from him. To avoid this, as it ſeems, which our *Eng. Tranſlators* have taken to, others have rendered the Words out of their Meaning: thus *Jerome*, or he who paſſes for him, has turned both Words, *vaſorum diverſa genera*, *ſeveral Sorts of Veſſels*; *Jun.* and *Trem. proventus ejus & reditus ejus*, *his Income and his Revenue*; the *Septuagint* more widely, including the next Words, ἀπὸ μικρῦ ἕως μεγάλου, *from the ſmall to the great*. Both which Inconveniencies are ſhunned by putting thoſe two Words in the Genitive Caſe, as governed of *Glory*, and not being the ſame with it, but with the *Family*.

Ib. *Offspring and Iſſue*] *Kimhi* in his *Commentaries* expounds it, הבני והבנות *Sons and Daughters*, ſo he does in his *Book of Roots*, with whom agrees *Aben Ezra*, as indeed the latter Word is fem. and herein *Eliakim* might be a Type of *Chriſt*, in whom Male and Female are one, *Gal.* iii. 28. But the *Chald. Targum* of *Jonathan Ben Uzziel*, which *Sol. Jarhi* follows, has בניא ובני בניא *Sons and Grandſons*, and the male Sex were more likely to be concerned with a prime Miniſter. However as there appears no more Authority for either than the Opinion of its Votaries, both ſeem too particular; and ſince the firſt Word is uſed with *Seed* or *Poſterity* in a general Manner, Ch. xliv. 3. & xlviii. 19. *Job* xxi. 8. it may be rather ſo here, and the latter Word for *Iſſue* of the like Meaning with that for *Poſterity* in thoſe Places.

CHAP. XXIII.

THE Burden of Tyre. Lament, O Ships of Tarſhiſh, becauſe it is waſted from *having* Houſe, or Entrance; thoſe that it is diſcovered to from the Country of Chittim.

2. Be ſilent, you Inhabitants of the Iſle, which the Merchants of Zidon, who paſs the Sea, have filled.

3. And the Seed of Shihor, the Harveſt of the River at great Waters is her Crop; and ſhe is the Market of the Nations.

4. Be aſhamed, O Zidon; for the Sea ſpeaks, the Fortreſs of the Sea thus, I am neither in Labour, nor bear, nor breed up young Men, advance Virgins.

5. As at the News concerning Egypt, they will be in Anguiſh at that of Tyre.

6. Paſs to Tarſhiſh, lament, you Inhabitants of the Iſle.

7. Is this your triumphing one! whoſe Feet ſhall carry her away, from her old State of ancient Time, to ſojourn far off?

8. Who has conſulted this againſt crowning Tyre, whoſe Merchants are Princes, her Dealers the Honourable of the Earth?

9. The Lord of Armies has conſulted it, to pollute the Pride of all the Glory, to make all the Honourable of the Earth baſe.

10. Paſs through thy Country like a River, Daughter of Tarſhiſh: there is no Girdle any more.

11. He has ſtretched out his Hand over the Sea, has moved the Kingdoms; the Lord has commanded concerning the Dealer, to deſtroy her Fortreſſes.

12. And he ſays, Thou ſhalt triumph no more: O oppreſſed Virgin, Daughter of Zidon, riſe up, paſs to Chittim; there alſo will be no Reſt for thee.

13. Behold the Country of the Chaldeans, this being not a People, the Aſſyrian founded it for thoſe of the deſart Places: they having ſet up his Towers, raiſed up its Palaces, he made it a Ruin.

14. Lament, O Ships of Tarſhiſh, becauſe your Fortreſs is waſted.

Ver. 1. *Chittim*] It being called thus ſomewhere, or rather any where on the north Coaſt of the *Mediterranean Sea*, the News of the Siege of *Tyre* would go readily to the Ports there, and ſo be communicated to the Ships. Yet what a Pother *Interpreters* make about it!

Ver. 2. *Iſle*] namely *Tyre*; Places at the Sea being called by the Name here uſed.

Ver. 3. *of Shihor*] viz. beyond it, that being the Boundary of *Egypt* towards *Tyre*; ſee *Gen.* xv. 18. *Poole* and *Lowth* plead for this River to be the *Nile* running through the Middle of *Egypt*, to whom *Joſh.* xiii. 3. is ſufficient Anſwer.

Ib. *the River*] *Nile*, by whoſe overflowing *Egypt* produced great Plenty of Corn.

Ver. 4. *Fortreſs*] *Tyre* it ſelf, as Ver. 14. ſee the like Word Ver. 11.

Ver. 5. *concerning Egypt*] See *Exod.* xv. 14, 15, 16. *Joſh.* ii. 9, 10. In the *vulg. Lat. &c.* it is tranſlated to a different Meaning, but with ſuch Impropriety both of the original and pretended Words, that inſtead of juſtifying it with *Poole*, I do not count it worth refuting.

Ver. 7. *triumphing*] *Elulæus* King of *Tyre* making war upon *Gath*, the Inhabitants called *Shalmaneſer* King of *Aſſyria* to their Aſſiſtance, with whom ſeveral Ports of *Phenicia* joined, but the *Tyrian* Fleet of twelve Ships defeated the others of ſixty; then the *Aſſyrians* beſieging the City, it was freed five Years after by the Death of *Shalmaneſer*, *Joſephus* from *Menander*, *Antiq.* Lib. ix. 14. and *againſt Apion* Lib. i. Now the latter falling out according to my *Tables* at the 12th Year of *Hezekiah*, it ſeems evident that this Prophecy againſt *Tyre* was made at, or ſoon after, the Time of *triumphing* for the Deliverance above mentioned; comp. Chap. xx. 1, 2.

Ib. *ancient*] See *Joſh.* xix. 29. *Strabo* the *Greek* Geographer writes, Lib. xvi. that *Tyre* was the moſt ancient *Phenician* City next to *Sidon*; of which there is read *Gen.* x. 19.

Ib. *far off*] I refer this to the Time of *Alexander*'s beſieging *Tyre*, when many of its Inhabitants, before it was taken, went to *Carthage* in *Africa*, *Juſtin*, Lib. xi. 10. *Quin. Curtius*, Lib. iv. 3, 4. for their Removal at the Siege of *Nebuchadnezzar* was but about half a Mile, Ver. 10.

Ver. 10. *River*] a very apt Similitude: for the *Tyrians* invaded by *Nebuchadnezzar*, at laſt left their Country, and betook themſelves to an Iſland in the Sea, as obſerved on *Ezek.* xxix. 17, 18.

Ib. *Tarſhiſh*] *Tyre* having a deal of Merchandice from thence, Ver. 14. *Grot.* ſays it is *in Heb. to the Daughter*; but there is Nothing between *River* and *Daughter*.

Ib. *Girdle*] as this Word is rendered in the other Place where it is found, *Pſa.* cix. 19. and here may ſignify the *Fortreſſes*, Ver. 11. or all that the Principality of *Tyre* had for Defence on its Frontiers; which being deſtroyed, it was adviſed to leave that Country, as the foregoing Expreſſion is.

Ver. 12. *Zidon*] The *Phœnicians* frightened by an Earthquake left their Country, and at length built *Zidon*; where being conquered after ſeveral Years by the *Philiſtines* of *Aſkalon*, divers of them eſcaped in their Ships, and built *Tyre*, *Juſtin*, Lib. xviii. 3. agreeable to Ver. 2. two hundred and forty Years before the building of *Solomon*'s Temple, according to *Joſephus*, *Antiq.* Lib. viii. 2. but it was much longer by the *Note* on Ver. 7.

Ver. 13. *Behold*] what a greater known Ruin the Lord had wrought long ago, ſo might now well deſtroy *Tyre*.

Ib. *the Aſſyrian*] *Nimrod* who might be ſo called, becauſe he firſt brought a Colony into *Aſſyria*, and built Cities there, *Gen.* x. 11, 12.

Ib. *founded*] As this muſt be the firſt Settlement of the *Chaldeans* in their Country, by building as the following Words ſhew, it neceſſarily leads us to the building of *Babylon* there, and the Kingdom which *Nimrod* had, *Gen.* x. 10. & xi. 2, 5. *Marſham*'s Interpretation in *Can. Chron.* p. 478. that it was *Nabonaſſor*'s late beginning a new Monarchy at *Babylon*, ſeems ſhort of the Matter; as it does not appear that he built the Towers, &c. or that it was done for ſuch People, the Kingdom of *Babylon* being a Part of the *Aſſyrian* Empire which was then divided into two; nor does the future referring the Ruin to the Conqueſt of *Cyrus*, ſuit with the Scope of enforcing the Prophecy againſt *Tyre*, by an Example of the *Chaldeans*.

Ib. *deſart*] who travelled or wandered in Places yet uninhabited, *Gen.* xi. 2.

Ib. *his—its*] The Pronouns being different.

Ib. *he*] *the Lord*, as continued from Ver. 11, 12. ſee *Gen.* xi. 8. *Eſar-haddon* King of *Aſſyria* obtaining the Kingdom of *Babylon* at a Time of Interregnum there, does not ſeem to anſwer well to *Ruin*, and appears to be divers Years after *Iſaiah*'s Death.

15. At

15. At which Time Tyre will be forgot ſeventy Years, as the Time of one King: at the End of the ſeventy Years Tyre will be like a Harlot who ſings.

16. Take a Harp, go round about the City, O forgotten Harlot; play well, ſing much, that thou mayeſt be remembred.

17. For at the End of the ſeventy Years the Lord will viſit Tyre, and ſhe will return to her Hire, and go a whoring with all the Kingdoms of the Earth, upon the Surface of the Ground.

18. Both her Merchandice and Hire will be holy to the Lord; it will not be treaſured, nor ſtored up: for her Merchandice will be for thoſe who dwell before the Lord, to eat ſufficiently, and for durable Covering.

CHAP. XXIV.

BEHOLD the Lord will empty the Earth, and make it void, as alſo turn its Surface upſide-down, ſcattering the Inhabitants of it.

2. And it will be as with the People ſo with the Prieſt, as with the Servant ſo with his Maſter, as with the Maid ſo with her Miſtreſs, as with the Buyer ſo with the Seller, as with the Lender ſo with the Borrower, as with the Uſurer juſt ſo with the Giver of Uſury to him.

3. The Country will be quite emptied, and throughly preyed upon: for the Lord has ſpoken this Thing.

4. The Earth mourns, it fades; the World languiſhes, it fades: the high People of the Earth languiſh.

5. And the Earth is polluted under the Inhabitants of it: for they tranſgreſs the Law, change the Ordinance, break the everlaſting Covenant.

6. Therefore the Curſe conſumes the Earth, and the Inhabitants on it are deſolate: therefore the Inhabitants of the Earth are burnt up, and few Men left.

7. The new Wine mourns, the Vine languiſhes, all who were of a glad Heart ſigh.

8. The Joy of the Timbrels is ceaſed, the Noiſe of Triumphings is ended, the Joy of the Harp is ceaſed.

9. They do not drink Wine with Singing, ſtrong Drink is bitter to thoſe who drink it.

10. The empty Town is broke down, every Houſe is ſhut up from Entrance.

11. There is a crying out for Wine in the Streets: all Gladneſs is obſcured, the Joy of the Earth is removed away.

12. Deſolation is left in the City, and the Gate is battered with Waſting.

13. When it is thus in the midſt of the Earth, among the People; there will be as at the Bruſhing of an Olive-tree, like the Gleaning-grapes when the Vintage is finiſhed.

14. They will raiſe up their Voice, will ſing: through the Excellency of the Lord will they ſhout joyfully from the Sea.

15. Therefore honour the Lord in the Fires, the Name of the Lord God of Iſrael in the Iſles of the Sea.

16. We hear Pſalms from the Coaſt of the Earth, Glory to the Righteous One; but I ſay, I have Leanneſs, I have Leanneſs, wo is to me; the Treacherous deal treacherouſly, even treacherous ones deal perfidiouſly with Treachery.

17. Dread, a Pit, and a Snare are for thee, O Inhabitant of the Earth.

18. So that he who flees from the Sound of the Dread, will fall into the Pit; and he who gets up from within the Pit, will be taken in the Snare: for the Flood-gates will be opened from on high, and the Foundations of the Earth will ſhake.

19. The Earth will be throughly bruiſed, the Earth will be throughly broke, the Earth will be throughly moved;

20. The Earth will throughly ſtagger like one drunk, and be removed about like a Tent: nay its Tranſgreſſion will be ſo heavy upon it, that it will fall, and not riſe up again.

Ver. 15. *forgot ſeventy*] from the Beginning of *Nebuchadnezzar*'s Reign, till the *Babylonians* who kept it down were ſubdued by *Cyrus*. Though *Tyre* was not conquered at firſt, yet doubtleſs its Commerce, for which it was ſo noted, *Ezek.* xxvii. was ſpoiled by *Nebuchadnezzar*'s ſubduing and plundering the neighbouring Countries, and beſieging it ſelf; ſo that *Tyre*, which was much minded for its Merchandice and Wares, was *at that Time* ſtrictly *forgot ſeventy Years*; ſee *Ezek.* xxix. 17, 18.

Ib. *the ſeventy*] that is thoſe ſeventy already mentioned.

Ver. 17. *return to her Hire, &c.*] Accordingly it appears that in the Time of the *Perſian* Empire, *Tyre* had the Trade of the *Red Sea* from the ſouth and eaſt Countries, viz. *Arabia*, *Africa*, *Perſia*, and the *Eaſt Indies*, through the Port of *Elath* on that Sea, and of *Rhinocorura* on the *Mediterranean*, which is diſperſed to the weſt and north Countries, *Strabo*, Lib. xvi.

Ver. 18. *holy*] See *Ezr.* iii. 7. Others apply it to the Goſpel, *Act.* xxi. 3, 4.

Ver. 1. *Earth*] Having before propheſied diſtinctly againſt particular Countries, he ſeems now to ſpeak of the whole together: this appears not only by mentioning none particularly, but by *the World*, Ver. 4. *People* being plural in the *Heb.* Ver. 13. *the Iſles*, Ver. 15. and *the Kings*, Ver. 21.

Ver. 2. *as*] becauſe they would be deſtroyed, or ſtript of all they had, according to the next Verſe.

Ver. 5. *Law*] *Rom.* ii. 14, 15.

Ver. 5. *everlaſting Covenant*] properly this was not confined to the *Jews*; ſee *Heb.* viii. 8. to the End, Chap. lix. 21.

Ver. 10. *Town*] The ſingular collectively for the plural Number is frequent, as Ver. 12, 17.

Ver. 11. *for Wine*] by reaſon of the People's fainting.

Ver. 15. *Fires*] Afflictions and Puniſhments.

Ver. 17. *Dread*] In *Heb. pahad*, *pahath* and *pah*, with a Similitude of Sound, as obſerved on Chap. v. 7.

21. At

21. At which Time the Lord will puniſh the Army of the high one on high, as well as the Kings of the Ground upon the Ground.

22. Who will be gathered *as* Priſoners are into a Pit, and ſhut up in a Priſon; but will be viſited a great while after.

23. And the Moon will bluſh, and the Sun be aſhamed; when the Lord of Armies reigns on Mount Zion, in Jeruſalem, and before his Elders with Glory.

CHAP. XXV.

O Lord, thou art my God, I will extol thee, will praiſe thy Name: for thou doeſt Wonders, the Counſels long ago were faithful *and* true.

2. For thou makeſt of a City a Heap, a fortified Town Ruin, of a City that will never be built up a Palace of Strangers.

3. Therefore will the ſtrong People honour thee, the Town of the terrible Nations fear thee.

4. For thou art a Fortreſs to the Poor, a Fortreſs to the Needy in his Diſtreſs, a Shelter from the overflowing Storm, a Shadow from the Heat; when the Wind of the Terrible is as an overflowing Storm at the Wall.

5. Thou wilt bring down the Noiſe of the Strangers, as the Heat it ſelf in a dry Place is by the Shadow of a thick Cloud: the Singing of the Terrible will be humbled.

6. And the Lord of Armies will make for all People, on this Mountain, an Entertainment of fat Things, an Entertainment of Wine from the Lees, of fat Things full of Marrow, of Wine from the Lees refined.

7. And he will devour on this Mountain the Sight of the Wrapping that is wrapt over all People, and the Covering that covers over all Nations.

8. He will devour Death eternally, and the Sovereign Lord will wipe off the Tears from all Faces, and take away the Reproach of his People from the whole Earth; for the Lord has ſpoken *it*.

9. At which Time it will be ſaid, Behold this is our God, for whom we have waited, and he will ſave us: this is the Lord, for whom we have waited; we will rejoice, and be glad in his Salvation.

10. For the Hand of the Lord will reſt on this Mountain, and Moab will be trod under him, as Straw is for the Dunghil.

11. And he will ſpread forth his Hands within it, as a Swimmer does to ſwim, humbling its Haughtineſs along with the Floodgates of his Hands.

Ver. 21. *high one*] the King of *Babylon*, *Dan.* v. 23. the *Heb.* Word being ſingular.

Ib. *Kings*] the inferior ones. Thus it notably accords with *Jer.* xxv. 26.

Ver. 22. *after*] when the Empire of *Babylon* ſhould be diſſolved.

Ver. 23. *aſhamed*] of their inferior Light, Chap. lx. 19. *Rev.* xxi. 23. but eſpecially that they had been worſhipped, *Deut.* iv. 19. and xvii. 3. *Job.* xxxi. 26, 27.

Ib. *when*] after the *Babylonian* Captivity, when the Temple and *Jeruſalem* were rebuilt.

Ib. *his Elders*] his ancient People the *Iſraelites*: firſt effected at the Reſtoration from the *Babylonian* Captivity, and afterwards in the Time of *Chriſt*.

Ver. 2. *of a City*] the ſame both times.

Ib. *Palace*] When a City was deſtroyed by Strangers, they might keep there a Sort of Palace or Manor-houſe, or the Word may be rendered *Caſtle*. The *Eng. Bib.* has a very remote Senſe, if any.

Ver. 4. *at the Wall*] when the *Aſſyrian* Army was without the City of *Jeruſalem* beſieging it, Chap. xxxvi. 2, 3. to whoſe Invaſion and Deliverance from it, this and the ten next Chapters ſeem to have Reference, with other Things annexed; ſee Chap. xxxii. 1.

Ver. 5. *Singing*] which is explicative of, or accords with, *Noiſe*; and the Word being uſed but once more in *Scripture*, is thus tranſlated, *Cant.* ii. 12.

Ver. 6. *this Mountain*] Mount *Zion*; but ſpiritually, *Chriſt*, as Chap. ii. 2. & xi. 9.

Ib. *Entertainment*] ſuch as was made after the Overthrow of *Sennacherib*'s Army; in the Evangelical Senſe the Bleſſings that are received from *Chriſt*.

Ver. 7. *the Wrapping that is wrapt*] *Symmachus*, *the Ruler who rules*; *Jonathan* the *Targumiſt*, *the Prince*, *the Prince*; *Aquila*, *Darkneſs* twice, and *Theodotion* once: the former might underſtand חלום by שלם being more uſed.

Ib. *Wrapping—Covering*] the Sorrow and Mourning for which they were covered; but as relating to the Goſpel *Ignorance*, *Act.* xvii. 30. 2 *Cor.* iii. 14.

Ib. *all*] As the *Aſſyrian* Power and Conqueſts ſpread a general Conſternation and Sorrow, their Deſtruction would be the means of removing it; however the Work of Chriſtianity was more extenſive.

Ver. 8. *eternally*] which is the obvious Meaning of the Word by other Places; *Paul* taking *in Victory*, 1 *Cor.* xv. 54. from the *Septuagint*, tho' differently expreſs'd, of which ſee on *Gen.* xlvii. 31. *Amama* ſays this *Heb.* never ſignifies *in Victory*, and that the *Greek* ſignifies *for ever* or *eternally* there in *Cor. Anti-barb. Bibl.* in *Prov.* viii. 22. p. 580.

Ib. *Reproach*] I am at a Loſs to know from whence *rebuke* came into our *Eng. Tranſlations*, ſince neither from the *Hebrew*, *Chaldee*, *Greek* nor *vulgar Latin*.

Ver. 10. *Moab*] Look Chap. xvi. 14. which may ſettle the Time when this Prophecy was delivered, as early as the Beginning of *Hezekiah*'s Reign, and to this Chap. xxviii. 1, 2, 3. is a Confirmation. I cannot be of the Belief, that *Moab* is put here for the Enemies of the Church in general; how general ſoever that Expoſition is, eſpecially as it agrees ſo aptly with that Country.

Ver. 11. *Swimmer*] God would afflict *Moab*, as one who ſwims daſhes and ſtrikes the Water about.

Ib. *Haughtineſs*] Look how this agrees to *Moab* in particular, Ch. xvi. 6.

Ib. *along with*] depreſſing *Moab*'s Pride, when he plunges down his Hands in ſwimming.

Ib. *Flood-gates*] which the Hands as ſpread in ſwimming reſemble, and might alſo be ſo called as being repreſented to be in the Water: theſe might be mentioned, becauſe with them a Perſon who ſwims beats the Water moſt forcibly; which may ſignify that God would powerfully puniſh *Moab*. See this Signification of its Kindred-noun, Chap. xxiv. 18. *Gen.* vii. 11. & viii. 2. 2 *King.* vii. 19. *Mal.* iii. 10. and it is rendered *cataractis* by *Jun.* and *Trem. ſpoils* is a mere invented Word of our laſt *Tranſlators*.

12. The ſtrong Hold, the high Place of thy Walls, will he alſo lay proſtrate, humble, bring to the Ground, to the Duſt.

CHAP. XXVI.

AT that Time this Poem will be ſung in the Country of Judah: We have a ſtrong City, Salvation is put *for* Walls and Forts.

2. Open the Gates that the virtuous Nation, obſerving faithful Things, may enter in.

3. Thou keepeſt the ſupported Mind in conſtant Peace; becauſe it truſts in thee.

4. Truſt in the Lord for evermore: for in the Lord Jehovah is everlaſting Strength.

5. For he will lay proſtrate thoſe who dwell on high, the exalted Town: he will humble it, humble it to the Ground, will bring it to the Duſt.

6. The Foot ſhall tread it down, the Feet of the Afflicted, the Steps of the Poor.

7. The Path of the Righteous is Uprightneſs: O Upright One, thou doſt make level the Road of the Righteous.

8. Even in the Path of thy Judgments, O Lord, we wait for thee; to thy Name and Remembrance, is the Deſire of the Soul.

9. With my Soul I deſire thee in the Night, even with my Spirit within me I ſeek thee early: for when thy Judgments are on the Earth, the Inhabitants of the World learn Righteouſneſs.

10. Let Favour be ſhewn to the Wicked, he will not learn Righteouſneſs; he will do unjuſtly in the Country of Equity, and not ſee the Excellency of the Lord.

11. O Lord, thy Hand being lifted up, they do not behold: let them behold, and be aſhamed of the Envy at the People, nay let the Fire for thy Adverſaries conſume them.

12. O Lord, thou diſpoſeſt Peace for us; ſince thou even performeſt for us all our Works.

13. O Lord our God, Maſters beſides thee having born rule over us, through thee alone we make mention of thy Name.

14. The Dead will not live, the Deceaſed will not riſe up: therefore doſt thou viſit and deſtroy them, and cauſeſt the whole Remembrance of them to periſh.

15. Thou addeſt to the Nation, O Lord, thou addeſt to the Nation, art honoured; who didſt remove far off *to* all the Ends of the Earth.

16. O Lord, they viſit thee in Diſtreſs; pour forth Prayer, thy Correction being upon them.

17. As a Woman that is pregnant, who draws near to bring forth, is in Anguiſh, cries out in her Pangs; ſo have we been at thy Preſence, O Lord.

18. We have been pregnant, been in Anguiſh, as it were brought forth Wind: we made no Safety *on* the Earth, nor did the Inhabitants of the World fall.

19. Thy Dead will live, *with* my Corpſe will they riſe up: awake, and ſing, ye who dwell in the Mould; for thy Dew is the Dew of Herbs, and the Earth ſhall caſt out the Deceaſed.

Ver. 2. *Open the Gates*] after the Siege was over; though more largely reſpecting the Converſion under the Goſpel.

Ver. 3. *conſtant Peace*] It is the ſame as Chap. lvii. 19. *Jer.* vi. 14. the Word for *Peace* being repeated; and had one of them been in the conſtructed Form to be *Peace of Peace*, it would have been nearer the *preſ. Tranſ.* but now is rather thus; rendered by *Jun.* and *Trem. continuam pacem.*

Ver. 5. *the exalted Town*] *Nineveh* the Metropolis of the *Aſſyrian* Empire, Chap. xxxvii. 37.

Ver. 7. *Uprightneſs*] or *very even*, only it would not be proper to render the next Word in that Manner.

Ib. *level*] as the Beam or Scales are made in weighing, agreeable to Chap. xl. 4. and the former Part of this Verſe; in which Senſe ſee this Word *Pſa.* lxxviii. 50.

Ver. 10. *Wicked*] A Complaint upon ſuch as were among themſelves, continued in the next Verſe.

Ver. 11. *let*] which I cannot but prefer to *ſhall.*

Ver. 12. *for us*] both Times the ſame; and ſo the latter Part has ſuch an Agreement with the former, as the connective *for* requires. I might add, *all our Works* are not *in us.*

Ib. *Works*] Thoſe ſtrictly intended here, ſeem to be ſuch as God did for his People, and upon that Account called *theirs*: for they could not be univerſal, ſince evil Works muſt be excluded.

Ver. 13. *Maſters*] thoſe recorded 2 *Chron.* xxviii. in the Time of *Ahaz.*

Ib. *make*] Thou haſt ſtill preſerved us a People to praiſe thee.

Ver. 14. *The Dead*] in particular thoſe who were deſtroyed of *Sennacherib*'s Army, Chap. xxxvii. 36.

Ib. *therefore*] thou deſtroyeſt them with the Intent, that they ſhall not live again.

Ver. 15. *addeſt*] by bringing home the Captives, and thoſe that fled away for Fear.

Ver. 18. *made*] neither kept themſelves ſafe, nor deſtroyed their Enemies. This Verſe may be counted the Concluſion of the *Poem* begun Ver. 1.

Ib. *Inhabitants of the World*] the Enemies of *Judah*, perhaps called thus for their great Number, and being of divers Nations, 2 *Chron.* xxviii.

Ver. 19. *Thy dead*] the People of *Judah* or *Jeruſalem*, who were appointed to Death by the Enemy: for the Condition which *Rabſhakeh* offered was Captivity, if they went out to him, Chap. xxxvi. 16, 17. ſo that it may be ſuppoſed no leſs than Death was their Doom, as they kept the City againſt him.

Ib. *my Corpſe*] *Iſaiah* himſelf being one among them. *Lowth*'s *Commentary* has it remarkably, he ſays it is *God's Anſwer*, and *thy dead are the Church's dead*, and *my dead God's or Chriſt's dead*, both being the ſame, which he applies to the laſt Reſurrection: whereas that is to be both of the Juſt and Unjuſt, *Act.* xxiv. 15.

Ib. *caſt out*] The Simile of *dead Bodies* being continued. This laſt Member of the Verſe is indeed rendered in other very different Meanings, which I have conſidered, and prefer that in our *Eng. Bible.*

20. Go, my People, enter into thy Chambers, and ſhut thy Door upon thee: hide as it were a little Moment, till the Indignation is paſſed over.

21. For behold the Lord will come out of his Place, to puniſh the Inhabitants of the Earth for their Iniquity; and the Earth ſhall diſcover its Blood, and cover over the Slain of it no longer.

CHAP. XXVII.

AT that Time the Lord will puniſh, with his hard, great, and powerful Sword, Leviathan the ſtretching Serpent, even Leviathan the crooked Serpent; and will ſlay the Whale which is in the Sea.

2. At the ſame Time ſing of it, There is a Vineyard of red Wine.

3. I the Lord will keep it, will water it every Inſtant: leſt any ſhould hurt it, I will keep it Night and Day.

4. I having no Wrath, who would put againſt me Briers *and* Brambles in Battle? which I would march through, burning them up together.

5. Otherwiſe by taking hold of my Strength, *that* he might make peace with me, he ſhould make it.

6. He will cauſe thoſe who come of Jacob to take root; Iſrael ſhall bloſſom, and bud forth: and they ſhall fill the Surface of the World with Fruit.

7. Does he ſmite it, as the Smiter of it is ſmitten? Is it ſlain according to the Slaughter of his ſlain ones?

8. When it ſhoots forth, thou wilt contend with it in Meaſure: he will take away with his hard Wind, at the Time of the Eaſt-wind.

9. Therefore by this will the Iniquity of Jacob be purged away, and this is all Fruit to put away his Sin: when he makes all the Stones of the Altar as Chalk-ſtones ſcattered about, the Groves and Sun-burnt Images will not ſtand up.

10. For the fortified City will be ſolitary, the Habitation removed, and it will be left like the Wilderneſs: there the Calf will feed, and there he will lie down, and conſume the Branches of it.

11. When its Bough is withered, they will be broke off, the Women coming will light them: ſince they are a People of no Underſtanding, therefore he who made them will not have mercy upon them, nor he who formed them be gracious to them.

12. At which Time the Lord will beat off from the Flood of the River to the Stream of Egypt; and you will be gathered up one by one, O Iſraelites.

13. At the ſame Time the great Trumpet will be ſounded, and they will come who

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Ver. 20. *Door*] *doors* appears to be by miſunderſtanding the ו which as *Buxt.* ſays, and the *Heb. Keri* ſhews, is redundant.

Ib. *Moment*] the ſmall Time of the *Aſſyrian* Invaſion, or Siege of *Jeruſalem*; but may be occaſionally applied to many other Things, publick and private.

Ver. 21. *puniſh*] as it ſeems particularly by the *Aſſyrian* Conqueſts and Slaughters, which were very great for ſeveral Years after the Time this was propheſied, as Chap. xxv. 10. Thoſe who conſult the *Commentators*, may often obſerve how they trifle in general Meanings.

Ib. *diſcover*] through the Multitude of thoſe who are ſlain, and the few leſt to bury them.

Ib. *no longer*] as dead Bodies uſed to be buried after Battles, &c.

Ver. 1. *hard*] I ſee no Reaſon why this Epithet alone ſhould be turned out of its proper Meaning. The LXX have *holy*, as if with ק added.

Ib. *Leviathan*] *Aſſyria*, or *Sennacherib* its King, as ſtinted by *at that Time*: yet myſtically it may denote *Antichriſt*; not *Satan*, which *Rev.* xii. 9. & xx. 2. are cited to prove in the *Aſſembly's Annotations*; for he was *caſt out* and *bound*, not *ſlain*.

Ib. *ſtretching*] ſtraight like *a Bar*, according to the Etymology of the Word, as well as turning crooked, the two Properties of a Serpent here deſcribed. *Buxt. extenſus.*

Ib. *Whale*] the ſame, as being at the great River *Tigris*, *&c.*

Ver. 2. *ſing of it*] of *Judah*, an Antecedent underſtood, as in *Pſa.* lxxxvii. 1.

Ib. *red Wine*] being the beſt Sort, *Prov.* xxiii. 31.

Ver. 7. *Does he ſmite it*] does God ſmite *Judah*.

Ib. *the Smiter*] the *Aſſyrian* Nation or King.

Ib. *his*] the Lord's, Chap. xxxvii. 36. which otherwiſe ſhould be *its*; whereas *him* in the *com. Tranſ.* would rather belong to the latter *he*, and be the ſame *him* as the other, wrong.

Ver. 8. *take away*] ſome of the Leaves, &c. not blow the Tree down. *ſtayeth* in the *preſ. Tranſ.* is without any Foundation in the *Heb.* and I believe in all other *Verſions* whatever, the Prepoſition for *with* being alſo left out; yet *Lowth* expounds by it, as the certain Senſe.

Ver. 9. *this is all Fruit*] viz. all the fore-mentioned Chaſtiſement, which *the* before *Fruit* ſpoils.

Ib. *Chalk-ſtones*] when the Stones of the idolatrous Altars of *Manaſſeh*, 2 *Chron.* xxxiii. 3, 4, 5. or of that in particular which K. *Ahaz* had made, 2 *King.* xvi. were ſcattered about (for the Verb does not ſignify *beaten in ſunder*) like Chalk-ſtones, which lie neglected as unfit for building.

Ver. 10. *For*] conſonant to the two foregoing Verſes, and the proper Meaning of the *Heb.* Particle.

Ib. *City*] *Jeruſalem*; which our *Tranſlators* ſeem to have taken for ſome Heathen City, and ſo turned the foregoing *Heb.* Particle out of its proper Meaning *for*, into *yet*.

Ib. *ſolitary*] at the Captivity of *Manaſſeh*, 2 *King.* xxi. 13. 2 *Chron.* xxxiii. 11.

Ib. *removed*] *Heb. ſent away.*

Ver. 11. *Bough*] on which the Branches grow, being ſing. and might mean the King. He deſcribes the Deſolation of the City under the Similitude of a Tree.

Ver. 12. *beat off*] as Fruit from the Tree where it hung, Ver. 11. & Ch. xvii. 6. not as Corn is threſhed, by which ſome expound it; for that ſignified Puniſhment, and does not ſuit with being *gathered up one by one.*

Ib. *the River*] *Euphrates* at *Aſſyria.*

Ver. 13.] the ſame in Senſe with the foregoing Verſe, but expreſs'd in another Manner, as alſo more plainly and fully. By this being joined in Time to that in the 10th Verſe, as the Beginning of both theſe Verſes ſhews, it

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are periſhing in the Country of Aſſyria, as alſo thoſe who are driven away in that of Egypt; and will worſhip the Lord on the holy Mountain at Jeruſalem.

CHAP. XXVIII.

WO be to the Crown of Pride, to the Drunkards of Ephraim, whoſe fine Glory will be a fading Flower; which is at the Head of the Valley of the fat ones, who are knocked down with Wine.

2. Behold a powerful and ſtrong one of the Lord, like an overflowing Storm of Hail, a Tempeſt of Deſtruction, like an overflowing Storm of mighty Water that runs over, will lay to the Ground with the Hand.

3. The Crown of Pride, the Drunkards of Ephraim, will be trod down with the Feet.

4. And his fine Glory, which is at the Head of the Valley of the fat ones, will be a fading Flower; like the Firſt-fruit before the Summer-fruit, which as he who ſees is looking on, while it is yet in his Hand, he is devouring it.

5. At that Time will the Lord of Armies be for a Crown of Glory, and for a fine Diadem to the Reſidue of his People;

6. As alſo for a Spirit of Judgment to him that ſits in Judgment, and for Power to them who turn back the Battle to the Gate.

7. Since theſe likewiſe err with Wine, and go aſtray with ſtrong Drink; the Prieſt and Prophet err with ſtrong Drink, are ſwallowed up by Wine, go aſtray by ſtrong Drink; they err in ſeeing, ſtagger *in* judging.

8. For all Tables are full of Vomit, of Filthineſs, without any Room.

9. Whom ſhall he teach Knowledge? And whom ſhall he cauſe to underſtand the Report? Such as are juſt weaned from the Milk, taken from the Breaſts?

10. For there is Precept to Precept, Precept to Precept, Line to Line, Line to Line, here a little, there a little.

11. For with mimicking Lips, and with another Tongue he ſpeaks to this People.

12. To whom he ſays, Make this a Reſt for the tired one to reſt, and this a Quietneſs; yet they will by no means hearken.

13. So the Lord's Commiſſion will be to them, Precept to Precept, Precept to Precept, Line to Line, Line to Line, here a little, there a little; that they may go, and fall backward, as alſo be broke, inſnared and taken.

14. Therefore hear the Lord's Commiſſion, O ſcornful Men, that rule this People who are in Jeruſalem.

15. Becauſe you declare, We have made a Covenant with Death, and made Proviſion againſt the Grave: though the overflowing Scourge paſſes on, it will not come to us; for we have put Lying for our Shelter, and hid our ſelves in Falſehood.

16. Therefore thus ſays the Sovereign Lord; Behold I will found a Stone in Zion, a proved Stone, a precious Corner of a Foundation laid: he who believes will not be in haſte.

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falls out, as well as agrees, with what is deſcribed at the End of Chap. xix. the Account of which may likewiſe ſerve for this.

Ver. 13. *in the Country*] *Lat. Vulg. from the Country* both times.

Ver. 1. *Ephraim*] This appears not to be another Diſcourſe, only a Digreſſion concerning the Country of *Iſrael*, to Ver. 5.

Ib. *Head*] *Samaria*, as being the Metropolis, and ſituate on a Hill, 1 *King*. xvi. 24.

Ib. *Valley*] the *Heb*. Word for which is ſing. and that for *fat ones* plur. as this is alſo fem. and that maſc.

Ver. 2. *one*] *Shalmaneſer* King of *Aſſyria*, 2 *King*. xviii. 9, 10, 11.

Ib. *a Tempeſt*] *De Dieu* obſerves that according to the Point in the *Heb*. Word it ſignifies *Gate*, and by adding to it ſtrains it to that Meaning; but in *Buxtorf*'s *Concordance* the Pointing is for this.

Ver. 3. *The Crown of Pride*] The Verb being fem. and plur. *Lewis de Dieu* argues for it to be *the Crown, the Pride*, both which are alſo fem. in *Heb*. but it cannot be ſo, becauſe *Crown* is there in the conſtructed Form for *Crown of*, as in Ver. 5. as well as Ver. 1. and the Verb might be put fem. as being nearer to *Crown* in the *Heb*. than to *Drunkards*, or for the neut. Gender.

Ver. 4. *devouring*] having a greedy Deſire for it, as the *Aſſyrians* for *Samaria*.

Ver. 5. *Reſidue*] the other two Tribes, with whom the true Worſhip of God then was, 2 *Chron*. xxix, & xxx, & xxxi.

Ver. 6. *Battle*] 2 *King*. xviii. 7, 8.

Ib. *to the Gate*] beating, and driving the Enemies thither.

Ver. 9. *weaned*] Shall he teach thoſe who are as ſilly as Children?

Ver. 11. *mimicking*] as Parents and Nurſes ſpeak, when they mimick the Child's Talk: whereas *ſtammering* is different both to the Meaning of the Word and Matter, ſince the next Verſe and [For] in this ſhew it not to be a future puniſhing them by a ſtrange People, as commonly interpreted.

Ver. 12. *make*] the Verb being imperative.

Ib. *this a Reſt*] Hearken to the preſent Inſtruction mentioned in the three preceding Verſes, that there may be Reſt from ſuch Labour.

Ib. *tired one*] *Iſaiah*, if not God himſelf, tired of inſtructing them ſo much to no Purpoſe.

Ver. 13. *So*] Since they would not hearken, it would be to their Condemnation.

Ver. 15. *made*] by the Agreement with *Sennacherib*, 2 *King*. xviii. 14, 15, 16. while others apply it to Nothing.

Ib. *made Proviſion*] as in *Buxt. Lex.* or *acted with Sight* or *Foreſight*, from the Verb *to ſee*.

Ib. *though*] notwithſtanding the *Aſſyrians* go on conquering.

Ib. *Lying*] Probably many of them did not intend to fulfil the Treaty with *Sennacherib*, only for the Preſent till he was gone, whatever *Hezekiah* did.

Ver. 16. *Therefore*] agreeable to Ch. vii. 14.

Ib. *not be in haſte*] to ſee it done before the Time,

17. And

17. And I will put Judgment to the Line, and Righteouſneſs to the Plummet; then ſhall the Hail remove away the Shelter of Lying, and the Waters overflow the Hiding-place.

18. Your Covenant too with Death ſhall be aboliſhed, and your Proviſion againſt the Grave ſhall not ſtand: when the overflowing Scourge paſſes on, you ſhall be trod down by it.

19. At its paſſing on it ſhall take you; for Morning by Morning it ſhall paſs on, both in the Day and Night; and it will be Nothing but Diſturbance to underſtand the News.

20. For the Bed is too ſhort for one to ſtretch himſelf out, and the Covering narrow when he crouches together.

21. For the Lord will riſe up as at Mount Perazim, will be moved as at the Vale of Gibeon; to do his Deed, his ſtrange Deed, and to work his Work, his unknown Work.

22. And now do not deride, leſt your Bonds ſhould become ſtrong: for a Conſuming, and that determined, have I heard from the Sovereign Lord of Armies upon the whole Country.

23 Give ear, and hear my Voice: hearken, and hear my Speech.

24. Does the Ploughman plough all Day to ſow? Does he open and harrow his Ground?

25. Does he not, when he has made the Surface of it level, ſcatter the Coriander, ſprinkle about the Cummin, put the principal Wheat, the remarkable Barley, and the Rye in its Bounds?

26. Since his God inſtructs him in what is right, he teaches him.

27. For the Coriander is not threſhed with the Threſhing-inſtrument, nor the Wheel of the Cart turned about upon the Cummin; but the Coriander is beat out with a Staff, and the Cummin with a Stick.

28. Bread-*corn* is bruiſed, though he will not threſh it perpetually; and he breaks with the Wheel of his Cart, what he does not bruiſe with his Horſemen.

29. This alſo comes forth from the Lord of Armies, who performs Counſel wonderfully, does great Matters.

CHAP. XXIX.

WO be to Ariel, to Ariel the Town *where* David encamped: add Year to Year, the Feaſts ſhall be cut off.

2. And I will ſtrengthen Ariel, ſo that there ſhall be Sorrow and Sorrowing; and it ſhall be as Ariel to me.

3. And I will encamp againſt thee with a Battalion, laying ſiege againſt thee with a Camp, and will raiſe up Forts againſt thee.

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becauſe he depends on the Truth of it. The *Sept.* taking ח for or as ב have *aſhamed*, as quoted *Rom.* ix. 33. & x. 11. 1 *Pet.* ii. 6.

Ver. 18. *aboliſhed*] for *Sennacherib* ſent his Army through the Country to *Jeruſalem*, for all the Treaty of Peace.

Ver. 20. *Bed*] ſignifying the Agreement with *Sennacherib* as before.

Ib. *when*] So this Prefix ſignifies, which does not make a comparative Degree.

Ib. *crouches together*] *Heb. gathers himſelf together*; not *wrap himſelf*, which it appears might be done when he was ſtretched out.

Ver. 21. *Perazim*] Look 2 *Sam.* v. 20. 1 *Chron.* xiv. 11.

Ib. *Gibeon*] See *Joſh.* x. 10. & 1 *Chron.* xiv. 15, 16.

Ver. 22. *Country*] See the like Chap. x. 23. and that it is particular is confirmed by Ver. 14.

Ver. 24. *Does*] The Meaning intended appears to be, that God who teaches the Huſbandman to do thus, Ver. 26. will not himſelf always correct, as this Verſe may denote, but withal beſtow Grace and Favour, according to the next; however their preſent Wickedneſs might cauſe it to be concealed from them by ſuch a Similitude; ſee *Mat.* xiii. 13.

Ver. 25. *Coriander*] or *Gith*, a ſort of Cockle; the Seed of which as *Kimhi* writes in the *Book of Roots* is black, and adds *Ab. Ezra*, leſs than *Cummin*. The *Septuagint* who might beſt know ſuch a Word have it μελάνθιον, and ſo *Jun.* and *Trem. melanthium*, in *Eng. Coriander*.

Ver. 27. *beat out*] in a milder Manner, as the Lord ſometimes corrects his People.

Ver. 28. *bruiſed*] Though the Puniſhment of the Lord's People may upon other Occaſions be ſharp, it will not always continue like that of the Wicked. By the Huſbandman's ſowing thoſe ſeveral Kinds, Ver. 25. as likewiſe by the farther Uſe made of them in this and the foregoing Verſe, it appears that the Whole was to repreſent the *Iſraelites*.

Ib. *and he breaks*] This Member of the Sentence is affirmative, not negative.

Ib. *does not*] Though our *Tranſlators* were to make no *Comment*, is there not one wanting to explain, *Bread-corn is bruiſed, becauſe he will not—bruiſe it?*

Ver. 29. *performs*] both thoſe Verbs are active.

Ib. *does great Matters*] *Heb. makes Matter great.*

Ver. 1. *Ariel*] which may be interpreted *a ſtrong Lion*, denoting *Jeruſalem*.

Ib. *add*] that is though you add, as *Jer.* xlvi. 11. The Feſtivals ſhould be hindered or ſpoiled for more than a Year, as Chap. xxxii. 10.

Ib. *Feaſts*] the common and obvious Meaning of the Word, which has alſo no Article for the Object or Accuſative Caſe.

Ib. *cut off*] which is the allowed Signification of the Word; and not only the *Targumiſt* tranſlates כד יחגין יבטלון *when the Feaſts ſhall ceaſe*, but *Ab. Ezra* expounds it in the ſame Manner, and in the *Tigurin Verſion* is *feſti dies evertentur, the feaſt days ſhall be overthrown*, as there is in the *vulg. Lat. ſolenitates evolutæ ſunt.*

Ver. 2. *Sorrow and Sorrowing*] like the *Heb.* Words *taaniyah* and *aniyah* of the ſame Meaning, and Affinity in Sound.

Ib. *as Ariel to me*] by dealing with it roughly as with a ſtrong Lion.

Ver. 3. *encamp*] by the *Aſſyrian* Army, according to *Lowth* and *White*, in their *Commentaries*; which God cauſed or permitted to come, to humble that City, Ver. 4. Others have underſtood it of the *Chaldeans* in *Zedekiah*'s Reign, which is not only out of the Courſe of the Prophecy, but appears not to be meant, becauſe here is

4. Thus ſhalt thou be brought down, mutter from the Ground, and thy Speech ſhall be whiſpering from the Duſt: thy Voice ſhall be even from the Ground like one that has a familiar Spirit, and thy Speech chirp from the Duſt.

5. Moreover the Multitude of thy Strangers ſhall be like ſmall Duſt, as ſhall the Multitude of the Terrible be like Chaff that paſſes away; nay it ſhall be at an Inſtant ſuddenly.

6. Thou ſhalt be viſited from the Lord of Armies with Thunder, and with an Earthquake, and a great Noiſe, a Whirlwind, and Tempeſt, and the Flame of a conſuming Fire.

7. And like a Dream, a Viſion of the Night, will be the Multitude of all the Nations that come to war againſt Ariel, even all that are at war with it and its Fortification, and ſtreighten it.

8. For it will be as when a hungry Man dreams plainly that he eats, but he awakes, and his Stomach is empty; and as when a thirſty Man dreams plainly that he drinks, but awakes, and behold he is faint, and his Stomach longing: ſo will be the Multitude of all the Nations that come to war againſt Mount Zion.

9. Stay, and be aſtoniſhed; be amazed, and cry out: they are drunk, but not with Wine; they ſtagger, but not with ſtrong Drink.

10. For the Lord has poured out the Spirit of ſound Sleep upon you, and cloſed up your Eyes: the Prophets, and your chief ones, the Seers has he covered.

11. And the Viſion of all is to you like the Words of a ſealed Book, which ſome give to one that is a Scholar, ſaying, Do read this; and he anſwers, I cannot, becauſe it is ſealed:

12. On the other hand the Book being given to one who is not a Scholar, ſaying, Do read this; he anſwers, I am no Scholar.

13. The Lord having ſaid; Becauſe this People come nigh with their Mouth, and honour me with their Lips, but remove their Heart far from me, and their Fear to me is taught by the Commandment of Men:

14. Therefore behold I will proceed to do wonderfully to this People, what is wonderful and a Wonder; ſo that the Wiſdom of their wiſe Men ſhall periſh, and the Underſtanding of their learned ones be hid.

15. Wo be to thoſe that get deep to hide Counſel from the Lord, whoſe Works are in Darkneſs; and they queſtion, Who ſees us? And who knows us?

16. Will not your turning upſide down, be counted like the Potter's Clay, when the Work ſhould ſay of him who made it, He did not make me; or the Thing formed ſay of him who formed it, He did not underſtand?

17. Shall not Lebanon within a very little while be turned into arable Land, and the arable Land be counted a Wood?

18. At which Time the Deaf will hear

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no Mention of the City being taken, which would ſcarce have been omitted for leſſer Circumſtances, nay the contrary is plain, Chap. xxx. 19. and if Particulars agree as well, nay better, to the former, there need be no Heſitation of applying it to that, as coming to paſs alſo next after the Prediction; ſee Chap. xxx. 31. which the LXX by great Miſtake have *as David.*

Ib. *Battalion*] the Part of the main Army that was ſent before, Chap. xxxvi. 2. It is not an Adverb, but a Noun, *Buxt. Lex.*

Ib. *a Camp*] as the like Nouns ſignify *a Garriſon*, 1 *Sam.* xiv. 1, 12. this *Jun.* and *Trem.* accordingly render *ſtativis.*

Ver. 5. *thy Strangers*] the *Ethiopian* and *Egyptian* Army, Chap. xxxvii. 9. *Joſephus*, *Antiq.* Lib. x. 1. This ſeems ill applied to the *Aſſyrians*, nor does it appear that their Overthrow is ſpoken of till the latter Part of the following Chapter.

Ver. 6. *with*] as with.

Ib. *Whirlwind*] thus rendered Ch. v. 28. & xvii. 13. & xxi. 1. and commonly, in particular at *Nah.* i. 3. where what our *Eng. Tranſlators* have turned here *ſtorm and tempeſt*, is *whirlwind and ſtorm*; the two Words *Storm and Tempeſt* denoting the ſame Thing.

Ver 7. *like a Dream*] how the next Verſe ſhews.

Ib. *a Viſion*] by Appoſition, as Grammarians ſpeak, not by Government.

Ib. *Multitude*] not of Nations, but of the People of them.

Ib. *Nations*] there being divers under the *Aſſyrian* Empire, as well as afterwards under the *Babylonian* or *Chaldean.*

Ver. 8. *but*] though they receive large Preſents, as we read 2 *King.* xviii. 14, 15, 16. and ſeem to be ſatisfied like the Dreamer, yet they will be as craving as before; accordingly it was demanded afterwards that the Inhabitants of *Jeruſalem* ſhould yield themſelves up to the King of *Aſſyria*, 2 *King.* xviii. 31, 32.

Ver. 9. *be amazed*] For *Buxtorf* puts the Meaning of שׁעע in *Hithpahel*, *Stupere*, *Obſtupeſcere*, as in Chap. xli. 10, 23. which ſeems to ſuit beſt with the Context, and the Verb has no ſuch Signification as *to cry out*; *cry out* and *cry* being alſo ſo unrhetorical, as to be an *Anticlimax.*

Ver. 13. *and their Fear to me is taught by the Commandment of Men*] The *Sept.* tranſlate after the Manner of *Mat.* xv. 9. which is cited from them; and this I confeſs appears to be in the Manner *Hammond* ſpeaks of on *Heb.* viii. but not as he ſays, that *the* Heb. *was otherwiſe read, when they ſo rendered it*; *is* being *in vain* by taking ' for ו and *taught* may be *teaching* with different Vowels.

Ver. 14. *to do wonderfully*] which is an infinite Verb in *Heb.* and the like Words are here tripled after the Manner in Ver. 2.

Ver. 16. *Will not*] הֲלֹא is uſed in aſking a Queſtion, as *Jun.* and *Trem.* here tranſlate, though not negatively; which both the Senſe requires, and the Particle has that Uſe frequently.

Ib. *when*] Thus *Jun.* and *Trem.* turn it *quum*, the known Meaning; nor is there any Thing here to make it interrogative. And if we attend to the Senſe, *ſhall the Work ſay* is as though it was *the Work of Clay does not ſay*; which makes it unlike what thoſe People did, while it is compared to that.

the Words of the Book, and the Eyes of the Blind will ſee out of Dimneſs and Darkneſs.

19. The Meek will alſo increaſe Gladneſs through the Lord, and the Needy among Men rejoice through the Holy One of Iſrael.

20. For the Terrible ſhall have an End, the Derider fail, and all who watch for Iniquity be cut off;

21. Thoſe that make a Man an Offender for a Word, lay a Snare for him who reproves at the Gate, and turn aſide the Righteous with an empty Pretence.

22. Therefore thus ſays the Lord concerning the Family of Jacob, who redeemed Abraham; Jacob now ſhall not be aſhamed, nor ſhall his Face be pale.

23. For when he ſees his Children, the Work of my Hands within him, they will ſacredly reverence my Name, as they will the Holy One of Jacob, and be in fear of the God of Iſrael.

24. Such too as err in Spirit will know Underſtanding, and the Murmurers learn Doctrine.

CHAP. XXX.

WO be to the Perſons who are rebellious, ſays the Lord, to perform Counſel, but not from me, and to cover with a Covering, but not of my Spirit; that they may add Sin to Sin;

2. Who go to get down to Egypt, without aſking of my Mouth, to be ſtrengthened with the Strength of Pharaoh, and to truſt in the Shelter of Egypt.

3. So the Strength of Pharaoh ſhall become Shame to you, and the Truſt in the Shelter of Egypt Confuſion.

4. Though his Princes are at Zoan, and his Ambaſſadors come to Hanes:

5. Every one ſhall be aſhamed of a People that do not profit them, that are neither Help, nor Profit; but Shame, and alſo Reproach.

6. The Burden of the Beaſts of the South: Into a Country of Diſtreſs and Streightneſs, from whence are the ſtout Lion and the old one, the Viper and flying fiery Serpent, they carry their Wealth upon the Shoulders of Aſs-colts, and their Treaſures upon the Bunches of Camels, to a People that will not profit.

7. As the Egyptians will help in vain, and to no Purpoſe; therefore do I call concerning this, The Strength of them is to ſit ſtill.

8. Now come, write it upon a Table to them, and deſcribe it in a Book, that it may be for the future Time, perpetually for evermore.

9. For it is a rebellious People, lying Perſons, Perſons that are not willing to hear the Law of the Lord:

10. Who intimate to the Lookers, Do not look; and to the Seers, Do not ſee right Things for us, ſpeak to us Flatteries, ſee Deluſions:

11. Depart from the Way, turn aſide from the Path, cauſe the Holy One of Iſrael to ceaſe from our Preſence.

12. Therefore thus ſays the Holy One of Iſrael; Becauſe you deſpiſe this Word, and truſt in Oppreſſion and Frowardneſs, depending upon it:

13. This Iniquity ſhall therefore be to you like a falling Breach, ſwelling out in a high Wall: whoſe Breaking comes ſuddenly at an Inſtant.

14. And he will break it as a Potter's Pitcher is broke, beating in pieces without ſparing; inſomuch that there will not be found, when it is beat in pieces, a Sherd to take Fire from the Hearth, or to take Water out of the Lake.

15. For thus ſays the Sovereign Lord, the Holy One of Iſrael; In returning and Reſt you ſhall be ſaved, in Quietneſs and Truſt ſhall be your Power; but you will not.

16. On the contrary you vaunt, No, for we will flee upon Horſes; for this cauſe you ſhall flee: and we will ride upon the Swift; for this cauſe thoſe who purſue you ſhall be ſwift.

17. One thouſand from before the Rebuke of one, from before the Rebuke of five ſhall you flee; till you are left like a Pole upon the Top of a Mountain, and like a Standard upon a Hill.

Ver. 20, *Terrible*] the three Sorts mentioned in this Verſe ſeem to point out the Wicked among themſelves, and this the higher Rank ſpoken of in the next Verſe.

Ver. 21. *who reproves*] the Prophets eſpecially.

Ib. *at the Gate*] where the great Men uſed to ſit, to tranſact the publick Affairs.

Ver. 2. *to Egypt*] That this was in the Time of *Hezekiah*, not of *Zedekiah* as ſome expound it, the three laſt Verſes ſhew, as alſo the next Chap. Ver. 1, 5, 8. See too Ch. xxxvi. 6, 9. and *Grot.* on Ver. 1.

Ver. 4. *Though*] which the Sentence that follows does ſhew.

Ver. 6. *South*] the Beaſts which carried the Preſents that Way to *Egypt*, according to the following Expreſſions.

Ib. *Serpent*] according as the Wilderneſs between *Judea* and *Egypt* is deſcribed, *Deut.* viii. 15.

Ver. 11. *Holy One*] The Prophet notwithſtanding immediately delivers his Meſſage in that Name.

Ver. 14. *he will break it*] *God* would break their *high Wall* or Defence; not break the *Iniquity*, as in *Poole's* and the *Aſſembly's Annotations* it is weakly interpreted.

Ver. 15. *the Holy One*] not in the *Vulg. Lat.*

Ver. 17. *from before*] as commonly rendered in the *preſ. Tranſ.* eſpecially with this Verb.

18. And

18. And therefore will the Lord wait to be gracious to you, and therefore will he be exalted to have mercy upon you: for the Lord is a God of Judgment, all who wait for him are bleſſed.

19. For the People will abide at Zion in Jeruſalem: thou wilt not weep at all, he will be exceeding gracious to thee at the Voice of thy Cry; as ſoon as he hears it, he will anſwer thee.

20. And though the Lord gives you the Bread of Diſtreſs, and the Water of Oppreſſion; thy Teachers will fly away no more, but thy Eyes will ſee them.

21. And thy Ears will hear a Word following thee ſay, This is the Way, walk in it; when you are going either to the right Hand, or the left.

22. Then will you defile the Covering of the carved Images of Silver, and the Surplice of thy molten Image of Gold: thou wilt ſeparate them like her who has the Infirmity; wilt ſay to it, Get thee out.

23. And he will give Rain for thy Seed, with which thou ſhalt ſow the Ground, and Bread of the Crop of the Ground, that will be fat and groſs: thy Cattle, at that Time, will feed on an enlarged Paſture.

24. Both the Oxen and the Aſs-colts that till the Ground, ſhall eat grown Provender, which is winnowed with the Fan, and the Winnowing-inſtrument.

25. There will alſo be Streams, Rivers of Water upon every high Mountain, and upon every Hill that is raiſed up, at the Time of the great Slaughter, when the Towers fall.

26. Moreover the Light of the Moon will be like that of the Sun, and the Light of the Sun will be ſevenfold, like that of ſeven Days, on the Day the Lord binds up the Breaking of his People, and heals the Stroke of their Wound.

27. Behold the Name of the Lord comes far off, burning with his Anger, and the Burden is heavy: his Lips are full of Indignation, and his Tongue is as a conſuming Fire.

28. His Breath too like an overflowing Flood will be up to the middle of the Neck, to ſhake the Nations with the Shaking of Vanity; and there will be a Bridle upon the Jaws of the People, cauſing to go aſtray.

29. You will have a Poem as at the Night the Feaſt is ſanctified, and Gladneſs of Heart as when one walks with a Pipe, to come to the Mountain of the Lord, to the Rock of Iſrael.

30. And the Lord will make the Majeſty of his Voice be heard, and cauſe the coming down of his Arm to be ſeen, in the Wrath of Anger, and the Flame of conſuming Fire; by ſcattering, with an overflowing Storm, and Hail-ſtones.

31. For by the Voice of the Lord will Aſſyria be broke in pieces, that ſmites with a Rod.

32. And every Paſſing of the founded Staff, which the Lord will cauſe to reſt upon him, will be with Timbrels and Harps; and with Battles of Shaking will he fight againſt it.

33. For Tophteh was provided heretofore,

Ver. 18. *therefore*] becauſe they would be in ſuch Need of it.

Ib. *Judgment*] againſt their Enemies; for even in this he would be gracious and merciful to his People, by delivering them from their Enemies. What Shifts do the *Annotators* uſe, to make this Word ſuit with the Text!

Ver. 19. *abide at Zion*] not flee as from other Places, Ver. 16, 17.

Ib. *at all*] See *Gen.* iii. 4.

Ver. 20. *Oppreſſion*] This is diſtinguiſhed from *Affliction*, *Deut.* xxvi. 7. *Job.* xxxvi. 15. *Pſa.* xliv. 24. and is ſuitable here, becauſe of its being done by their Enemies the *Aſſyrians*.

Ib. *fly away*] This Verb being made from a Noun ſignifying *a Wing*; as if one ſhould ſay, *will wing it no more*.

Ver. 21. *following*] continuing to warn, and direct; but how *behind* does not concern me to examine.

Ver. 22. *Surplice*] *Heb. aphudah*, like an Ephod, or another Name for it, as in *Exod.* xxviii. 8. & xxxix. 5. where there is the ſame Word.

Ib. *her who has the Infirmity*] See *Lev.* xii. 2. & xv. 19, 20.

Ver. 23. *Rain for thy Seed*] as ſhewn on *Deut.* xi. 14.

Ver. 24. *grown*] as Malt is when it is made, from the Root *to be leavened*; which it might be by ſoaking it in Water, to be eat ſo.

Ib. *Fan*] what the *Heb.* Words belonging to it ſhew.

Ver. 25. *upon every high*] hereby denoting an unuſual Bleſſing, as alſo in the following Verſe.

Ib. *Towers*] erected by the *Aſſyrians* to ſtorm *Jeruſalem*.

Ver. 28. *Bridle*] agreeable to 2 *King.* xix. 7, 28. Chap. xxxvii. 7, 29.

Ver. 28. *cauſing to go aſtray*] from the intended Way.

Ver. 29. *as at the Night the Feaſt is ſanctified*] *Vulg. Lat. as the Voice of the ſanctified Solemnity*, where *vox*, *Voice*, is to be ſuppoſed crept in for *nox*, *Night*.

Ib. *Rock*] according as the ſame Word is literally rendered in the like Senſe, *Deut.* xxxii. 31.

Ver. 31. *Aſſyria*] as fulfilled, Chap. xxxvii. 36.

Ib. *ſmites*] as we read 2 *King.* xv. 19, 20, 29. 2 *Chron.* xxviii. 20. 2 *King.* xviii. 9, 10, 11, 13, &c.

Ver. 32. *every Paſſing*] by which I underſtand *every Stroke*.

Ib. *founded*] ſettled as a Foundation for this.

Ib. *Timbrels*] according to Ver. 29. and alluding to the Cuſtom, when the Children were ſacrificed to *Molech* at *Topheth*, 2 *King.* xxiii. 10. of playing on *toph*, *a Timbrel*, to drown the Crying, from whence was the Name of the Place, *Lib. Jalkut* on *Jer.* vii.

Ib. *Shaking*] The Peſtilence, with which, as *Beroſus* ſays in *Joſephus*, *Ant.* Lib. x. 2. the *Aſſyrians* were ſlain, 2 *King.* xix. 35. ſeizing Perſons with violent Pains, Vomiting, Intermiſſions of Heat and Cold, &c. aptly denoted by *Battles of Shaking*.

Ver. 33. *Tophteh*] elſewhere called *Topheth*, by *Jeruſalem*, *Jer.* xix.

Ib. *for the King*] for the King of *Aſſyria*'s Overthrow, that being the Place where, according to *Joſephus*, he loſt ſo many Men, Chap. xxxvii. 36.

even

even for the King was it prepared; he has made *it* deep *and* large; its Bon-fire is Fire and much Wood, the Breath of the Lord like a Flood of Brimstone kindles it.

CHAP. XXXI.

WO be to those who go down to Egypt for Help, depending upon Horses, and trusting upon Chariots, because they are many, as also upon Horsemen, because they are very numerous; and have no Regard to the Holy One of Israel, nor seek the Lord.

2. Whereas he being wise, will bring Adversity, and not put away his Words; but will rise up against the House of the Evil-doers, and against the Help of the Workers of Iniquity.

3. The Egyptians on the contrary are Men, and not God; as their Horses are Flesh, and not Spirit: and the Lord will stretch out his Hand, so that the Helper shall stumble, and he who is helped fall, all of them failing together.

4. For thus said the Lord to me; As a Lion roaring, even a young Lion for his Prey, against whom a Multitude of Shepherds is called, that is not daunted at their Voice, nor humbled at their Noise; so will the Lord of Armies come down to make war for the Mountain of Zion, and for the Hill of it.

5. As Birds flying, so will the Lord of Armies protect Jerusalem; protecting he will rescue, passing over will deliver.

6. Return to him, *from* whom the Israelites have made deep Apostacy.

7. For at that Time shall each one reject his silver Idols, and his golden ones, which your Hands have made you *for* Sin.

8. Then shall Assyria fall by the Sword of no Person, and the Sword of no Man shall consume him; but he shall flee from the Presence of the Sword, and his chosen ones be for Tribute.

9. So he shall pass on to his Rock for Dread, and his Princes shall be daunted at the Standard, says the Lord, whose Fire is at Zion, and his Oven at Jerusalem.

CHAP. XXXII.

BEHOLD the King will reign with Righteousness, and as for the Princes, they will rule with Judgment.

2. A Man will also be like a Hiding-place from the Wind, and a Covert from the overflowing Storm, like Streams of Water in a dry Place, as the Shadow of a huge Rock in a faint Country.

3. Then will the Eyes of the Seers not be dim, and the Ears of the Hearers will hearken.

4. The Heart too of the Hasty will understand Knowledge, and the Tongue of those who stammer soon speak plain Things.

5. The Vile will no more be called noble, nor the Niggard be said to be liberal.

6. For the Vile speaks Vileness, and his Heart commits Iniquity; to act Hypocrisy, and speak to the Lord erronēously, to make the Stomach of the Hungry empty, and the Drink of the Thirsty to be wanting.

7. And the Instruments of the Niggard

Ib. *deep*] as being in a Valley, 2 *King*. xxiii. 10. *Jer*. vii. 31.

Ib. *Bon-fire*] by Allusion to that which used to be made for the Children, 2 *Chron*. xxviii. 3. & xxxiii. 6. *Jer*. vii. 31.

Ver. 1. *to Egypt*] as we find the People of *Judah* did, 2 *King*. xviii. 24. Chap. xxxvi. 9.

Ver. 5. *flying*] as easily and readily as they fly, and as they carefully hover over their Young.

Ver. 7. *reject*] like Chap. v. 24. so in Chap. xli. 9.

Ver. 8. *Sword of no*] The Destruction being made by an Angel, Chap. xxxvii. 36. see 1 *Chron*. xxi. 16, 27.

Ib. *flee*] that is *Sennacherib* himself, Chap. xxxvii. 37.

Ib. *chosen ones*] who were destroyed in *Judah*, and so given to it as Tribute.

Ib. *for Tribute*] which is exactly and undeniably from the *Heb*. and never rendered in the Meaning of *discomfited*, but always by that of *Tribute*, elsewhere in the *com. Transl*. the same being divers times used in the *Original*.

Ver. 9. *his Rock*] the City of *Nineveh*, with strong Walls and Castles, Chap. xxxvii. 37.

Ib. *at Jerusalem*] shewing that the Destruction of the *Assyrian* Army was there, but not *in* the City; see 2 *King*. xix. 35.

Ver. 1. *the King*] *Hezekiah*. From the Beginning of Chap. xxv. to the End of Chap. xxxv. appears to be one Prophecy, chiefly concerning *Sennacherib*'s Expedition against *Judah* and *Jerusalem*, the Accomplishment of which immediately follows: only there is a Prediction of the Destruction of *Edom*, Chap. xxxiv. being made by *Sennacherib* at the same Time, and the Captivity and Return of *Judah* under *Manasseh*, being soon after, in Ch. xxvii. as also Addresses to God and the People, with Gospel Prophecies intermix'd, according to the Manner of those Writings, *Isaiah*'s especially, and a Digression concerning *Israel* in Chap. xxviii. and that at Ver. 15. It further appears that this was prophesied in *Hezekiah*'s Reign, and at the Beginning of it by Chap. xxv. 10. because the People are blamed for seeking Help from *Egypt*, Ch. xxx, & xxxi. with which there might be an early Alliance, or the Speech prophetical; whereas in the Time of *Ahaz* they applied for Aid to *Assyria*, 2 *King*. xvi. against which *Hezekiah* rebelled, 2 *King*. xviii. 7. and as the *Heb*. Word signifies either *the* (present) *King*, or *a* (future) *King*, and the like may be said of *the Princes*; I do not see Cause to think with any, that this Chapter was composed before the preceding ones, and in a former Reign.

Ib. *the Princes*] Such as those mentioned Ch. xxxvi. 3. who we find behaved well, Ch. xxxvi. 11, 22. & xxxvii. 2. see also 2 *Chron*. xxxii. 3.

Ver. 2. *A Man*] *Hezekiah*, according to 2 *Chron*. xxxii. 2—8.

are

are evil: he conſults heinous Things, to deſtroy the Poor with falſe Sayings, even when the Needy ſpeaks what is right.

8. But the Noble conſults noble Things; and by noble Things will he ſtand.

9. You Women who are at eaſe, riſe up, hear my Voice: you confident Daughters, give ear to my Saying.

10. Days above a Year will you be moved, O confident ones; for the Vintage will fail, the Gathering not come.

11. Tremble, you who are at eaſe, be moved, O confident ones, pulling off, and making naked, then girding *Sackcloth* upon the Loins.

12. They will be making Lamentation for the Teats, for the deſirable Fields, for the fruitful Vine.

13. Upon the Ground of my People the Thorns, the Briers will come up; Burning will be upon all the joyful Houſes of the triumphing Town.

14. For the Palace will be forſaken, the Tumult of the City left; the Aſcent and Tower will be for Dens a long Time, the Joy of wild Aſſes, the Paſture of Flocks:

15. Till the Spirit is poured out upon us from on high, and the Wilderneſs becomes arable Land, and the arable Land is reckoned a Wood;

16. And Judgment dwells in the Wilderneſs, and Righteouſneſs inhabits the arable Land;

17. And the Work of Righteouſneſs is Peace, and the Service of Righteouſneſs Quietneſs and Security, a long Time;

18. And my People dwell in a peaceable Habitation, in ſecure Dwellings, and in quiet Reſting-places.

19. Though it hails coming down on the Wood, and the City is humbled with Humiliation;

20. You will be bleſſed who ſow by all Waters, ſending forth the Foot of the Ox and the Aſs.

CHAP. XXXIII.

WO be to thee that waſteſt, and thou art not waſted; and that art treacherous, and People are not treacherous to thee: when thou finiſheſt waſting, thou ſhalt be waſted; when thou makeſt an end of being treacherous, they will be treacherous to thee.

Ver. 8. *conſults*] So excellently in the late noble *Poem* called *Night-Thoughts*, Night 2.

If nothing more than Purpoſe in thy Power,
Thy Purpoſe firm is equal to thy Deed:
Who does the beſt his Circumſtance allows,
Does well, acts nobly; Angels could no more.

Ver. 9. *Women*] becauſe they uſed to gather Grapes, as in the next Verſe.

Ver. 10. *Days above a Year*] Theſe being the literal Words, ſeem to be thus fulfilled: the 14th and 15th Years of *Hezekiah*, as computed in the *Chronology* at the End of *Dan.* were one a Sabbatical Year, and the other a Year of Jubilee, which began in Autumn, *Lev.* xxv. 9. when they were not to ſow Corn, nor prune the Vines, but live on the old Stock, *Lev.* xxv. 4, 11, 21. and the King of *Aſſyria* came againſt *Judah* in the 14th Year, Chap. xxxvi. 1. which according to the uſual Time of warlike Expeditions, was probably before the Seaſon for Harveſt and Vintage, which his Troops deſtroying in ſome Places, and hindering the People from gathering in at others, muſt make a Scarcity for the next whole Year, though the *Aſſyrians* did not ſtay ſo long; in which Manner thoſe Words in the Text appear to be exactly accompliſhed.

Ver. 13. *Ground*] becauſe the *Aſſyrians* hindered them from putting it in order, againſt the Years of Reſt mentioned Ver. 10.

Ib. *Burning*] the ſame Word as in Chap. iii. 24. and ſo *Jun.* and *Trem.* render it: for were Thorns and Briers to grow upon all the Houſes? Neither can it ſignify *yea*.

Ib. *Town*] which may be put indeterminately for *Towns*, and being a different Word from that for *Cities*, 2 *King.* xviii. 13. 2 *Chron.* xxxii. 1. both may indicate that *Sennacherib* took and burnt the Towns where his Army went, but did not ſtay long enough to take the fortified Cities, which could hold out a tedious Siege againſt him.

Ver. 14. *Palace*] which might be without the Metropolis, as it is uſual for Kings to have.

Ib. *Tumult*] ariſing from the Buſineſs and Pleaſures, which ceaſed in the Siege. It comes from a Verb ſignifying *to be tumultuous*, and there is the ſame Word ſo rendered in Chap. xxxiii. 3.

Ib. *the Aſcent*] into *Jeruſalem* at the eaſt Side, *Neh.* iii. 26. which was incloſed with a great Wall, 2 *Chron.* xxvii. 3.

Ib. *Tower*] of which ſee *Neh.* iii. 26, 27. Thoſe Words in the *Heb.* are both ſingular.

Ib. *a long Time*] Thoſe Places might be ſpoiled by the *Aſſyrians*, eſpecially as they were by *Topheth*, where their chief Camp was, Chap. xxx. 33. and ſo lay waſte till *Manaſſeh*'s Return from Captivity, who rebuilt them, 2 *Chron.* xxxiii. 14. *till* ſhews it could not be *for ever*.

Ver. 15. *Till*] When could this and the three next Verſes be better fulfilled, than in the latter good Part of *Manaſſeh*'s Reign and the whole of *Joſiah*'s? The only happy Times the Kingdom of *Judah* enjoyed after *Hezekiah*, and doubtleſs the beſt that People have known ever ſince: in which *Amon*'s two Years Reign, eſpecially as he was young, could make no great Interruption.

Ver. 17. *Quietneſs*] *The End*, ſaid *Democritus* in *Diog. Laert. is a quiet Mind, not the ſame as Pleaſure, but that by which the Soul is bleſs'd with Tranquility and Conſtancy, not diſturbed by Fear, Superſtition, nor any other Paſſion.*

Ver. 17. *a long Time*] viz. *that Peace, &c.* ſhould be ſo.

Ver. 19. *hails*] Though it is bad Weather (as we ſay) and you hear a Storm coming, by the Hail rattling on the adjacent Wood where you are ſowing; it will be well for you not to leave off, after ſuch a Time of Scarcity. According to *De Dieu*, this Place is ſo very difficult, that he deſerves to be praiſed, who endeavours to explain it.

Ib. *humbled*] by the Famine which the *Aſſyrians* made, ſo that they could leſs ſpare Corn for ſowing.

Ver. 20. *bleſſed*] as doing well for the Nation.

Ib. *by all Waters*] in the Vales, which produce the beſt Crops.

Ib. *Ox and*] with which they ploughed their Ground, *Deut.* xxii. 10. Chap. xxx. 24.

Ib. *Aſs*] Though Aſſes were not ſo frequently employed in this Work, it would be well to uſe them now, to ſow the more Land.

Ver. 1. *thee*] the King of *Aſſyria*.

Ib. *art treacherous*] as we read, 2 *King.* xviii. 14, 17.

2. O Lord, be gracious to us, we wait for thee: be thou the Arm of theſe every Morning, our Safety alſo in the Time of Diſtreſs.

3. By the Sound of the Tumult the People flee, by thy being high the Nations are diſperſed.

4. And your Spoil is gathered *as* the Caterpillar gathers: as Graſhoppers run to and fro, he does upon it,

5. The Lord is exalted, for he dwells on high; he fills Zion with Judgment and Righteouſneſs.

6. And the Stedfaſtneſs of thy Time, the Strength of Safety, will be Wiſdom and Knowledge; the Fear of the Lord that will be his Treaſure.

7. Behold their mighty ones cry abroad, the Ambaſſadors of Peace weep bitterly.

8. The Highways are deſolate, he who paſſed in the Path is ceaſed: he breaks the Covenant, deſpiſes the Cities, regards no Man.

9. The Country mourns, it languiſhes; Lebanon is aſhamed, it withers; Sharon is like a Deſart; Baſhan alſo ſhakes off, and Carmel.

10. Now will I riſe up, ſays the Lord, now will I make my ſelf high, now will I be lifted up.

11. You conceive Litter, bring forth Stubble: your Breath is a Fire that conſumes you.

12. And the People are *like* the Burnings of Lime, Thorns cut down that are burnt in the Fire.

13. Hear, you who are far off, what I do; and acknowledge my Power, you who are near.

14. The Sinners in Zion are afraid, Trembling ſeizes the Hypocrites: Which of us can lodge in conſuming Fire? Which of us can lodge in everlaſting Hearths?

15. He who goes on in righteous Matters, and ſpeaks upright Things, who rejects the Gain of Oppreſſions, ſhakes his Hands from holding a Bribe, ſtops his Ear from hearing Blood, and cloſes up his Eyes from ſeeing Evil;

16. Such a one will dwell in the Heights, the Fortifications of the Rocks will be his high Place: his Victuals will be given, his Drink ſure.

17. Thy Eyes will look on the King in his Beauty, they will ſee the Country in remote Places.

18. Thy Heart will meditate Terror: Where is the Secretary? Where is the Paymaſter? Where is the Counter of the Towers?

19. Thou wilt not ſee a People who are ſtrong, a People of too deep Things in Language for the Hearing, of a mimicking Tongue unintelligible to thee.

20. Look on Zion the Town of our ſolemn Aſſemblies; let thy Eyes ſee Jeruſalem, a quiet Habitation, a Tent that will not be pulled down; none of its Pins will be removed perpetually, nor any of its Cords be broke aſunder.

21. But there will the Lord be magnificent to us, a Place of Rivers, Streams of a very large Space; in which a Fleet with Oars cannot go, nor a ſtately Ship paſs it.

22. For the Lord is our Judge, the Lord is our Law-giver, the Lord is our King, he will ſave us.

23. Thy Cords being ſtretched out, will not ſtrengthen their Maſt right, will not ſpread the Sail: then will the Plunder of the large Spoil be divided, the Lame will take what there is for Prey.

Ver. 3. *Tumult*] occaſioned by the Death in the *Aſſyrian* Army.

Ver. 4. *Spoil*] of the *Aſſyrian* Army that died.

Ver. 6. *thy*] as Ver. 17, &c. not as ſome would *Hezekiah's*.

Ib. *his*] ſuch a one's, as *their* Ver. 2.

Ver. 7. *Ambaſſadors*] *Tartan*, *Rab-ſaris*, and *Rab-ſhakeh*, 2 *King*. xviii. 17. to *cry* and *weep* being alike, the *Annot*. of the *Aſſembly* and *Grot*. ſeems inconſiſtent, that theſe were *Hezekiah's Meſſengers*, and the *valiant ones Senacherib's Captains*.

Ib. *Peace*] which they offered, 2 *King*. xviii. 23, 31. but it being on ſuch hard Conditions, this ſeems uſed ironically.

Ver. 8. *he*] *Sennacherib*, Ver. 1.

Ver. 9. *withers*] as Chap. xix. 6. the only Place where this Verb is found beſides.

Ver. 12. *People*] of the *Aſſyrian* Army from ſeveral Countries, the *Heb*. Word being plural.

Ver. 14. *ſeizes*] *ſurpriſed* being rather *aſtoniſhed* or *amazed*, and ſo at leaſt doubtful; thus *Jer*. li. 41.

Ver. 15. *rejects*] as, without ſpecifying Particulars, I have obſerved in general the Verb is to be underſtood, when conſtructed with ב as it is here.

Ver. 17. *King*] *Hezekiah*.

Ib. *they*] *the Eyes*, it being fem. When thou art rid of the *Aſſyrians*, thou mayeſt travel any where in the Country.

Ver. 18. *meditate Terror*] be thinking of the Terror thou art delivered from.

Ib. *Where*] are the *Aſſyrian* Officers and Directors of the Siege, who ſtruck ſuch a Terror? They are now not to be ſeen, according to the following Verſe.

Ib. *Paymaſter*] of the Army: the Soldiers being animated by their great Pay. As the Word ſignifies to *weigh* (Silver as formerly) or *pay*, not *receive*.

Ver. 21. *Rivers*] which had been ſtopped up, 2 *Chron*. xxxii. 3, 4.

Ib. *in which*] their ſmall Rivers being not navigable, they were in no Danger of the Enemy from thence.

Ver. 23. *Thy*] Having ſpoken of Ships, Ver. 21. he directs his Prophecy to *Aſſyria* under that Compariſon.

Ib. *Cords*] So the *Original* undeniably ſignifies, agreeable to the Context, but never *Taeklings* that I know of.

Ib. *ſtretched out*] by becoming ſlack, and ſo weak; or elſe to do what follows, which they were inſufficient for: the Word has this Meaning, but I think not that of *looſed*; which if they had been, they might eaſily have been tied again.

Ib. *the Lame*] as having but a little Way to go.

24. And

24. And the Inhabitant will not complain, I am ill: the Iniquity of the People who dwell in it will be forgiven.

CHAP. XXXIV.

COME near, you Nations, to hear; and hearken, O People: let the Earth hear, and what it is filled with; the World, and all its Offspring.

2. For the Fury of the Lord is againſt all the Nations, and Wrath againſt all their Army: he will utterly deſtroy them, deliver them to the Slaughter.

3. So that their Wounded ſhall be caſt down, their Stink come up from their dead Bodies, and the Mountains be diſſolved by their Blood.

4. As alſo the whole Army of the Heaven will waſte away, the Heaven will be rolled up like a Book; and all its Army fall like a Leaf falling from the Vine, and as it does from the Fig-tree.

5. For my Sword ſhall be ſoaked in Heaven; behold it ſhall come down againſt Edom, and againſt the People of my Curſe to Judgment.

6. The Sword of the Lord will be filled with Blood, fattened with Fat, with the Blood of Lambs and He-goats, with the Fat of the Kidneys of Rams: for there will be a Sacrifice of the Lord in Bozrah, and a great Slaughter in the Country of Edom.

7. Nay the Unicorns will come down with them, and the Bullocks with the Bulls; inſomuch that their Country will be ſoaked with Blood, and their Mould fattened with Fat.

8. For it will be the Day of the Lord's Vengeance, the Year of Recompences for the Contention of Zion.

9. The Brooks of it will alſo be turned into Pitch, the Mould of it into Brimſtone, and its Land will be burning Pitch.

10. It will not be quenched by Night nor Day, the Smoak of it will go up for ever: it will be waſte from Age to Age, none will paſs through it to all Eternity.

11. But the Pelican and Bittern will inherit it, as likewiſe the Owl and Raven dwell therein: he will alſo ſtretch out upon it the Line of Emptineſs, and the Stones of Vacancy.

12. They will call for the Nobles of it *in* the Kingdom, but none will be there; and all its Princes will be Nought.

13. Thorns too will come up *in* the Palaces of it, the Thiſtle and Bramble in its ſtrong Holds; and it will be a Habitation of Dragons, a Court for young Oſtriches.

14. And the wild Creatures of the Deſarts will meet thoſe of the Iſlands, and the Satyr call to his Companion; the Screech-owl will certainly be quiet there, and find Reſt for her ſelf.

15. There the great Owl will make a Neſt, lay, hatch, and put together in her Shadow; the Kites will certainly be gathered there one to another.

16. Seek from the Book of the Lord, and read; there will not one of theſe be lacking, they will not want one another: for it is my Mouth commands, and it is his Spirit gathers them.

17. Moreover he caſts the Lot for them, and his Hand divides it to them by Line: they will inherit it for ever, dwell in it to all Ages.

Ver. 24. *the Iniquity*] for which the *Aſſyrians* would be ſuffered to afflict *Judah*.

Ver. 2. *all the Nations*] thoſe in general of that Part of the Earth, whom the *Aſſyrians* over-ran.

Ver. 4. *Army*] like that which was foretold of *Babylon*, Chap. xiii. 10. and of *Egypt*, *Ezek.* xxxii. 7, 8. as this is of *Edom*, Ver. 5, 6.

Ver. 5. *Edom*] See the *Note* on Chap. xx. 1.

Ver. 6. *Lambs*] the People ſo called, becauſe the Slaughter is termed *a Sacrifice*.

Ver. 8. *Zion*] to which the *Edomites* were Enemies, 2 *Chron.* xxviii. 17. *Amos* i. 11.

Ver. 9. *turned*] like *Sodom* and *Gomorrah*, as was alſo ſaid of *Babylon*, Chap. xiii. 19.

Ver. 10. *waſte*] Beſides the Devaſtation which *Edom* ſuffered by War, through a Sedition that was among its own People, one Party left the Country, removing into the South-weſt of *Judea*, and the reſt joined themſelves to the *Iſhmaelites*, *Strabo* Lib. 16.

Ib. *none will paſs*] as in a Road.

Ver. 11. *Pelican*] as *Pſa.* cii. 6. *Lev.* xi. 18. *Deut.* xiv. 17. in the former of which it is diſtinguiſhed from *a Cormorant*.

Ib. *inherit*] To the End of this Chapter, omitting the next Verſe, it accords with what is expreſſed concerning *Babylon* at the Concluſion of Chap. xiii. and thoſe Creatures remaining there does not ſuit to the future Deſtruction of the whole Earth, or End of the World; nor does the Verſe after this.

Ib. *Emptineſs*] for which ſee *Gen.* i. 2. In the *com. Bib.* it is rendered *a thing of nought*, Chap. xxix. 21. *nothing*, *Job.* vi. 18. in other Places uſually *vanity* or *vain*.

Ver. 12. in *the Kingdom*] where none will be found, as *there* is local; ſo that *in* ſeems better ſupplied, as in the next Verſe, than *to*, which ſhould be *Italick* in the *com. Tranſ.* It is variouſly rendered.

Ver. 13.] *Cowley* from this and Ver. 11.

Then ſhall the Market and the Pleading-place,
Be choak'd with Brambles, and o'ergrown with Graſs.
The Serpents through thy Streets ſhall rowl,
And in thy lower Rooms the Wolves ſhall howl,
And thy gilt Chambers lodge the Raven and the Owl.

Ib. *Thiſtle*] The plural Word is turned *thorns*, *Prov.* xxiv. 31. where it is diſtinguiſhed from *Nettles*; ſee *Buxt. Lex.*

Ib. *young*] *Heb. Daughters of*, omitted in the *vulg. Tranſ.*

Ib. *Oſtriches*] See Chap. xiii. 21.

Ver. 16. *Book*] the Decree.

CHAP.

CHAP. XXXV.

THE Wilderneſs and dry Place will be joyful at them, nay the Deſart will rejoice, and flouriſh like a Roſe.

2. It will flouriſh exceedingly, and rejoice even with Joy and Singing; the Glory of Lebanon will be given to it, the Comelineſs of Carmel and Sharon: they will ſee the Glory of the Lord, the Comelineſs of our God.

3. Strengthen the weak Hands, and make the ſtaggering Knees ſtout.

4. Say to thoſe who are of a haſty Mind; Be ſtrong, do not fear: behold your God will come with Vengeance, God with a Recompence; he will come, and ſave you.

5. Then will the Eyes of the Blind be opened, and ſo will the Ears of the Deaf.

6. Then the Lame will leap like a Stag, and the Tongue of the Dumb ſing: for Waters will break out in the Wilderneſs, and Floods in the Deſart.

7. The parched Place will likewiſe become a Pond, and the thirſty one Springs of Water: in the Habitation of Dragons, at the Place of lying down in it, there will be Graſs, with Reeds and Ruſhes.

8. And a Road will be there, even a Way which will be called The holy Way; the Unclean will not paſs along it, but it will be for thoſe: ſuch as walk in the Way, even the Simple, will not go aſtray.

9. No Lion will be there, nor Beaſt that breaks through go up it, *they* will not be found there; where the Ranſomed will walk,

10. And the Redeemed of the Lord will return, and come to Zion with Singing, and laſting Gladneſs upon their Head: they will obtain Joy and Gladneſs, whereas Sorrow and Sighing will flee away.

CHAP. XXXVI.

AND it came to paſs in the fourteenth Year of King Hezekiah, *that* Sennacherib King of Aſſyria came up againſt all the fortified Cities of Judah, that he might take them.

2. The King of Aſſyria alſo ſent Rabſhakeh from Lachiſh to Jeruſalem, againſt King Hezekiah with a huge Army; and he ſtood at the Conduit of the uppermoſt Fiſh-pond, in the High-way of the Fuller's Field.

3. And there went out to him Eliakim the Son of Hilkiah, who was Steward of the Houſe, Shebna the Scribe, and Joah the Son of Aſaph the Recorder.

4. To whom Rabſhakeh ſaid: Tell now Hezekiah; thus ſays the great King, the King of Aſſyria; What Truſt is it wherein thou truſteſt?

5. Is it, I ſay (but ſayeſt in vain) There is Counſel and Power for War? Now upon whom doſt thou truſt, that thou rebelleſt againſt me?

6. Behold thou truſteſt upon the Staff of this bruiſed Reed Egypt; which a Man leaning upon, it will enter into his Hand, and pierce it: ſo will Pharaoh King of Egypt be to all that truſt upon him.

7. And though thou ſayeſt to me, We truſt on the Lord our God; is it not he whoſe Chapels and Altars Hezekiah has taken away, and ſaid to Judah and Jeruſalem, You ſhall worſhip before this Altar.

8. Therefore now engage thy ſelf, I pray,

Ver. 1. *Wilderneſs*] of *Judah*, adjacent to *Edom*, *Pſa.* lxiii. 1. whoſe Verdure was heretofore conſumed by the *Idumean* Cattle.

Ver. 2.] On which *Pope* in his *Poem* intitled *Meſſiah*,

See Nature haſtes her earlieſt Wreaths to bring,
With all the Incenſe of the breathing Spring:
See lofty Lebanon *his Head advance,*
See nodding Foreſts on the Mountains dance,
See ſpicy Clouds from lowly Sharon *riſe,*
And Carmel's *flow'ry Top perfume the Skies!*

And farther on Ver. 1, 7.

The Swain in barren Deſarts with Surprize
Sees Lillies ſpring, and ſudden Verdure riſe;
And ſtarts, amidſt the thirſty Wilds, to hear
New Falls of Water murm'ring in his Ear:
On rifted Rocks, the Dragon's late Abodes,
The green Reed trembles, and the Bulruſh nods.

Ib. *given*] meaning it would be like *Lebanon* in Fruitfulneſs. Finely expreſs'd!

Ib. *ſee*] as being frequented by the People of *Judah*, not of *Edom*.

Ver. 4. *come*] this being notably accompliſhed on *Sennacherib*'s Army.

Ver. 5. *will*] metaphorically fulfilled then, Chap. xxxiii. 24. but ultimately under the Goſpel, to the End of the Chapter.

Ib. *and ſo will*] the Verb being repeated.

Ver. 6. *Waters*] that were ſtopped, as Chap. xxxiii. 21.

Ver. 7. *it*] the *Heb.* having a ſing. fem. Pronoun, anſwerable to *Habitation*; whereas the Word for *Dragons* is plur. and maſc.

Ver. 8. *holy*] as leading to the holy City, or as *Grotius* ſays *to the Temple*.

Ib. *paſs*] *paſs over* is as if it were going acroſs the Way, which does not appear to be the Meaning, and there is no Particle for *over*.

Ib. *thoſe*] mentioned in Verſe, 5, 6.

Ib. *the Simple*] it will be ſo plain, and eaſy to find.

Ver. 10. *return*] having been driven, or kept away by the Siege.

Ib. *to Zion*] to bring their Offerings, and worſhip God there.

Ver. 1. *it came to paſs*] This is not in the ſame Narration beginning 2 *King.* xviii. 13. which is however moſtly in the ſame Words, ſo far as the Matter is alike; whither I refer the Reader for *Notes*. This Piece of Hiſtory is very properly inſerted, not only to ſhew the fulfilling of the foregoing Prophecy, but to illuſtrate the obſcure Paſſages, and is a Confirmation of the general *Expoſition* given to the preceding Chapters.

Ver. 5. *Is it*] very aptly from the foregoing.

to

to my Maſter the King of Aſſyria; and I will give thee two thouſand Horſes, if thou art able to put thee Riders upon them.

9. How then wilt thou turn back the Face of one Captain, of the leaſt of my Maſter's Servants; and put thy Truſt upon Egypt, for Chariots and Horſemen?

10. And am I now come up without the Lord againſt this Country, to deſtroy it? The Lord ſaid to me, Go up to this Country, and deſtroy it.

11. Then ſaid Eliakim, Shebna and Joah, to Rabſhakeh, Speak, we pray to thy Servants in Syriack, for we underſtand *it*; and do not talk to us in the Jewiſh Language, in the Hearing of the People who are upon the Wall.

12. But Rabſhakeh replied, Has my Maſter ſent me to thine and thee, to ſpeak theſe Words? Was it not to the Men who ſit upon the Wall, to eat their Dung and drink their Piſs with you?

13. So Rabſhakeh ſtood, and called aloud in the Jewiſh Language as follows: Hear the Words of the great King, the King of Aſſyria.

14. Thus ſays the King, Let not Hezekiah deceive you: for he is not able to deliver you.

15. Nor let Hezekiah make you truſt on the Lord by ſaying, The Lord will throughly deliver us, this City ſhall not be given into the Power of the King of Aſſyria.

16. Do not hearken to him: for thus ſays the King of Aſſyria; Make a Bleſſing for me, and come out to me; then eat each one of his own Vine, and each one of his own Fig-tree, as alſo drink each the Water of his Ciſtern:

17. Till I come, and fetch you away to a Country like your own, a Country of Corn and Wine, a Country of Bread and Vineyards:

18. Leſt Hezekiah ſhould perſuade you thus, The Lord will deliver us. Have the gods of the Nations delivered their reſpective Lands, from the Power of the King of Aſſyria?

19. Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim? For have they alſo delivered Samaria from my Power?

20. Which are they among all the gods of theſe Countries, who have delivered their Country from my Power, that the Lord ſhould deliver Jeruſalem from it?

21. They however held their Peace, and did not anſwer him a Word: for this was the King's Commandment, Do not anſwer him.

22. Next Eliakim the Son of Hilkiah who was the Steward of the Houſe, Shebna the Scribe, and Joah the Son of Aſaph the Recorder, went to Hezekiah with the Cloaths torn; and told him the Words of Rabſhakeh.

CHAP XXXVII.

WHICH when King Hezekiah heard, he tore his Cloaths, covered himſelf with Sackcloth, and went to the Houſe of the Lord.

2. He alſo ſent Eliakim who was the Steward of the Houſe, Shebna the Scribe, and the Elders of the Prieſts, having covered themſelves with Sackcloth, to Iſaiah the Son of Amoz the Prophet.

3. To whom they ſaid; Thus ſays Hezekiah, This Day is a Day of Diſtreſs, Rebuke and Contempt: for the Children are come to the Birth, and there is no Might to bring forth.

4. Perhaps the Lord thy God will hear the Words of Rabſhakeh, whom the King of Aſſyria his Maſter has ſent to reproach the living God, and will rebuke the Words which the Lord thy God has heard: therefore put up a Prayer for the Reſidue that is found.

5. Accordingly the Servants of King Hezekiah went to Iſaiah.

6. And he ſaid to them; So ſhall you tell your Maſter; Thus ſays the Lord, Be not afraid by reaſon of the Words that thou haſt heard, with which the young Men of the King of Aſſyria have blaſphemed me.

7. Behold I will put ſuch a Spirit into him, and he ſhall hear ſuch News, that he ſhall return to his own Country: in which I will cauſe him to fall by the Sword.

8. And Rabſhakeh returned, and found the King of Aſſyria fighting againſt Libnah: for he had heard that he was marched from Lachiſh.

9. Who heard ſay concerning Tirhakah King of Ethiopia, He is come forth to fight with thee; and when he heard *it*, he ſent Meſſengers to Hezekiah with Orders:

10. Thus ſhall you make a Speech to Hezekiah King of Judah; Let not thy God deceive thee, in whom thou truſteſt, by ſaying, Jeruſalem ſhall not be given up into the Power of the King of Aſſyria.

11. Behold thou haſt heard what the Kings of Aſſyria have done to all Countries, to deſtroy them utterly; and ſhalt thou be delivered?

12. Did the gods of the Nations deliver them whom my Fathers deſtroyed, Gozan, Haran, Rezeph, and the Edenites who were in Thelaſſar?

13. Where is the King of Hamath, the King of Arpad, and the King of the City of Sepharvaim, of Hena and Ivah?

14. And when Hezekiah had received the Letter from the Hands of the Meſſengers, and read it; he went up to the Houſe of the Lord, and ſpread it before him.

15. To whom he prayed, ſaying:

16. O Lord of Armies, the God of Iſrael, who inhabiteſt the Cherubs, thou thy ſelf art God, alone, of all the Kingdoms of the Earth: thou having made the Heaven, and the Earth.

17. Incline thy Ear, O Lord, and hear; open thy Eyes, O Lord, and ſee: even hear all the Words of Sennacherib, who has ſent to reproach the living God.

18. Indeed, O Lord, the Kings of Aſſyria have laid waſte all the Countries, and their Land;

19. And he put their gods into the Fire: for they were not gods, but the Work of Men's Hands, Wood and Stone; ſo they deſtroyed them.

20. Now therefore, O Lord our God, ſave us from his Power; for all the Kingdoms of the Earth to know, that thou art the Lord alone.

21. Then Iſaiah the Son of Amoz ſent Word to Hezekiah: Thus ſays the Lord God of Iſrael, of what thou haſt prayed to me concerning Sennacherib King of Aſſyria;

22. This is the Matter that the Lord ſpeaks againſt him; The Virgin, the Daughter of Zion deſpiſes thee, mocks thee, the Daughter of Jeruſalem ſhakes the Head after thee.

23. Whom haſt thou reproached, and blaſphemed? And againſt whom haſt thou raiſed the Voice, and looked up on high? At the Holy One of Iſrael?

24. Thou haſt reproached the Lord by the Miniſtry of thy Servants, and ſaid; I will go up to the Height of the Mountains, to the Sides of Lebanon, with the Multitude of my Chariots: where I will cut down his tall Cedars, the choiceſt of his Fir-trees; and come to the Height of his Border, to the Wood of his Carmel.

25. I have dug, and drunk Waters; and dried up all the Streams of the Siege with the Soles of my Feet.

26. Haſt not thou heard long ago I made it? From Days of old Time that I formed it? Now have I brought it to paſs, that thou ſhouldſt be to lay waſte fortified Cities to ruinous Heaps.

27. Therefore were their Inhabitants ſhort-handed, were daunted, and aſhamed: they were *like* the Herb of the Field, and the tender Pot-herb, Graſs of the Roofs, and a Field of Corn blaſted before it is grown up.

28. And I know thy Dwelling, going out and coming in, as alſo thy being moved againſt me.

29. Becauſe thy being moved againſt me, and thy Tumult is come up into my Ears, therefore will I put my Hook into thy Noſe, and my Bridle into thy Lips, and make thee return in the Way wherein thou cameſt.

30. And this ſhall be a Sign to thee; the eating this Year that which grows of it ſelf, and in the ſecond Year what grows up again (then in the third Year ſow you, and reap, and likewiſe plant Vineyards, and eat the Fruit of them)

31. That a Remnant eſcaped of the Family of Judah which is left, ſhall again take root below, and yield Fruit above.

32. For a Reſidue ſhall go forth from Jeruſalem, and a Remnant eſcaped from Mount Zion: the Zeal of the Lord of Armies will do this.

33. Therefore thus ſays the Lord concerning the King of Aſſyria; He ſhall not come to this City, nor ſhoot an Arrow there, nor come before it with a Shield, nor make a Rampart againſt it.

34. In the ſame Way wherein he came, ſhall he return, and not come to this City, ſays the Lord.

35. But I will defend this City to ſave it, for my own ſake, and for the ſake of my Servant David.

36. And the Angel of the Lord went out, and ſlew a hundred eighty and five thouſand in the Camp of Aſſyria; ſo that when they roſe early in the Morning, behold all of them were dead Corpſes.

37. So Sennacherib King of Aſſyria marched, and going back again, dwelt at Nineveh.

38. And as he was worſhipping in the Houſe of Niſroch his god, Adrammelech and Sharezer his Sons ſlew him with the Sword; who eſcaped to the Country of Ararat: and Eſar-haddon his Son reigned in his room.

Ver. 18. *Countries*] The Author of *State of the Heb.* p. 510. ſays, *The true Engliſh is*, which he puts in Capitals, *ALL THE LANDS AND THEIR LAND*, then aſks, *Can we doubt of a Miſtake here?* adding *The other Copy in* 2 *King.* xix. 17. *reads* Nations. From which who would not think it was *Lands* he takes offence at? But the Correction he propoſes is *Lands*, as he rendered it before, inſtead of *Land*, to be *the Lands and their Lands*; but is not this worſe inſtead of better!

Ver. 21, *of what*] it being a Relative in *Heb.* as it is alſo tranſlated in the *com. Bib.* 2 *King.* xix. 20.

Ver. 27. *a Field of Corn blaſted*] the *Heb.* Word, a little different from that in 2 *King.* xix. 26. thus ſignifying, *Burnt.*

CHAP.

CHAP. XXXVIII.

IN thoſe Days Hezekiah was ſick likely to die, to whom Iſaiah the Son of Amoz the Prophet came, and ſaid unto him; Thus ſays the Lord, Make thy Will, for thou wilt die, and not live.

2. Upon this Hezekiah turned about his Face to the Wall, and prayed to the Lord,

3. And ſaid, I beſeech thee, O Lord, remember now, how I have walked continually before thee in Truth, and with a perfect Heart, and have done what thou waſt pleaſed with; and Hezekiah wept a great deal.

4. Then Iſaiah had the Lord's Commiſſion as follows;

5. Go, and tell Hezekiah; Thus ſays the Lord God of thy Father David, I have heard thy Prayer, ſeen thy Tears; behold I will add to thy Time fifteen Years:

6. As alſo deliver thee and this City from the Power of the King of Aſſyria; and will defend this City.

7. And this ſhall be a Sign to thee from the Lord, that he will do this Thing which he has ſpoken.

8. Behold I will cauſe the Shadow of the Degrees, that is gone down upon thoſe of Ahaz on the Sun-dial, to return backward ten Degrees. So the Sun returned ten Degrees, upon thoſe which it was gone down.

9. The Writing of Hezekiah King of Judah, when he had been ſick, and was recovered from his Sickneſs.

10. I ſaid in the cutting off of my Days, I ſhall go to the Gates of the Grave, ſhall want the reſt of my Years.

11. I ſaid; I ſhall not ſee the Lord, the Lord in the Country of the Living; I ſhall behold Man no more with the Inhabitants of the World.

12. My Age is removed, and carried away from me, like a Shepherd's Tent: I cut off my Life like a Weaver, he cuts me from the Thrums: both Day and Night thou art making an end of me.

13. I propoſe that againſt the Morning, like a Lion, ſo he will break all my Bones: both Day and Night thou art making an end of me.

14. Like a Crane, a Swallow, ſo I chirp; I make moan like a Dove: my Eyes are drawn out on high; O Lord, it oppreſſes me, engage for me.

15. What ſhall I ſay? He has both ſaid *it* to me, and done: I ſhall go gently along all my Years, for the Bitterneſs of my Soul.

16. O Lord, in theſe Things People live, and among all in thoſe is the Life of my Spirit: as thou haſt made me recover, and kept me alive.

17. Behold for Peace I had continual Bitterneſs: but thou hadſt a love for my Soul, to be out of the Ditch of Conſumption; for thou didſt caſt all my Sins behind thy Back.

18. For the Grave will not give Thanks to thee, Death will not praiſe thee: thoſe who go down to the Pit will not wait for thy Truth.

19. The living one himſelf will give thanks to thee, like me this Day: the Father to the Children will make known thy Truth.

20. There was the Lord to ſave me: therefore we will play on my ſtriking Inſtruments all the Days of our Life, in the Houſe of the Lord.

21. Iſaiah had alſo ſaid, Let them take a Bunch of Figs, and bruiſe upon the Boil, and he ſhall recover.

22. Hezekiah too ſaid, What ſhall be the Sign that I ſhall go up to the Houſe of the Lord?

CHAP. XXXIX.

AT that Time Merodach-baladan, the Son of Baladan, King of Babylon ſent a Letter, and a Preſent to Hezekiah; becauſe he heard that he had been ſick, and was got well.

2. And Hezekiah was glad of them, ſhewing them the Houſe of his Odour, the Silver, Gold, Spices, the good Oil, the whole Houſe of his Veſſels, and all that was found in his Treaſures: there was Nothing, which he did not ſhew them, in his Houſe, and in all his Dominion.

3. Afterwards Iſaiah the Prophet came to King Hezekiah, and ſaid to him, What did

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Ver. 9. *The Writing*] *H. Dod*, who made the *Pſalms* into Verſe, and ſeems to have been a Man of religious Experience, has in the *Contents* to this, "*The worthieſt of* "*all the elect are ſubject to the greateſt torments of this lyfe,* "*both in body and mynde.*"

Ver. 12. *from the Thrums*] whence a Piece of Cloth is cut off, when it is weaved. So *Jun.* and *Trem.* render *a peniculis*, and ſuitable to this the Word is tranſlated *Hair*, *Cant.* vii. 5.

Ver. 15. *ſaid* it] had engaged for *Hezekiah*'s living longer, Ver. 5, 7, 8.

Ib. *for*] as the *Heb.* Particle divers times ſignifies: that is the Afflictions would make him humble, and keep him as it would others ſpiritually alive, according to the following Expreſſions: *Grot.* expounds it thus, *toto vitæ meæ tempore cogitatio hujus amaritiei mihi recurret, I ſhall remember this grievous Affliction as long as I live.* The *preſent Tranſ.* is indefenſible.

Ver. 16. *haſt*] as Ver. 9. ſhews.

Ver. 17. *continual*] as the like is rendered *Jer.* xlviii. 5.

Ver. 18. by *Wither*,

For nor the Grave nor Death can honour Thee;
Nor hope they for thy Truth that buried be.

theſe Men ſay? And from whence did they come to thee? And he anſwered, They came to me from a Country far off, from Babylon.

4. And upon his enquiring, What did they ſee in thy Houſe? Hezekiah acknowledged, They ſaw all that was in it; there was Nothing which I did not ſhew them, in my Treaſures.

5. Then ſaid Iſaiah to him; Hear the Commiſſion of the Lord of Armies,

6. Behold the Days are coming, when all that is in thy Houſe, and what thy Fathers have treaſured up to this Day, ſhall be carried away to Babylon; there ſhall be Nothing left, ſays the Lord.

7. Nay they ſhall take of thy Sons who ſhall proceed out from thee, whom thou ſhalt beget; and they ſhall be Officers in the Palace of the King of Babylon.

8. Whereupon Hezekiah ſaid to him, The Lord's Commiſſion that thou ſpeakeſt is good: becauſe, as he ſaid, there will be Peace and Truth in my Days.

CHAP. XL.

COMFORT, comfort my People, ſays your God.

2. Speak kindly to Jeruſalem, and cry to it, that its War is fulfilled, and its Iniquity is finiſhed, that it has received double from the Hand of the Lord for all its Sins.

3. There is the Voice of one crying in the Wilderneſs, Prepare the Way of the Lord, make a ſtraight Road in the Deſart for our God.

4. Every Valley ſhall be raiſed up, and every Mountain and Hill be put down; the crooked ſhall become ſtraight, and the uneven Places a Plain.

5. Since the Glory of the Lord will be revealed, and all Fleſh will ſee *it* together: for the Mouth of the Lord has ſpoken *it*.

6. The Voice ſays, Cry; and he aſks, What ſhall I cry? All Fleſh is Graſs, and all the Kindneſs of it like the Flower of the Field.

7. The Graſs withers, the Flower fades, becauſe the Wind of the Lord blows on it: ſurely the People are Graſs.

8. The Graſs withers, the Flower fades; but the Word of our God will ſtand for ever.

9. Get you up on the high Mountain, O Zion Preachers; elevate your Voice with Strength, O Jeruſalem Preachers: elevate, do not fear; ſay to the Cities of Judah, Behold your God!

10. Lo the Sovereign Lord will come with Power, and his Arm will rule for him: behold his Reward will be with him, and his Work before him.

11. He will feed his Flock like a Shepherd, will gather together the Lambs in his Arm, and carry *them* in his Boſom; will lead thoſe gently that are with Young.

12. Who is it meaſures the Waters by his Handful, computes the Heavens by a Span, contains the Duſt of the Earth in a Cup, weighs the Mountains on a Balance, and the Hills in Scales?

13. Who diſpoſes the Spirit of the Lord, or is a Man of his Counſel that informs him?

14. With whom is there counſel taken, that cauſes him to underſtand, inſtructs him in the Path of Judgmont, teaches him Knowledge, and makes known to him the Way of Underſtanding?

15. Behold the Nations are as a Drop from the Bucket, and are counted like the ſmall Duſt of the Scales: lo he can take up the Iſles as a little Thing.

Ver. 1. *Comfort*] The *Babylonian* Captivity being foretold in Ver. 6. of the foregoing Chapter, *Iſaiah* goes on to ſpeak of the Deliverance and Return from it, as we ſee very expreſly, Chap. xliii. 14. & xliv. 28. & xlv. 1. nevertheleſs the Holy Spirit ſeems to intend it more largely of the Goſpel, whatever the Prophet did, 1 *Pet.* i. 10, 11, 12.

Ver. 2. *War*] *Malitia*, *malice*, being erroneouſly got into the *vulg. Lat.*

Ib. *double*] not double what they deſerved, but what was or would have been the Puniſhment of others, becauſe they had received far greater Knowledge and Bleſſings, *Dan.* ix. 12. *Am.* iii. 2.

Ver. 3. *Way*] This is incongruouſly expounded of the Return from Captivity, eſpecially by thoſe who are for referring ſuch prophetical Paſſages to the Goſpel Times, to be underſtood in ſome ſecondary Senſe, as they apprehend, not in their primary one; ſince *the Way* is that *of the Lord*, and *for God*, i. e. *Chriſt*, as the Evangeliſts directly interpret it, *Mat.* iii. 3. *Mark.* i. 1, 2, 3. beſides it is *all Fleſh* that is ſpoken of, Ver. 5.

Ver. 3, 4. On theſe *Pope* as follows,

Hark! a glad Voice the lonely Deſart chears,
Prepare the Way; a God, a God appears:
A God, a God! the vocal Hills reply;
The Rocks proclaim th' approaching Deity.
Lo Earth receives him from the bending Skies;
Sink down ye Mountains, and ye Vallies riſe:
With Heads declin'd, ye Cedars, Homage pay;
Be ſmooth ye Rocks, ye rapid Floods give way.

Ver. 6. *Kindneſs*] So the *Heb.* not *goodlineſs*.

Ver. 9. *Preachers*] The original Word is ſingular and feminine to agree with the City; but that the Place it ſelf is not meant, *get up upon the Mountain* ſhews. It agrees notably well with the firſt Preachers of the Goſpel, who received their Commiſſion there, *Luk.* xxiv. 49. *Act.* i. 8, 12. & ii. 4.

Ver. 11. *carry in his Boſom*] This fine Expreſſion is dropped in the *Gr. Sept. Verſ.* ſee alſo on Chap. li. 18.

Ver. 12. *by his Handful*] the Waters being all but one Handful of his, and ſo of the reſt; whereby his containing the Duſt in a Cup or Meaſure agrees with them, otherwiſe not.

Ver. 15. *can take*] rather than does do it. *Hervey* in his very late *Meditations*, Vol. ii. p. 130. ſpeaks of *a ſolid Correction* of tranſlating this Paſſage by *Vitringa*, *the Iſles are as ſome light thing which flies about*; when the Verb does not ſignify *to fly* of any Kind, nor in any Lan-

16. And

16. And Lebanon is not ſufficient to burn, nor are the Beaſts of it ſufficient for a Burnt-ſacrifice.

17. All Nations are as Nothing before him, they are counted with him to be of nought and Emptineſs.

18. To whom therefore will you liken God? And what Likeneſs will you compare to him?

19. The Artificer covers the carved Image, and the Goldſmith ſpreads it over with Gold, and caſts Chains of Silver.

20. He who is poor for Offering chooſes a Tree that will not rot; he ſeeks him a ſkilful Artificer, to prepare a carved Image that ſhall not be moved.

21. Do not ye know? Do ye not hear? Has it not been told you from the Beginning? Have not ye underſtood *from* the Foundations of the Earth?

22. That he ſits upon the Compaſs of the Earth, and the Inhabitants of it are as Graſhoppers; that he ſtretches out the Heavens like a Canopy, and extends them like a Tent to dwell in?

23. That he cauſes Princes to be Nothing, makes the Judges of the Earth as Emptineſs?

24. They are alſo not planted, alſo not ſown, their Stem alſo does not take root in the Earth: and he too blows on them, ſo that they wither; and the Tempeſt carries them away as Stubble.

25. To whom then will you liken me, and am I equal? ſays the Holy One.

26. Look up on high, and ſee who created theſe, that brings forth their Army by Number: he calls them all by Name; by the Abundance of Might and ſtrong Power, there is not one lacking.

27. Why doſt thou ſay, Jacob, and ſpeak, Iſrael, My Way is hid from the Lord, and my Judgment paſſed from my God?

28. Doſt not thou know? Doſt thou not hear? *that* the everlaſting God, the Lord, the Creator of the Ends of the Earth, is neither faint, nor weary? There is no ſearching out of his Underſtanding.

29. He gives Power to the Faint, and makes Strength abound to him that is of no Might.

30. The Youths will be both faint and weary, and the young Men will ſtumble down.

31. But thoſe who wait for the Lord will renew Power, they will mount up with the Wing like Eagles, will run, and not be weary; will go, and not be faint.

CHAP. XLI.

BE ſilent to me, O Iſles, and let the People renew Power: let them come nigh, then let them ſpeak; let us draw near together to Judgment.

2. Who ſtirs up the righteous one from the Eaſt, will call him to his Foot, deliver up the Nations before him, and cauſe *him* to rule Kings; will make *them* as Duſt by his Sword, as driven Stubble by his Bow?

3. He ſhall purſue them, ſhall paſs peaceably, in the Way that he has not come with his Feet.

4. Who did work, and perform, calling the Generations from the Beginning? I the Lord, the firſt and laſt, it was I.

5. The Iſles ſee, and fear; the Ends of the Earth are afraid, draw near, and come.

6. Each one helps his Neighbour, and ſays to his Brother, Be ſtrong.

7. And the Artificer ſtrengthens the Goldſmith, he that makes ſmooth with the Hammer him who ſmites on the Anvil: he ſays of the Joint, It is good; and ſtrengthens it with Nails, *that* it may not be moved.

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guage, neither has it any Relative *which* before it, nor is the Noun *a light thing*. And I am perſuaded that *Hervey* himſelf, who writes ſo honourably of the *Holy Scripture*, would not have the Truth of it give way even to his own ſublime Eloquence.

Ver. 17. *to be of Nought*] as the *Heb.* very well ſignifies; and *all Nations* cannot be *counted leſs than nothing*.

Ver. 19. *covers*] as *carved* or *graven* Things are *cut*, not *melted*: ſo *Jun. tegit.*

Ver. 21. from] Our *Tranſlators* may ſeem to have miſtaken the firſt Letter of the *Heb.* to *Foundations* for this, by not marking it *Italick* as an Addition to the *Original*.

Ver. 22. *That*] ה

Ver. 29. *Strength abound*] *making it to abound, where it did not ſo much as exiſt*, *Hervey*, Ib. p. 150. but not properly *increaſeth*.

Ver. 2. *the righteous one*] The *Annotators* are here put to it, to know whether this was *Abraham* or *Cyrus*: my Reaſons for the latter are, 1. though the *Heb.* preterperfect Tenſe is frequently uſed in the Prophets for the Time to come, yet not the future Tenſe without a Conjunction for the Time paſt, and all the Verbs in this and the next Verſe are future, excepting the firſt; 2. *Abraham*'s Victory *Gen.* xiv. 15. is unlikely to be called *ruling Kings*; 3. this Speech is directed to the *Iſles*, Ver. 1, 5. not to the *Iſraelites*. As for this agreeing to *Cyrus*, ſee Chap. xlv. 1, 13. & xlvi. 11. & xiii. 3. and *De Dieu*, *Animad.*

Ver. 3. *ſhall purſue*] *Lowth* writes in his *Commentary*, "The Preterperfect Tenſe is here put for the Future." What Preterperfect Tenſe? That of the *com. Eng. Bible*? For the *Heb.* Verbs are in the Future Tenſe. This Way of commenting I have complained of before. As for the *Eng. Tranſlators*, they evidently put it ſo becauſe they underſtood it of *Abraham*, as the *marginal Note* to *Q. Elizabeth*'s *Bible* expreſſes it.

Ver. 5. *draw near*] as the remote Nations towards *Europe* by the Seas, did to aſſiſt *Nerigliſſar* King of *Babylon* againſt *Cyrus*, and afterwards to help *Cræſus*, the famous Auxiliary of *Belſhazzar* the laſt King of *Babylon*, *Xenoph. Cyroped.*

Ver. 7. *Joint*] This Word occurs but twice beſides, in the plur. Num. and is there rendered *joynts*, 1 *King.* xxii. 34. 2 *Chr.* xviii. 33.

Ib. *good*] as the *Heb.* is, and not *ready*.

8. But thou art Iſrael my Servant, Jacob whom I have choſen, the Offspring of Abraham one who loved me:

9. Whom I took hold of from the Ends of the Earth, and called thee from the Nobles of it, ſaying to thee, Thou art my Servant, I have choſen thee, and not rejected thee.

10. Do not fear, for I am with thee; be not amazed, for I am thy God: I will ſtrengthen thee, alſo help thee, alſo uphold thee with the right Hand of my Righteouſneſs.

11. Lo all who are incenſed againſt thee ſhall be aſhamed, and put to confuſion: they ſhall be as Nothing, and the Men that ſtrive with thee ſhall periſh.

12. When thou ſeekeſt them, thou ſhalt not find thoſe Men who contend with thee: the Men that are at war with thee ſhall be as Nought, even like Nothing at all.

13. For I the Lord thy God hold thy right Hand faſt, ſaying to thee, Do not fear, I will help thee.

14. Do not fear, worm Jacob, O Men of Iſrael; I will help thee, ſays the Lord, even thy Redeemer, the Holy One of Iſrael.

15. Behold I will put thee for a Flail, a new Threſhing-inſtrument that has Edges: thou ſhalt threſh the Mountains, beat ſmall, and make the Hills like Chaff.

16. Thou ſhalt winnow them, and the Wind ſhall carry them away, and the Whirlwind ſcatter them: whereas thou ſhalt rejoice through the Lord, ſhalt glory through the Holy One of Iſrael.

17. The Afflicted and Needy ſeek for Water, and there is none, their Tongue fails with Thirſt: I the Lord anſwer them, the God of Iſrael do not leave them.

18. I open Rivers upon the high Places, and Fountains within the Vales; I make the Wilderneſs a Pond of Water, and a dry Country Springs of Water.

19. I put in the Wilderneſs the Cedar, the beſt Cedar, with the Myrtle, and the Tree of Oil; I place in the Deſart the Fir, Pine, and Box together;

20. In order for them to ſee, know, apply and conſider together; that the Hand of the Lord has done this, and the Holy One of Iſrael created it.

21. Draw near with your Cauſe, ſays the Lord: bring nigh your ſtrong Matters, ſays the King of Jacob.

22. Let them bring nigh, and declare to us what Things will come to paſs: let them declare of the former Things what they are; that we may apply our Mind, and know their End; or let them publiſh to us the Things that will come.

23. Declare the Things which will arrive hereafter; for us to know that you are gods: do both Good and Hurt; that we may be amazed and ſee together.

24. Lo you are of nothing, and your Work is of the Viper: he that chooſes you is abominable.

25. I have ſtirred up one from the North, who ſhall arrive, from the Riſing of the Sun ſhall he call on my Name; and he ſhall come to the Rulers as to Mortar, as the Potter treads the Clay.

26. Who has declared from the Beginning, that we may know? And aforetime, that we may ſay, *He* is righteous? Even none declares, even none cauſes to hear, even none hears your Sayings.

27. *I* the firſt *ſay* to Zion, Behold, behold them; and I give a Preacher to Jeruſalem.

28. Well I ſee that there is no Man, and of theſe that there is no Counſellor, when I aſk them, who does return Word.

29. Lo all of them are Vanity, their Deeds nought; their molten Images are Wind and Emptineſs.

Ver. 9. *Ends of the Earth*] from *Egypt*, as I think *Jun.* and *Trem.* with *Grot.* beſt explain it; rather than the future bringing them from Captivity, or *Abraham* from *Chaldea*, as others interpret it; which ſeems doing Violence to the Context.

Ver. 15. *a Flail*] this being the general Name, and the other particular, as *Buxt.* ſays under חרץ and is turned *threſhing-inſtruments* in the other Places, 2 *Sam.* xxiv. 22. 1 *Chr.* xxi. 23. having no Meaning at all of *ſharp*.

Ib. *Threſhing-inſtrument*] *Varro* deſcribes one, *ſit e tabula lapidibus aut ferro exaſperata, quæ impoſito auriga, aut pondere grandi, trahitur jumentis junctis, ut diſcutiat e ſpica grana; made of a Board ſtudded with Stones or Iron, which is drawn by Cattle harneſſed together, with either the Driver himſelf or ſome great Weight on it, that it may ſhake the Corn out of the Ear, De Re Ruſt.* Lib. i. 52. agreeing with *Buxtorf*'s Account from the *Jews* at this Word: and what *Smith* ſays of the *Turks* illuſtrates this and the next Ver. well, viz. *They tread out their Corn with Oxen, drawing a ſquare Plank-board, about a Foot and half or two Feet over, ſtudded with Flints; and winnow it upon their Threſhing-floors in the open Air, the Wind blowing away the Chaff, Ray's Collect. of Trav.* Tom. 2.

Ver. 20. *apply*] or *put*, as Ver. 22.

Ver. 21. *nigh*] not *forth* by the *Heb.*

Ver. 22. *come to paſs*] which I prefer before *happen*.

Ib. *former Things*] which though done, are yet unknown.

Ib. *our Mind*] not *them*, which our *Tranſlators* add, and ſhorten the other.

Ver. 24. *Viper*] the like Word being ſo, Chap. xxx. 6. & lix. 5. *Job* xx. 16. in which Places only they are found. Thus *Jun.* and *Trem.* render it *viperæ*, and *Grot. viperina*.

Ver. 25. *one*] *Cyrus*.

Ib. *Riſing*] *Media* lying northward, and *Perſia* eaſtward.

Ib. *call on*] See *Ezr.* i. 2, 3.

Ver. 27. I *the firſt*] as Ver. 4. and agreeable to the next Verb. So *Caſt.* and the *Tig. Bib.* have, and *Munſt.* with *Grot.* expound it.

Ib. ſay] or *declare*, from the foregoing Verſe.

Ib. *behold them*] God ſhews thoſe Things to his People, which the Idols cannot.

CHAP.

CHAP. XLII.

LO my Servant whom I uphold, my choſen one *that* my Soul is pleaſed with; I have put my Spirit upon him, he ſhall bring forth Judgment to the Nations.

2. He ſhall neither cry out, raiſe up, nor make his Voice be heard in the Street.

3. A ſhaken Reed ſhall he not break, nor quench the dim Flax, he ſhall bring forth Judgment to Truth.

4. He ſhall not be dim, nor ſhake, till he has put Judgment on the Earth; and the Iſles ſhall wait for his Law.

5. Thus ſays God the Lord, who created the Heaven, and ſtretched it out, ſpread forth the Earth and its Offspring, gave Breath to the People upon it, and Spirit to them that go thereon;

6. I the Lord call thee in Righteouſneſs, take hold of thy Hand, keep thee, and make thee the Covenant of the People, the Light of the Nations:

7. To open the Eyes of the Blind, to bring the Priſoner out of the Priſon, thoſe who ſit in Darkneſs out of the Houſe of Reſtraint.

8. I am the Lord, that is my Name; and I will not give my Glory to another, nor my Praiſe to carved Images.

9. The former Things behold they are come, and I declare new ones; before they ſpring forth, I publiſh them to you.

10. Sing a new Poem to the Lord, his Praiſe from the End of the Earth, you who go down to the Sea, and what it is filled with, the Iſles and their Inhabitants.

11. Let the Wilderneſs and the Cities of it chant up, the Villages *which* Kedar inhabits: let the Inhabitants of the Rock ſing aloud, let them cry out from the Top of the Mountains.

12. Let them render Glory to the Lord, and declare his Praiſe in the Iſlands.

13. The Lord will go forth as a ſtrong one, will ſtir up Zeal like a Warrior: he will ſhout, nay cry; will ſtrengthen himſelf againſt his Enemies, *ſaying:*

14. I have held my Peace long ago, have been ſilent, reſtrained my ſelf: like a Woman in labour I will cry out, I will make deſolate and ſwallow up together.

15. I will cauſe the Mountains and Hills to be waſte, and dry up all their Graſs; as alſo make the Rivers Iſles, and dry up the Ponds.

16. And I will make the Blind go in a Way they know not, will cauſe them to tread in Paths they are ignorant of; I will make Darkneſs Light before them, and crooked Things ſtraight: theſe Things will I do for them, and not leave them.

17. They ſhall be turned back, be confounded with Shame, that truſt in a carved Image, who ſay to a molten Image, You are our gods.

18. O Deaf, hear; and you Blind, look that you may ſee.

19. Who is blind unleſs my Servant is; and ſo deaf as my Meſſenger *that* I ſend? Who is ſo blind as the Perfect; and ſo blind as the Servant of the Lord?

20. Seeing many Things, yet thou doſt not obſerve: he opens the Ears, but does not hear.

21. The Lord is delighted by reaſon of his Righteouſneſs: he will make the Law great, and magnificent.

22. Whereas this is a People preyed upon, and plundered, the choſen ones all of them being inſnared, and hid in Houſes of Reſtraint: they are a Prey, and none delivers; *for* Plundering, and none ſays, Reſtore.

23. Who among you will give ear to this; will hearken, and hear what is behind?

24. Who gave Jacob for Plundering, and Iſrael to thoſe that take the Prey? Did not the Lord? It is he whom we have ſinned againſt; and they were not willing to go in his Ways, nor hearkened to his Law.

25. So he poured out the Wrath of his Anger upon him, and the Strength of War: and it ſet him on fire round about, yet he did not underſtand; and burnt him, but he did not lay *it* to Heart.

Ver. 1. *my Servant*] *Jeſus Chriſt*, *Mat.* xii. 17, 18, &c. as doing the Will and Work of God, *Joh.* iv. 34. & vi. 38. & xvii. 4. ſee Chap. lii. 13. & liii 11. *Zech.* iii. 8.

Ver. 3. *dim*] an Adjective from the Verb in the next Verſe; *ſmoaking* being made from the *Sept. Tranſ.* and not from the *Original.*

Ver. 4. *be dim*] *id eſt*, *ignorantia falletur*, *that is*, *be miſtaken through Ignorance*, *Grot.* thus rendered *Gen.* xxvii. 1. *Deut.* xxxiv. 7. (as it ſhould *Job* xvii. 5.) and *darkned*, *Zech.* xi. 17.

Ver. 5. *Heaven*] being repreſented as one Thing by ſtretching, and the View of it; which its being only plural in the *Heb.* is not to make ſo here.

Ver. 11. *chant up*] according to that both before and after; and if active, the *Poem* or *Praiſe*, Ver. 10.

Ib. *Kedar*] See Chap. lx. 7.

Ver. 19. *unleſs my Servant is*] which is evidently the Meaning; and *but* not right, as *Noldius* obſerves on it in his *Concord.* Since there were others blind; as indeed the latter Part of the Verſe ſhews, which this muſt not contradict. By *my Servant* underſtand *Iſrael* as a People.

Ver. 22. *People*] a Deſcription of them as they would be in the Time of the *Babylonian* Captivity.

Ib. *the choſen ones*] The *Heb.* Word *bahurim* ſignifies either this or *young men*, and is rendered the latter in the *com. Lat.* and *Tig. Bibles*, as alſo by *Jun.* and *Trem.* but the other ſeems more ſuitable. *In holes* is with the *Heb. bahorim.*

CHAP.

CHAP. XLIII.

HOWEVER now thus ſays the Lord thy Creator, O Jacob, and the Former of thee, O Iſrael; Do not fear, for I have redeemed thee, have called thee by Name, thou art mine.

2. Though thou paſſeſt through the Waters, I will be with thee; and through the Rivers, they ſhall not overflow thee: though thou goeſt through the Fire, thou ſhalt not be ſcorched, nor ſhall the Flame burn thee.

3. For I am the Lord thy God, the Holy One of Iſrael, thy Saviour: I give Egypt *for* thy Ranſom, Cuſh and Seba inſtead of thee;

4. Than whom thou art more precious in my Sight, art honourable, and I love thee: ſo I give Men inſtead of thee, and People inſtead of thy Life.

5. Do not fear, for I will be with thee: I will bring thy Offspring from the Eaſt, and gather thee from the Weſt.

6. I will ſay to the North, Deliver up; and to the South, Do not reſtrain; bring my Sons from far off, and my Daughters from the End of the Earth:

7. Every one that is called by my Name, and whom I have created for my Glory, whom I have formed, even whom I have made.

8. Bring forth the blind People that has Eyes, and the deaf ones to whom are Ears;

9. All the Nations being gathered together, and the People aſſembled; who among them ſhall declare this, and publiſh to us former Things? Let them produce their Witneſſes, that they may be juſtified; or let them hear, and ſay, It is Truth.

10. You are my Witneſſes, ſays the Lord, and my Servant whom I have choſen; that you know, and believe me, and underſtand that I am he: there was no God formed before me, nor ſhall there be after me.

11. I my ſelf am the Lord, and there is no Saviour beſides me.

12. I declared, ſaved, and cauſed to hear, when there was no ſtrange one among you; and you are my Witneſſes, ſays the Lord, that I was God.

13. From that Time alſo I am he, and none delivers from my Power: I work, and who ſhall turn it back?

14. Thus ſays the Lord your Redeemer, the Holy One of Iſrael; For your ſake I ſend to Babylon, and bring down the Bars all of them, with the Chaldeans, their Noiſe in the Ships.

15. I am the Lord your Holy One, the Creator of Iſrael your King.

16. Thus ſays the Lord, who made a Way in the Sea, a Path in the ſtrong Waters;

17. Who brought forth the Chariot and Horſe, the Force and Strength: they lay down together, did not riſe up; were extinguiſhed, were quenched like Flax:

18. Do not remember former Things, nor conſider old Times.

19. Behold I will do a new Thing; now it ſhall ſpring forth, ſhall you not know it? I will even make a Way in the Wilderneſs, Rivers in the Deſart.

20. The Beaſt of the Field ſhall honour me, the Dragons and young Oſtriches; becauſe I give Waters in the Wilderneſs, Rivers in the Deſart, to make my People, my Choſen drink.

21. I have formed this People for my ſelf, they ſhall declare my Praiſe.

Ver. 3. *give Egypt*] The latter Part of the following Verſe evidently means the ſame, therefore both are to be conſidered together. Next *Seba* is known or allowed to be in *Arabia*, where we are to look for the other Country as adjacent, of which ſee *Gen.* ii. 13. By the Agreement of thoſe very Names, and the Matter ſpoken of, this appears to be the ſame with that in Chap. xlv. 14. which was plainly by the foregoing Verſe there about the Time of the Return from the *Babylonian* Captivity; conſequently this was too; nay do not the 5, 6, & 14 Verſes of this Chapter confirm it? Others interpret it of *Sennacherib*'s invading thoſe Countries, and *Judah*'s eſcaping by that means: but I imagine they did not conſider the laſt-mentioned Particulars, as pointing out a more coherent Senſe; beſides there is no Mention of that King's Wars with *Cuſh* and *Seba*, nor did his other Wars hinder him from going againſt *Judah*, which was alſo delivered in another Manner.

Ver. 4. *Than*] *Since* ſeems made to juſtify another *Interpretation* of the foregoing Ver.

Ver. 8. *People*] the Idols.

Ib. *that has*] This being ſing. in the *Heb.* and the Difference of Expreſſion very fine.

Ver. 9. *former*] See Chap. xli. 22.

Ver. 10. *Servant*] as I think *Cyrus*.

Ver. 13. *From*] the ſame as in Ver. 5, 6. not ſignifying *before*.

Ver. 14. *Noiſe*] It ſignifies rather *Singing* than *Crying*, from the Root *to ſing*, and may denote the Greatneſs of their Buſineſs and Jollity there. *Poole* interprets it by *outcries as they flee away from the Perſians in Ships*; whereas *Cyrus* turned the Water out of the River at *Babylon*, and got into the City at the Channel, as ſhewn on *Jer.* li. 36. ſo that he might have ſeized the Ships firſt if there had been Occaſion. The *Aſſembly* in their *Annotations*, being aware that the River was turned away, repreſent the Cry to be *while they ſeek to flie away by ſhipping*; but as they certainly would not get into the Ships for that Purpoſe, when they ſaw the Water gone, their Cry would be out of them. Such as this comes of commenting upon a *Tranſlation*, inſtead of the *Original*.

Ver. 16. *a Way in the Sea*] By there being no Sea at *Babylon*, nor Chariots and Horſes brought forth when it was taken, this appears not to be then; but a Commemoration of what God did at the *Red Sea*, which it particularly ſuits, as alſo with Ver. 18, 19. following: ſo is not, with the next or intermediate Verſe, to be rendered in the preſent and future Tenſe.

Ver. 19. *a Way in the Wilderneſs*] inſtead of that before in the Sea, Ver. 16.

Ver. 21. *this People*] the *Chriſtians*.

22. Whereas

22. Whereas thou haſt not called upon me, O Jacob; for thou haſt been weary of me, O Iſrael.

23. Thou haſt not brought me the ſmall Cattle of thy Burnt-offerings, nor honoured me with thy Sacrifices: I have not cauſed thee to ſerve with a Preſent, nor made thee weary with Frankincenſe.

24. Thou haſt not bought me ſweet Cane with Money, nor filled me abundantly with the Fat of thy Sacrifices; but haſt cauſed me to ſerve with thy Sins, haſt made me weary with thy Iniquities,

25. I my ſelf am he who will blot out thy Tranſgreſſions for my own ſake, and not remember thy Sins.

26. Cauſe me to remember, let us come together to Judgment: do thou declare, that thou mayeſt be juſtified.

27. Thy firſt Father ſinned, and thy Interpreters tranſgreſſed againſt me.

28. So I profaned the Princes of the holy Place, and made Jacob a Curſe, and Iſrael Revilings.

CHAP. XLIV.

BUT now hear, Jacob my Servant, and Iſrael whom I have choſen.

2. Thus ſays the Lord thy Maker, and the Former of thee from the Womb, who will help thee: Do not fear, my Servant Jacob, and Jeſhurun whom I have choſen.

3. For I will pour forth Waters upon the Thirſty, and Brooks upon the dry Ground: I will pour forth my Spirit upon thy Poſterity, and my Bleſſing upon thy Offspring.

4. And they ſhall ſpring forth amongſt the Graſs, as Willows by the Rivers of Water.

5. One ſhall ſay, I am the Lord's, another call himſelf by the Name of Jacob, and another ſhall write with his Hand, The Lord's, and ſurname himſelf by the Name of Iſrael.

6. Thus ſays the Lord the King of Iſrael, and his Redeemer the Lord of Armies; I am the firſt, and I am the laſt, and there is no God beſides me.

7. Moreover who, like me, can call, declare, and ſet in order to me, ſince I placed the ancient People? And let thoſe declare to them the Things that approach, and ſuch as ſhall come.

8. Be you not in dread, nor afraid; have not I publiſhed to thee, and declared from that Time? And you are my Witneſſes: is there a God beſides me? There is even no Rock, I know none.

9. The Formers of a carved Image are all of them Emptineſs, and their deſirable Things do not profit: nay they are their own Witneſſes, *that* they do not ſee, nor know, that they may be aſhamed.

10. Whoever forms a god, and covers a carved Image, it is profitable for Nought.

11. Lo all his Companions ſhall be aſhamed, and the Artificers themſelves more than *other* Men: all of them ſhall gather themſelves, ſtand up, be in dread, be aſhamed together.

12. The Smith for the Ax, both works with the Coal, and forms it with the Hammers; as alſo works it with his ſtrong Arm, being even hungry, and of no Strength, drinking no Liquor, and being faint:

13. (The Carpenter ſtretches forth the Line, marks it out by the Rule, makes it with the Chiſels, marks it out with the Compaſſes; and makes it like the Shape of a Perſon, according to the Comelineſs of Man, to abide in the Houſe)

14. That he may cut him down Cedars; and he takes the Cypreſs and Oak, and fortifies himſelf with the Trees of the Wood: he plants an Aſh, and the Rain makes *it* grow up.

15. Then it is for Men to burn, and he takes ſome of them, and is warm; he even kindles *it*, and bakes Bread: he alſo makes a god, and bows down to *it*; makes it a carved Image, and worſhips them.

16. Half of it he burns in the Fire, upon half of it he eats Fleſh; he roaſts Meat, and is ſatisfied; he is alſo warm, and ſays, Ha, I am warm, I ſee the Fire.

Ver. 27. *firſt Father*] *Adam*.

Ver. 7. *People*] the *Iſraelites*, not Mankind at the Creation, the *Heb.* Word being ſingular, whereas it is frequently plural for *People* in general; and *you are my Witneſſes from that Time* in the next Verſe confirms it: yet *Poole* and *Lowth* both have it doubtful which is meant; and the *Aſſembly* expound them to be *the Elect*, as if they were more ancient than others.

Ib. *thoſe*] the pretended gods.

Ver. 8. *Rock*] no other god that is ſo.

Ver. 10. *Whoever*] or *Who* indefinite, which muſt appear preferable to *Who* interrogative, the *Heb.* ſignifying either.

Ib. *covers*] as Chap. xl. 19.

Ver. 11. *more than*] thus *Jun.* and *Trem.* render *magis quam*, and *Grot. præ cæteris*, *more than others*.

Ver. 12. *Ax*] according to *Pagn. Mont. Munſt.* and *Grot.* nay as in *Jer.* x. iii. where this Word only is beſides; and the Image here deſcribed a wooden one.

Ver. 13. *Line*] which may be *ſtretched out*, rather than a *Rule*; ſee alſo *Grot.* So this Word is tranſlated in the *com. Bibl.* Chap. xxviii. 10, 13, 17. & xxxiv. 11, 17. and joined with the ſame Verb, *Job* xxxviii. 5. *Lam.* ii. 8. *Zech.* i. 16. nor is it turned *rule* any where elſe. The other Word is found but this once.

Ver. 14. *That he may cut*] or *to cut*; for ſo the *Heb.* is, and thus agrees with *Ax* in Ver. 12.

17. And the Reſidue of it he makes a god, his carved Image: he worſhips it, bows down to *it*, prays to it, and ſays, Deliver me, for thou art my god.

18. They do not know, nor underſtand: for it covers over their Eyes from ſeeing, their Hearts from conſidering.

19. And he does not recall to Mind, neither is there Knowledge, nor Underſtanding to ſay, Half of it have I burnt in the Fire, and have alſo baked Bread upon the Coals of it, I have roaſted Fleſh, and eat; and I make the reſt of it an Abomination, worſhip the Growth of a Tree.

20. He feeds on Aſhes, a deluded Heart turns him aſide; ſo that he does not deliver his Soul, nor ſay, Is there not Falſehood in my right Hand?

21. Remember theſe Things, O Jacob and Iſrael, for thou art my Servant: I have formed thee, thou art a Servant to me, O Iſrael, thou ſhalt not be forgot by me.

22. I aboliſh thy Tranſgreſſions as a thick Cloud, and thy Sins like a common one: return to me, for I redeem thee.

23. Sing, O Heavens, for the Lord does *it*; ſhout you lower Places of the Earth; break out, O Mountains, into Singing, the Wood and every Tree in it: for the Lord redeems Jacob, and glorifies himſelf in Iſrael.

24. Thus ſays the Lord thy Redeemer, and the Former of thee from the Womb; I am the Lord, who made all Things, ſtretched out the Heaven alone, ſpread forth the Earth of my ſelf;

25. He who fruſtrates the Signs of the falſe Deviſers, and makes the Diviners mad, turns the Wiſe back, and cauſes their Knowledge to be fooliſh;

26. Who makes the Word of his Servant ſtand, and will perform the Counſel of his Meſſengers; who ſays to Jeruſalem, Thou ſhalt be inhabited; and to the Cities of Judah, You ſhall be built up, and I will raiſe up the waſte Places of it;

27. Who ſays to the Depth, Be waſted away, and I will dry up thy Rivers;

28. Who ſays of Cyrus, *He* is my Shepherd, and ſhall perform all my Will; even ſaying to Jeruſalem, Thou ſhalt be built up; and to the Temple, Thou ſhalt be founded.

CHAP. XLV.

THUS ſays the Lord to his anointed one, namely Cyrus, whoſe right Hand I take hold of, to ſubdue the Nations before him, and that I may let looſe the Loins of Kings; to open the Doors before him, and that the Gates may not be ſhut up:

2. I will go before thee, and make the crooked Places ſtraight; will break the Doors of Braſs, and cut off the Bars of Iron.

3. So will I give thee the Treaſures of Darkneſs, and the Things laid up in hidden Places; in order for thee to know that I the Lord, who call thee by Name, am the God of Iſrael.

4. For the ſake of my Servant Jacob, and Iſrael my choſen one, I even call thee by thy Name, I ſurname thee, though thou doſt not know me;

5. I am the Lord, and there is none elſe, there is no God excepting my ſelf: I will gird thee, though thou doſt not know me;

6. In order that they may know from the Riſing of the Sun, and from the Weſt, that there is none beſides me: I am the Lord, and there is none elſe.

7. The Former of Light, and Creator of Darkneſs, the Maker of Peace, and Creator of Harm; I the Lord am the Doer of all theſe.

8. Diſtil, O Heavens, from above, and let the Skies flow down with Righteouſneſs; let the Earth open, and let them be fruitful with Salvation, and let Righteouſneſs ſpring forth together: I the Lord have created it.

9. Wo be to him that contends with the Former of himſelf; *let* an earthen Veſſel with the earthen Veſſels of the Ground: ſhall the Clay ſay to the Former of it, What doſt thou make? or thy Work, He has no Hands.

10. Wo be to him that ſays to a Father, What haſt thou begot? Or to the Woman, What haſt thou brought forth?

11. Thus ſays the Lord, the Holy One of Iſrael, and his Former; Aſk of me Things

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Ver. 17. *a god*] It is related that one *Phidias* having made a Statue or Image of *Minerva*, *Stilpo* the Philoſopher aſked whether *Minerva* the Daughter of *Jupiter* was a goddeſs? And being told *Yes*; made Reply, *But that is not the Daughter of* Jupiter, *but of* Phidias, *therefore no goddeſs*, *Diog. Laert.* in his *Life*. A noble Teſtimony for a Heathen, againſt the Religion of his own Country!

Ver. 18. *it*] Idolatry as before deſcribed; not [he] *to wit God*, as our *Tranſ.* render, and *Poole* expounds it.

Ver. 22. *Tranſgreſſions*] greater than common Sins, *Pſa.* xix. 13. & xxxii. 1. & lix. 3. xxxvi. 1.

Ib. *as a thick Cloud*] which, notwithſtanding its Appearance, ſoon evaporates away; but does not ſuit well with *blotted out*. This I prefer of the ſeveral *Interpretations* put on it.

Ver. 26. *his Servant*] *Iſaiah* himſelf.

Ver. 27. *dry up*] See *Jer.* li. 36.

Ver. 1. *let looſe the Loins of Kings*] diſrobe them; the Apparel of thoſe Times and Countries being faſtened on with Girdles, *Lev.* viii. 7. *Job.* xii. 18.

Ver. 2. *Braſs*] the City of *Babylon* having a hundred ſuch Gates; ſee the *Note* on *Dan.* iv. 30.

Ver. 3. *Treaſures*] 34000 Pound-weight of Gold, beſides other Things, as *Pliny* relates, *Nat. Hiſt.* xxxiii. 3.

Ver. 7. *Harm*] Puniſhment for Sin.

to come, concerning my Children and the Work of my Hands command me.

12. I made the Earth, and created Man upon it: I, *even* my Hands, ſtretched out the Heaven, and I commanded all that belonged to it.

13. I will ſtir one up in Righteouſneſs, and make all his Ways right: he ſhall build up my City, and ſend away my Captives, not for Price nor Gift, ſays the Lord of Armies.

14. Thus ſays the Lord; The Labour of Egypt, and Merchandice of Cuſh and the Sebaïtes, huge Perſons, ſhall paſs to thee; and they ſhall be thine, ſhall go after thee, ſhall paſs in Chains: nay they ſhall bow down to thee, make ſupplication to thee, *ſaying*, Certainly God is in thee, and there is none elſe, no other God.

15. Surely thou waſt a God who hiddeſt thy ſelf, O God of Iſrael, the Saviour.

16. They will be aſhamed, and alſo put to confuſion all of them: the Artificers of the painful Idols will go to confuſion together.

17. Iſrael will be ſaved through the Lord, with the Salvation of Ages: they will not be aſhamed, nor put to confuſion for eternal Ages.

18. For thus ſays the Lord, the Creator of the Heaven, God himſelf the Former of the Earth and Maker of it, he who eſtabliſhed it, did not create it in vain, formed it to be inhabited; I am the Lord, and there is none elſe.

19. I have not ſpoken in Secret, in a dark Place of the Earth, have not ſaid to the Offſpring of Jacob in vain, Seek me: I the Lord ſpeak Righteouſneſs, declare upright Things.

20. Gather, and come, and get your ſelves nigh together, you who are eſcaped of the Nations: thoſe do not know who lift up the Wood of their carved Image, and pray to a god that cannot ſave.

21. Declare, and bring nigh, let them alſo take counſel together: who has publiſhed this from old Time, has declared it from then? Have not I the Lord? And there is no God beſides me, a righteous God, and a Saviour, there is none excepting my ſelf.

22. Look to me, and be ſaved, all you Limits of the Earth: for I am God, and there is none elſe.

23. I have ſworn by my ſelf, the Word is gone out of my Mouth in Righteouſneſs, and ſhall not come back; that to me every Knee ſhall bow, every Tongue ſwear.

24. Certainly through the Lord, ſhall it be aſſerted, have I Righteouſneſs and Strength: to him ſhall there be coming, and all that are incenſed againſt him ſhall be aſhamed.

25. Through the Lord ſhall the whole Offſpring of Iſrael be juſtified, and ſhall glory.

CHAP. XLVI.

BELL bends, Nebo ſtoops; their Images are on the Beaſts and Cattle: your Things that are carried, are loaded up, are a Burden to the tired one.

2. They ſtoop, they bend together, they cannot deliver the Burden; but go themſelves into Captivity.

3. Hearken to me, O Family of Jacob, and all the Reſidue of the Family of Iſrael, that are loaded up from the Belly, carried from the Womb.

4. To old Age alſo I am he, and to grey Hairs I bear: I make, and I carry, as likewiſe I bear and deliver.

5. To whom will you liken me, make equal, and compare me, that we may be alike?

6. They ſquander Gold out of the Bag, and weigh Silver on the Balance: they hire a Goldſmith, and he makes it a god: they worſhip, even bow down.

7. They carry him upon the Shoulder, bear him, and cauſe him to reſt in his Seat; and he ſtands, without removing from his Place: each of them alſo cries to him, but he does not anſwer, ſaves him not from his Diſtreſs.

8. Remember this, and ſhew your ſelves Men; bring *it* again to Mind, O Tranſgreſſors.

9. Remember the former Things long ago: for I am God, and there is none elſe; the God, and there is none like me:

10. Who declare the End from the Beginning,

Ver. 13. *one*] that is *Cyrus*, Ver. 1.

Ver. 14. *The Labour of Egypt*] the Product of the *Egyptians* Labour. As the preceding Verſe ſhews to what Period of Time this belongs, thoſe Places and People were within a few Years of it conquered by the *Perſians*, who freed the *Jews* from Captivity; and the latter perhaps not only aſſiſted the *Perſians* in the Conqueſt of thoſe Countries, but had a Superiority over them afterwards, as alſo a Tribute from thence according to *Ezr.* i. 4. & vi. 8, 9. & vii. 21, 22. and ſome might be proſelyted to the Belief of the true God and Religion; all which might contribute to the fulfilling of this Verſe. Yet it may be allowed a final Accompliſhment by the Goſpel Converſion.

Ib. *thee*] which being each of them feminine in *Heb.* cannot belong to *Cyrus*, but to the City of *Jeruſalem*, or Country of *Judah*.

Ver. 15. *waſt*] as being the Speech continued from the End of the foregoing Verſe.

Ver. 19. *Seek me*] *in vain* is before this, and manifeſtly not a Part with it; which is quite abſurd.

Ver. 1. *bends—ſtoops*] by being taken down from where they ſtood, to be carried away.

Ver. 3. *loaded up*] put up for a Load to be carried; the ſame Verb as in Ver. 1.

ginning, and the Things which are not done from old Time; who ſay, My Counſel ſhall ſtand, and I will do all my Will;

11. Who call a Bird from the Eaſt, the Man of my Counſel from a Country far off: I have both ſpoken, and will bring it to paſs; I have formed, I will alſo do it.

12. Hearken to me, you Stout-hearted, who are far off from Righteouſneſs.

13. I have brought my Righteouſneſs near, it ſhall not be far off, nor ſhall my Salvation ſtay; and I will put Salvation in Zion, for Iſrael my Glory.

CHAP. XLVII.

COME down, and ſit in the Duſt, O Virgin Daughter of Babylon, ſit on the Ground; there is no Throne, O Daughter of the Chaldeans: for thou ſhalt no more have People call thee tender and delicate.

2. Take the Mill, and grind Meal; uncover thy Locks, make the Path bare, uncover the Leg, paſs through the Rivers.

3. Thy Nakedneſs ſhall be uncovered, thy Reproach alſo be ſeen: I will take vengeance, and not meet *like* Man;

4. *Even* our Redeemer, whoſe Name is the Lord of Armies, the Holy One of Iſrael.

5. Sit ſilent, and enter into Darkneſs, O Daughter of the Chaldeans: for thou ſhalt no more have People call thee the Miſtreſs of Kingdoms.

6. I was in a Wrath againſt my People, made profane my Poſſeſſion, and delivered them into thy Power; who didſt ſhew no compaſſions to them, madeſt thy Yoke very heavy upon the Ancient.

7. Nay thou haſt boaſted, I ſhall be Miſtreſs for ever; while thou didſt not lay theſe Things to thy Heart, didſt not remember the End of it.

8. Now therefore hear this, *that* art ſhe who dwells ſecurely with Pleaſure, who ſays in her Heart, I am, and there is none elſe but me; I ſhall not ſit a Widow, nor know Loſs of Children.

9. Whereas theſe two Things ſhall come to thee at an Inſtant in one Day, Loſs of Children and Widowhood: according to their Perfection ſhall they come upon thee, for the Multitude of thy Witchcrafts, for the Strength of thy Enchantments ſo much.

10. For thou haſt truſted in thy Wickedneſs, haſt fancied none ſees thee; thy Wiſdom and Knowledge it ſelf turned thee away: and thou haſt ſaid in thy Heart, I am, and there is none elſe but I.

11. Therefore ſhall Evil come upon thee, which thou knoweſt not the Riſe of; and Calamity fall upon thee, which thou canſt not pacify; nay Waſting ſhall come upon thee ſuddenly, *that* thou knoweſt not of.

12. Stand up now in thy Enchantments, and in the Multitude of thy Witchcrafts, wherein thou haſt laboured from thy Youth; if perhaps thou canſt profit, if perhaps thou ſhalt be terrible.

13. Thou art wearied in the Multitude of thy Counſels: let the Obſervers of the Heaven, the Lookers on the Stars, thoſe that make known concerning the Months ſtand up now, and ſave thee from the Things which ſhall come upon thee.

14. Behold they ſhall be like Stubble, the Fire ſhall burn them, they ſhall not deliver themſelves from the Power of the Flame: there ſhall not be a Coal to warm, a Fire to ſit before it.

15. So ſhall they be to thee with whom thou haſt laboured: thy Merchants from thy Youth ſhall ſtray to their ſeveral Paſſages, none ſhall ſave thee.

CHAP. XLVIII.

HEAR this, O Family of Jacob, who are called by the Name of Iſrael, and came forth from the Waters of Judah; who ſwear by the Name of the Lord, and make mention of the God of Iſrael, neither in Truth nor Righteouſneſs:

2. Though they are called thoſe of the holy City, and lean upon the God of Iſrael; whoſe Name is the Lord of Armies.

Ver. 11. *a Bird*] *Cyrus*, who ſhould come ſwiftly and eaſily; and *ravenous* does not ſeem a proper Epithet to add. *Pope Sixtus* in his *Bibles* has, *the juſt one*, but arbitrarily.

Ver. 2. *Path*] as *Pſa.* lxxvii. 19. *Jer.* xviii. 15. and not *leg*.

Ib. *bare*] by treading it.

Ver. 4. Even] The Words of this Verſe being the Prophet's own; which are thus connected properly with the foregoing.

Ver. 7. *while*] as this Particle ſignifies; neither *that*, nor *ſo that*.

Ver. 9. *two Things*] *Babylon* revolting from under the *Perſians* in the Reign of *Darius Hyſtaſpis*, upon his beſieging it, the Inhabitants that they might not want Proviſion, killed the Women and young Children, only allowing each Man to ſave one of his Wives and a Servant-maid, *Herodotus*, Lib. iii. by which *Prideaux* counted this Prophecy *ſignally fulfilled*, *Connect.* Anno 517. and *Blackwell*, *Introd. to Claſ.* p. 90.

Ib. *according to*] *in* by Miſtake of one ſimilar Letter for another.

Ver. 10. *fancied*] as *thought*, to be ſeen on 1 *Sam.* xviii. 17.

Ver. 11. *Riſe*] *Heb. Morning.*

Ver. 14. *not be a Coal*] The Fire ſhall ſo conſume all, that it ſhall burn quite out.

Ver 2. *Though*] according to *Grot.* the beſt *Tranſlators*, and what the Context requires.

3. I declared the former Things at that Time, they came out of my Mouth, and I publiſhed them; I did *them* ſuddenly, and they came to paſs:

4. By reaſon I know that thou waſt ſtubborn, thy Neck being *like* a Sinew of Iron, and thy Forehead Braſs.

5. So I declared to thee at that Time, publiſhed to thee before it came; leſt thou ſhouldeſt pretend, My idol did them, and my carved and molten Image commanded them.

6. Thou haſt heard, look on all of it; and will you not declare *it?* I publiſh to thee at preſent Things new and kept, which thou haſt not known.

7. They are created now, and not at that Time, or before this Day, and thou haſt not heard them; leſt thou ſhouldeſt ſay, Behold I knew them.

8. Thou haſt even not heard, even not known, even thy Ear was not opened at that Time: for I know that thou art throughly treacherous, and haſt been called a Tranſgreſſor from the Womb.

9. For the ſake of my Name I will delay my Anger, and for my Praiſe will I cloſe up towards thee; without cutting thee off.

10. I try thee indeed, but not with Silver: I chooſe thee in the Furnace of Affliction.

11. For my own ſake, my very own ſake I do *it*; for how ſhould it be profaned? And I will not give my Glory to another.

12. Hearken to me, O Jacob, and Iſrael my called one; I am he, I am the firſt, I alſo am the laſt.

13. My Hand too founded the Earth, and my right Hand palmed the Heaven: I calling to them, they ſtood up together.

14. Be gathered together, all of you, and hear; who among them has declared theſe Things? The Lord loves one that ſhall do his Will on Babylon, and his Arm will be *on* the Chaldeans.

15. I my ſelf ſpeak, do alſo call him, bring him, and he ſhall make his Way proſperous.

16. Come near to me, hear this; I have not ſpoken in Secret from the Beginning, I have been there from the Time that it was: and now the Sovereign Lord and his Spirit ſends me.

17. Thus ſays the Lord thy Redeemer, the Holy One of Iſrael; I the Lord thy God make thee learn to profit, cauſe thee to go in the Way thou ſhouldeſt walk.

18. Oh that thou wouldeſt hearken to my Commandments! then ſhould thy Peace be like a River, and thy Righteouſneſs like the Waves of the Sea:

19. Nay thy Poſterity ſhould be like the Sand, and the Offspring of thy Bowels like the Gravel of it; its Name ſhould not be cut off, nor deſtroyed from before me.

20. Go out of Babylon, flee from the Chaldeans with the Voice of Singing; declare, publiſh this, make it go forth to the End of the Earth: ſay, The Lord has redeemed his Servant Jacob.

21. And they were not thirſty in the waſte Places *in which* he cauſed them to walk, he made the Water flow to them from the Rock; cleaving the Rock, ſo that the Water guſhed out.

22. The Wicked, ſays the Lord, have no Peace.

CHAP. XLIX.

HEARKEN to me, O Iſles, and liſten, O People far off; the Lord called me from the Womb, made mention of my Name from my Mother's Bowels.

2. And he made my Mouth like a ſharp Sword, he hid me in the Shelter of his Hand; and made me a bright Arrow, concealed me in his Quiver.

3. Moreover he ſaid to me, Thou art my Servant, an Iſraelite by whom I will be glorified.

4. To which I anſwered, I having laboured in vain, conſumed my Might for Emptineſs and Vanity; ſurely my Judgment is with the Lord, and my Work with my God.

5. And now ſays the Lord, who formed me from the Womb for a Servant of his, to bring back Jacob to him, and Iſrael that is not gathered; ſo ſhall I be honoured in the Sight of the Lord, and my God will be my Strength;

Ver. 3. *that Time*] *Heb. then*; the ſame as in Ver. 8. and different from that in Ver. 16.

Ver. 6. *will you not*] *Grotius* following the *vulg. Lat.* which has [not] left out, and putting *can* inſtead of *will*, aſcribes it to the Idolaters; in which Manner any Thing may be made to have a quite contrary Meaning: as here the Power of performing the Deed, is aſcribed to the People (if not other People) as Idolaters; when it ſhould be the Will or Deed it ſelf, to them as *Iſraelites*, Ver. 1.

Ver. 14. *one*] *Cyrus*, as Chap. xlv. 13.

Ver. 16. *I*] namely, *the Lord*, as Ver. 3, 5. Ch. xlv. 19. Ib. *ſends me*] *Iſaiah* himſelf.

Ver. 19. *its*] thy Poſterity's.

Ver. 1. *me*] *Jeſus Chriſt*, whom *Iſaiah* perſonates.

Ver. 3. *an Iſraelite*] for it is evident not to be ſpoken to the People *Iſrael*, Ver. 5, 6.

Ver. 5. *and Iſrael*] as the Connection is between *Jacob* and this in the next Verſe; and which the great *Heb.* Partition being at *gathered*, and not at *him*, favours: thus *Caſtal.* renders, *et Iſraelitas ei allegendos, and to gather the Iſraelites to him*; and *De Dieu* I find ſince juſt as I do, *et Iſraelem qui non colligitur*.

6. He even ſays, It is too light for thee to be a Servant to me, to raiſe up the Tribes of Jacob, and bring back the preſerved of Iſrael; ſo I will put thee for the Light of the Nations, and to be my Salvation to the End of the Earth.

7. Thus ſays the Lord the Redeemer of Iſrael, the Holy One of it, to him whom Perſons deſpiſe, the Nation abhors, a Servant of Governors; Kings ſhall ſee, and riſe up, Princes, and ſhall bow down; by reaſon of the Lord that is faithful, the Holy One of Iſrael, who will chooſe thee.

8. Thus ſays the Lord; I anſwer thee in the Time of Favour, and help thee on the Day of Salvation: nay I will keep thee, and put thee for the Covenant of the People, to eſtabliſh the Earth, to cauſe to poſſeſs the deſolate Poſſeſſions;

9. To ſay to the Priſoners, Come forth; to thoſe who are in Darkneſs, Diſcover your ſelves: they ſhall feed on the Ways, and their Paſture ſhall be in all high Places.

10. They ſhall not be hungry nor thirſty, neither ſhall the Heat nor Sun ſmite them: for he who has compaſſion upon them will guide them, and lead them gently by the Springs of Water.

11. Beſides I will make all my Mountains a Way, and my High-ways ſhall be exalted.

12. Behold ſome ſhall come from far, behold ſome from the North and the Sea, and others from the Country of the Sinites.

13. Sing, O Heaven, rejoice, O Earth, and break out, you Mountains, in ſinging; becauſe the Lord has comforted his People, and had compaſſion upon his afflicted ones.

14. Notwithſtanding Zion ſays, The Lord has forſaken me, and my Lord forgot me:

15. Does a Woman forget her Babe, not to have compaſſion upon the Child of her Womb? Even forget as theſe may, I will not forget thee.

16. Lo I have engraved thee upon the Palms of *my* Hands; thy Walls are before me continually.

17. Thy Children ſhall make haſte; thoſe who deſtroy thee, and cauſe thee to be waſte, ſhall go out of thee.

18. Look up round about, and ſee; all of them are gathered together, they are coming to thee: By my living, ſays the Lord, thou ſhalt put them all on like an Ornament, and tie them on as a Bride *does*.

19. Though there have been thy waſte and deſolate Places, and the Country of thy Deſtruction; yet now thou ſhalt be too narrow for the Inhabitants, and they ſhall be far off who devoured thee.

20. The Children when thou haſt been deſtitute, ſhall yet ſay in thy Hearing, The Place is narrow for me, make me Room that I may inhabit.

21. And thou ſhalt ſay in thy Heart, Who begot me theſe, I being deprived of Children, and ſolitary? I was a Captive, and one gone away, who then bred up theſe? Lo I being left alone, theſe where were they?

22. Thus ſays the Sovereign Lord; Behold I will lift up my Hand to the Nations, and raiſe my Standard to the People: at which they ſhall bring thy Sons in the Arms, and thy Daughters ſhall be lifted up on the Shoulders.

23. Nay Kings ſhall be thy Nouriſhers, and their Princeſſes thy Nurſes; they ſhall bow down to thee with the Face to the Ground, and lick up the Duſt of thy Feet: thus ſhalt thou know that I am the Lord; for whom they that wait ſhall not be aſhamed.

24. May the Prey be taken from the Powerful? Or will the juſt Captivity be delivered?

25, Yet thus ſays the Lord; Even the Captivity of the Powerful ſhall be taken, and the Prey of the Violent be delivered: for I will contend with him who contends with thee, and will ſave thy Children.

26. Making thy Oppreſſors eat their own Fleſh, and they ſhall be drunk with their own Blood as with new Wine: ſo all Fleſh ſhall know that I am the Lord thy Saviour, and thy Redeemer, the Strong One of Jacob.

CHAP. L.

THUS ſays the Lord; Where is the Writing of your Mother's Divorce, whom I have ſent away; Or which of my Creditors is it to whom I have ſold you? Lo ye were ſold by your own Iniquities, and your Mother was ſent away by your own Tranſgreſſions.

Ver. 6. *too—for*] which ב here ſignifies.

Ver. 7. *to him*] *Chriſt Jeſus.*

Ib. *a Servant*] to wit a Subject, inſtead of being a Governor himſelf; which Expreſſion *De Dieu* ſeemed to think did not agree to *Chriſt.*

Ver. 15. *Does*] for *Can* ſignifies ſhe cannot, contrary to *may* which follows.

Ver. 20. *yet*] rather than *again*, as *Poole* obſerves.

Ib. *narrow*] as *too* was left out Ver. 6. ſo it is here put in wrongly in the *vulg. Tranſ.*

Ver. 23. *for whom*] for which ſee *L. de Dieu*'s *Animad.* and certainly it ſhould not be turned *for*, the caſual Conjunction.

Ver. 24. *May*] Can ſuch great Deliverance be wrought?

2. Why when I came, was there no Man? When I called, did none anſwer? Is my Hand at all diminiſhed from redeeming? And is there not Strength in me to deliver? Behold with my Rebuke I dry up the Sea, I make the Rivers a Wilderneſs; their Fiſh ſtinks, and dies with Thirſt, becauſe there is no Water.

3. I cloath the Heaven with Gloomineſs, and make Sackcloth its Covering.

4. The Sovereign Lord gives me the Tongue of Scholars, to know how to ſpeak a Word ſeaſonably to the Faint: he awakes Morning by Morning, awakes my Ear to hear like Scholars.

5. The Sovereign Lord opens my Ear, and I do not rebel; am not turned back.

6. I give my Body to thoſe who ſmite, and my Cheeks to ſuch as pluck off the Hair: I do not hide my Face from Confuſion, and Spitting.

7. However the Sovereign Lord helps me, therefore I am not put to confuſion; therefore I ſet my Face like a Flint, and know that I ſhall not be aſhamed.

8. He that juſtifies me is near; Who will contend with me? Let us ſtand up together: Who has a Trial with me? Let him approach to me.

9. Behold the Sovereign Lord helps me; who is it ſhall condemn me? Lo all of them will decay like a Garment, the Moth will eat them.

10. Whoever among you fears the Lord, hearkens to what his Servant ſays; who walks in Darkneſs, and to whom there is no Shining: let him truſt in the Name of the Lord, and depend on his God.

11. Lo all of you who light a Fire, who ſurround the Sparks; Go by the Burning of your Fire, and by the Sparks ye kindle: from my Miniſtry here is this for you, that ye ſhall lie down with Grief.

CHAP. LI.

HEARKEN to me, you who follow Righteouſneſs, who ſeek the Lord; look to the Rock you were cut from, and to the Cavity of the Pit you were dug out of.

2. Look to Abraham your Father, and to Sarah who bore you: for I called him alone, bleſſed him, and multiplied him.

3. For the Lord will comfort Zion, will comfort all its waſte Places, and make its Wilderneſs like Eden, and its Deſart like the Garden of the Lord: Joy and Gladneſs ſhall be found in it, Thankſgiving and the Voice of a Pſalm.

4. Attend to me, my People; and, my Nation, give ear to me: for a Law ſhall go forth from me, and I will cauſe my Judgment to reſt for the Light of the People.

5. My Righteouſneſs is near, my Salvation goes forth, and my Arms ſhall judge the People: the Iſles ſhall wait for me, and hope for my Arm.

6. Look up to the Heaven, and behold on the Earth that is under; though the Heaven ſhall vaniſh away like Smoak, the Earth decay like a Garment, and thoſe who inhabit it die even ſo; yet my Salvation ſhall be for ever, and my Righteouſneſs not be broken.

7. Hearken to me, you that know Righteouſneſs, the People in whoſe Heart is my Law: do not fear the Reproach of Man, nor be daunted by their Revilings.

8. For the Moth ſhall eat them like a Garment, as ſhall the Worm like Wool; whereas my Righteouſneſs ſhall be for ever, and my Salvation to the lateſt Age.

9. Awake, awake, put on Strength, O Arm of the Lord: awake as in Days of old Time, the Ages long ago: art not thou the ſame that cut Rahab, that made the Dragon in Anguiſh?

10. Art not thou the ſame that dried up the Sea, the Waters of the great Gulf? That made the Depths of the Sea a Way for the Ranſomed to paſs?

11. So the Redeemed of the Lord ſhall return, and come to Zion with Singing, and everlaſting Gladneſs upon their Head: they ſhall obtain Joy and Gladneſs, Sorrow and Sighing ſhall flee away.

12. I my ſelf am he who will comfort you: who art thou, that thou ſhouldeſt be in fear of Man who ſhall die, and of the Son of Man who ſhall be made *like* Graſs;

13. And ſhouldeſt forget the Lord thy Maker, the Stretcher out of the Heaven, and Founder of the Earth; and be in dread continually every Day by reaſon of the Wrath of him that ſtreightens, according as he is prepared to deſtroy? And where is the Wrath of him that ſtreightens?

14. The Ranger makes haſte to be releaſed, that he may not die in the Pit, nor want his Bread.

15. But I am the Lord thy God, who cleaved the Sea, when the Waves of it were

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Ver. 7. *However*] *For* being improper here, as well as leſs ſignified by the *Heb.* Conjunction.

Ver. 11. *ſurround the Sparks*] for People uſe to get round a Fire, and not have a Fire round them.

Ver. 9. *Awake, awake*] So we repeat the Imperative, as *Come, come, &c.*

Ver. 13. *to deſtroy?*] being a ſingle Queſtion, by *Jun.* and *Trem.* to look no further, with *who art, &c.* in the foregoing Verſe, which may vindicate itſelf.

tumultuous;

tumultuous; whoſe Name is the Lord of Armies.

16. And I will put my Words into thy Mouth, and cover thee in the Shelter of my Hand; to plant the Heaven, and found the Earth, and ſay to Zion, Thou art my People.

17. Awake thy ſelf, awake thy ſelf, riſe up, O Jeruſalem, who drinkeſt from the Hand of the Lord the Cup of his Wrath, that drinkeſt the Dregs of the Cup of Horror, wringing *them* out.

18. There is no Leader for her of all the Sons whom ſhe bore, and none who takes hold of her Hand of all the Sons that ſhe bred up.

19. Thoſe two Things are befallen thee; who bemoans thee? Waſting and Breaking, even Famine and Sword; By whom ſhall I comfort thee?

20. Thy Sons are fainted, they lie in the Top of all the Streets, like a wild Bull in a Net: they are filled with the Wrath of the Lord, the Rebuke of thy God.

21. Therefore now hear this, O afflicted, and drunken one, but not with Wine.

22. Thus ſays thy Sovereign Lord, and thy God, who contends for his People; Behold I will take the Cup of Horror out of thy Hand, the Dregs of the Cup of my Wrath, thou ſhalt drink it again no more.

23. And I will put it into the Hand of thoſe that make thee ſorrowful, who ſay to thee thy ſelf, Bow down, that we may go over; then thou layeſt thy Body as the Ground, and like the Street to them who paſs over.

CHAP. LII.

AWAKE, awake, put on thy Strength, O Zion; put on the Garments of thy Glory, O Jeruſalem the holy City: for the Uncircumciſed and Unclean ſhall come into thee again no more.

2. Shake thy ſelf from the Duſt, ariſe, ſit up, O Jeruſalem: releaſe thy ſelf from the Bonds of thy Neck, O captive Daughter of Zion.

3. For thus ſays the Lord, You are ſold for Nothing, and you ſhall be redeemed without Money.

4. For thus ſays the Sovereign Lord, My People went down to Egypt, formerly to ſojourn there, and Aſſyria has oppreſſed them, for Nought.

5. And now what have I here? ſays the Lord, for my People are taken for Nothing: their Governors cauſe to lament, ſays the Lord, and continually every Day is my Name contemned.

6. Therefore my People ſhall know my Name, even at the ſame Time that I am he who ſpeak, behold I my ſelf.

7. How beautiful upon the Mountains will be the Feet of him who preaches, who publiſhes Peace, preaches Good, publiſhes Salvation, who ſays to Zion, Thy God reigns!

8. Thy Watchmen will raiſe up the Voice, with the Voice will ſing together: for they will ſee Eye to Eye, when the Lord brings back Zion.

9. Break out, ſing together, you waſte Places of Jeruſalem: for the Lord will comfort his People, will redeem Jeruſalem.

10. The Lord will make bare his holy Arm, in the Sight of all the Nations; and all the Limits of the Earth ſhall ſee the Salvation of our God.

11. Depart, depart, go forth from thence, do not touch the Unclean: go forth from within it, be pure, you who carry the Lord's Things.

12. For you ſhall not go forth in Haſte, nor go in Flight; ſince the Lord will go before you, and the God of Iſrael be your Rearguard.

13. Behold my Servant ſhall proſper: he ſhall be exalted, advanced, and be very high.

Ver. 17. *Awake thy ſelf*] as the *Heb.* is here.

Ver. 18. *Leader*] By the *Septuag. Symmachus*, and *Targum*, *Comforter*, wrong interpreting נחל by נחם as the former of the three alſo do, in Chap. xl. 11. *Exod.* xv. 13.

Ver. 19. *even*] being waſted by Famine, and deſtroyed by the Sword, the two Things here mentioned; whereas in the *com. Tranſ.* there are four. And thus I ſince find *Grotius* expounding it, viz. *Hæc duo ſunt fames & cædes; ſed utrumque bis nominat: idem enim ſunt vaſtitas & fames; item contritio & gladius. Theſe two Things are Famine and Slaughter; but he names each of them twice: for Waſting and Famine are the ſame, as alſo Deſtruction and the Sword.* But *Jun.* and *Trem.* put them tranſverſely. Inſtead of *even*, *Pagn.* has *ſeu*, *or*; and *Munſt. hoc eſt*, *that is.*

Ver. 20. *Net*] made probably, to catch ſuch wild Beaſts as would not gnaw it aſunder, of Ropes; as now of Twine for Rabbits in Warrens.

Ver. 23. *ſelf*] as undoubtedly the Meaning is; and how does *ſoul* ſort with *body*, nay be the ſame?

Ver. 2. *ſit up*] from lying in the Duſt; and concordant with *ariſe*.

Ver. 4. *Nought*] God had or got Nothing of either of thoſe Nations for this. Thus the *Heb.* ſignifies, and is rendered by *Pagn.* with *Jun.* and *Trem. pro nihilo*; which the latter expound *ſine pretio*, *without Price.*

Ver. 5. *here*] He had no more of the *Chaldeans* for his People, than he had of the others, even Nothing at all, and beſides was contemned by them; therefore he would bring them back from Captivity, Ver. 6, 8. The [therefore] and [that] in the *com. Tranſ.* of this Verſe, ſeem each of them to ſpoil the Senſe.

Ver. 10. *make bare*] as the right Arm was for War or other Buſineſs, by turning up the Veſt, according to the Figure of Heroes in the ancient Medals and Statues.

Ver. 12. *in Haſte*] as they did from *Egypt*, *Exod.* xii. 33, 39.

Ver. 13. *my Servant*] *Jeſus Chriſt.*

Ib. *advanced*] *extolled*, being *praiſed* or *celebrated*, this *Heb.* Word, though very much uſed, I preſume never ſignifies.

14. As

14. As many are aſtoniſhed at thee, ſo disfigured is his Appearance more than a Man, and his Form more than Mankind;

15. So ſhall he ſprinkle many Nations, the Kings ſhall ſhut up their Mouth at him: for that which has not been told them they ſhall ſee, and what they have not heard ſhall they underſtand.

CHAP. LIII.

WHO believes our Report? And to whom is the Arm of the Lord revealed?

2. For he grows up before him as a Sprout, and like a Root out of dry Ground; he has neither Shape nor Comelineſs: and when we ſee him, there is no Appearance that we ſhould deſire him.

3. He is one deſpiſed and ſhunned of Men, a Man of Griefs, and who knows Illneſs; and as it were hiding of the Face by us, being deſpiſed, and we not eſteeming him.

4. Surely he carries our Illneſs, and bears our very Griefs; yet we eſteem him ſtriken, ſmitten of God, and afflicted.

5. Whereas he is pierced for our Tranſgreſſions, bruiſed for our Iniquities: the Correction of our Peace is upon him, and by his Sore are we healed.

6. All of us have ſtrayed like Sheep, we have turned each one to his own Way; and the Lord cauſes the Iniquity of us all to meet on him.

7. Exacted upon, and afflicted as he is, he does not open his Mouth: like a Lamb is he brought to the Slaughter, and is dumb as a Sheep before her Shearers, without opening his Mouth.

8. He is taken from Reſtraint and Judgment; yet who can tell his Generation, though he is cut off from the Country of the Living, being ſtriken for the Tranſgreſſion of my People?

9. Moreover he makes his Grave with the Wicked, and with the Rich at his Death: for no Wrong that he does, nor Deceit being in his Mouth.

10. But the Lord is pleaſed to bruiſe him, he cauſes *him* to be ill: though thou makeſt his Life a Sacrifice for Guilt, he will ſee an Offspring, will have the Time long, and the Pleaſure of the Lord will proſper in his Hand.

11. From the Labour of his Soul that he ſees he will be ſatisfied: my righteous Servant will make many righteous by his Knowledge; as he will bear their Iniquities.

12. Therefore will I divide to him for many, and he ſhall divide the Spoil with the Strong; foraſmuch as he pours out his Soul to Death, and is numbered with Tranſgreſſors: for he carries the Sin of many, and interceeds for the Tranſgreſſors.

CHAP. LIV.

SING, O barren one, who doſt not bear; break out in Singing and ſhout joyfully, thou that doſt not bring forth: for the Children of the Deſolate ſhall be more than thoſe of the married one, ſays the Lord.

2. Enlarge the Place of thy Tent, and let them ſtretch out the Curtains of thy Tabernacles, do not with-hold: lengthen thy Cords, and make thy Pins ſtrong.

3. For thou ſhalt break out at the right Hand and the left; thy Offspring inheriting the Nations, and they ſhall make the deſolate Cities be inhabited.

4. Do not fear, ſince thou ſhalt not be aſhamed; and be not confounded, ſince thou ſhalt not bluſh: for thou ſhalt forget the Shame of thy Youth, and remember the Reproach of thy Widowhood no more.

5. For thy Maker is thy Huſband, whoſe Name is the Lord of Armies; and thy Redeemer the Holy One of Iſrael, who is ſtyled the God of the whole Earth.

6. For the Lord calls thee, as a Wife left and grieved in Spirit, and a Wife of Youth who haſt been rejected, ſays thy God.

Ver. 3. *Illneſs*] Affliction of Body or Mind, *Mat.* iv. 1, 2. & viii. 20. *Joh.* xi. 33, 35. *Mat.* xxvi. 38. *Luk.* xxii. 44. *Mat.* xxvii. 46. the *Heb.* Word more ſtrictly denotes *Sickneſs* or *Diſeaſe*.

Ver. 3, 4. *eſteem*] This Word here nicely anſwers to the *Heb.* one in the double Meaning of *value* or *regard*, and *think* or *count*.

Ver. 4. *he*] See the fulfilling of this, *Mat.* viii. 16, 17.

Ver. 8. *Reſtraint*] while he was had to *Annas*, *Caiaphas*, *Pilate*, *Herod*, and back to *Pilate* again, who ſentenced him to Death, *Joh.* xviii 13, 24, 28, 29. *Luk.* xxiii. 7, 11, 24.

Ib. *Generation*] his innumerable Poſterity of *Chriſtians*, and his own eternal Age, according to Ver. 10.

Ib. *though*] *for* being unſuitable.

Ver. 9. *Wicked*] near the Malefactors, *Joh.* xix. 41, 42.

Ib. *Rich*] *Joſeph* of *Arimathea*, *Mat.* xxvii. 57, 60. Accordingly the *Heb.* Word for *Rich* is ſingular, as that for *Wicked* is plural.

Ib. *Death*] The *Original* is *Deaths*; *Jeſus* being both crucified, and pierced to the Heart with a Spear, from whence the Water came, *Joh.* xix. 18, 34.

Ib. *for no*] agreeable with the ſame Conjunction of thoſe *Hebrew* Particles, *Job* xvi. 17. and in divers other Places כי ſignifies *for*, but not *becauſe*, which alſo ſpoils the Senſe. What Confuſion and Impertinence have been made of theſe two Verſes!

Ver. 12. *for many*] The *Heb.* Prepoſition here rendered *for* is different from that which follows for *with*; on the other hand *many* is the ſame here as further in the Verſe: ſo *Jun.* and *Trem.* tranſlate *pro multis*.

7. I left thee for a little Moment, but will gather thee with great Compaſſions.

8. In an Inſtant of Wrath I hid my Face a Moment from thee; but with everlaſting Kindneſs will I have compaſſion upon thee, ſays the Lord thy Redeemer.

9. For this is *as* the Waters of Noah to me, who ſware thoſe Waters ſhould paſs over the Earth no more: ſo have I ſworn I would not be in a Wrath againſt thee, nor rebuke thee.

10 Though the Mountains ſhould depart, and the Hills be removed; yet my Kindneſs ſhall not depart from thee, nor the Covenant of my Peace be removed, ſays the Lord who has compaſſion upon thee.

11. O afflicted one, driven tempeſtuouſly, not comforted; behold I will cauſe thy Stones to lie with Paint, and will lay thy Foundation with Sapphires.

12. I will alſo make thy Caſements of Pyropus, thy Gates of Carbuncle Stones, and all thy Bounds with Stones of Delight.

13. Nay all thy Children ſhall be taught by the Lord, and their Peace ſhall be much.

14. Thou ſhalt be eſtabliſhed in Righteouſneſs: ſhalt be far from Oppreſſion, for thou ſhalt not fear; and from Calamity, for it ſhall not come near thee.

15. Behold none ſhall come together at all from me; whoever comes together againſt thee, ſhall fall for thy ſake.

16. Lo I created the Smith who blows the Coal in the Fire, and brings forth the Inſtrument for his Work; and I created the Deſtroyer to ſpoil.

17. Every Inſtrument which is formed againſt thee ſhall have no Succeſs, and thou ſhalt condemn every Tongue that riſes up againſt thee to Judgment: this ſhall be the Poſſeſſion of the Servants of the Lord, and their Righteouſneſs ſhall be from me, ſays the Lord.

CHAP. LV.

HO every one that is thirſty, come you to the Waters, and he who has no Money; come, buy, and eat; even come, buy Wine and Milk, without either Money or Price.

2. Why do you ſpend Money for what is not Bread, and your Labour for what does not ſatisfy? Hearken attentively to me, and eat that which is good, and let your Soul delight it ſelf in Fatneſs.

3. Incline your Ear, and come to me; hear, and your Soul ſhall live: and I will make with you an everlaſting Covenant, the ſure Favours of David.

4. Behold I give him *for* a Witneſs to the People, a Ruler and Commander to them.

5. Lo thou ſhalt call a Nation thou didſt not know, and a Nation that did not know thee ſhall run to thee; for the ſake of the Lord thy God, and for the Holy One of Iſrael, becauſe he makes thee glorious.

6. Seek the Lord when he is to be found, call upon him when he is near.

7. Let the Wicked leave his Way, and the Man of Iniquity his Thoughts: and let him return to the Lord, who will have mercy upon him; and to our God, for he will abundantly pardon.

8. For your Thoughts are not mine, nor my Ways yours, ſays the Lord.

9. Since *as* the Heaven is high above the Earth; ſo are my Ways high above yours, and my Thoughts above yours.

10. For according as the Rain comes down, and the Snow from the Heaven, and does not return thither, but waters the Earth, makes it bear, and cauſes *it* to ſpring forth; yielding Seed to the Sower, and Bread to the Eater:

11. So ſhall my Word be which goes out of my Mouth, it ſhall not return to me empty; but ſhall do what I deſire, and have Succeſs in that for which I ſend it.

12. For you ſhall go out with Gladneſs, and be had forth with Peace: the Mountains and Hills ſhall break out into Singing before you, and all the Trees of the Field clap Hands.

13. The Fir-tree ſhall come up in the room of the Thorn, the Myrtle-tree ſhall in that of the Bramble; and it ſhall be to

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Ver. 8. *but*] To this Purpoſe is that excellent Sentence in the famous *Perſian* Book, entituled *Giavidan Khird*, *The Wiſdom of all Times*, exhibited in the *Univer. Hiſt.* B. 1. Chap. xi. 5. from *Beauchamp's Eſſays on important Subjects*, Sect. 11. i. e. 'Thunder is ſeldom heard, but 'the Sun ſhines every Day: we ſee ten thouſand In-'ſtances of God's Goodneſs, for one extraordinary Act 'of Vengeance.'

Ver. 10. *Though*] evidently better than *For*.

Ver. 15. *at all*] See on 1 *King*. ix. 6.

Ver. 16. *created*] and conſequently had Power over thoſe whom he himſelf made.

Ib. *the Smith*] who makes the Inſtruments of War.

Ver. 4. *him*] *Chriſt*, the *David* juſt mentioned; and not *Jeremiah*, of whom *Grotius* wretchedly interprets this, with Chap. liii. &c.

Ver. 5. *thou*] *Jeſus Chriſt*.

Ib. *a Nation*] the latter ſingular like the former, only having a Verb, that is plural, as to a Noun of Multitude with the Grammarians.

Ib. *becauſe*] *Lat. quia*; but *Sixtus* dropping the *a*, has *qui*, *who*. Chap. liii, &c.

Ver. 9. *my Thoughts above yours*] This Manner of Expreſſion is ſo natural to our Language, that I heard a very ignorant Man reading this in the *com. Bible*, after repeating *Ways* uncouthly, ſay *yours* for *your Thoughts*; and if *yours* as here were to be turned into *Heb.* the Way to do it would be as it is now in the *Original*.

the

the Lord for a Name, for an everlasting Sign which shall not be cut off.

CHAP. LVI.

THUS says the Lord; Keep Judgment, and do Righteousness: for my Salvation is near to come, and my Righteousness to be revealed.

2. The Man is blessed who does this, and the Son of Man who takes hold of it; that keeps the Sabbath from profaning it, and keeps his Hand from doing any Evil.

3. And let not the Son of a Stranger who is joined to the Lord speak thus, The Lord has quite put me apart from his People; nor let the Eunuch say, Lo I am a dry Tree.

4. For thus says the Lord concerning the Eunuchs who keep my Sabbaths, choose that which I desire, and take hold of my Covenant;

5. Even to them will I give in my House, and within my Walls a Space, and a Name better than of Sons or Daughters: I will give each of them an everlasting Name, which shall not be cut off.

6. And the Sons of a Stranger who are joined to the Lord, to minister to him, and to love the Name of the Lord, to be Servants to him; every one that keeps the Sabbath from profaning it, and those who take hold of my Covenant;

7. Even them will I bring to my holy Mountain, and make them glad in the House of my Prayer; their Burnt-offerings and Sacrifices shall be with Favour upon my Altar: for my House shall be called the House of Prayer for all People.

8. Says the Sovereign Lord who gathers those that are driven away of Israel, I will yet gather to him, with such as are his gathered ones.

9. Every Beast of the Field, come to eat, every Beast in the Wood.

10. His Watchmen are blind, all of them ignorant, all dumb Dogs, they cannot bark: they snore, lie down, they love to slumber.

11. Nay Dogs of a strong Appetite that know not when there is enough, and Shepherds are they unknowing how to understand: all of them look to their own Way, each one to his Gain from his very Border.

12. Come, *say they*, I will fetch Wine, and let us swallow the Liquor; and there will be to Morrow as there is this Day, a very great deal.

CHAP. LVII.

THE Righteous perishes, and no Man regards: and pious Men are taken away, none understanding that the Righteous is taken away by reason of the Evil.

2. Going in his Uprightness, he comes to Peace, they rest upon their Beds.

3. But draw near hither, you Sons of the Soothsayeress, the Offspring of the Adulterer and her that commits Fornication.

4. At whom do you delight your selves? At whom do you enlarge the Mouth, thrust out the Tongue? Are not you Children of Transgression, an Offspring of Falsehood?

5. That were inflamed among the Oaks, under every green Tree; that killed the Children in the Vallies, under the Crags of the Rocks?

6. Thy Part was among the smooth *Stones* of the Valley, they, they were thy Lot; to them likewise didst thou pour out the Offering, offer up Oblation: shall I have Comfort in these Things?

7. Thou didst put thy Bed upon a Mountain, high and raised up; thither also thou wentest up to offer Sacrifice.

8. And didst put thy Remembrance behind the Door, and the Post: for thou discoveredst thy self away from me, and wentest up; didst enlarge thy Bed, and cut *it* out for thee by reason of them; thou lovedst their Bed, beheldest the Space.

9. Moreover thou didst observe the King with Oil, multiply thy Ointments, send thy Ambassadors even far off, and humble thy self to Hell.

Ver. 4. *concerning*] not *unto*, as *them* shews, Ver. 5.
Ver. 7. *my Prayer*] thus *my* is annexed, not to *house*.
Ver. 9. *Every Beast*] the heathen Nations, by whom God would punish *Israel*.
Ver. 10. *His*] *Israel*'s, Ver. 8.
Ver. 4. The Lord speaking by *Isaiah*, in the latter Part of *Hezekiah*'s Reign, to the ungodly Scoffers, some of whom were gross Idolaters in the Time of *Ahaz*, and now profane, or hypocritical as in the next Chapter, others the wicked Offspring of that idolatrous Generation, Ver. 3. rehearses up their former Crimes as follow, Ver. 12. upon Occasion of their present Scoffing, as in this Verse, and their disregarding him, by reason of his long Silence from reproving them, Ver. 11. This may be as a Key for the whole, to the Middle of the 13th Verse; for want of which, there has been but a superficial Knowledge of it exhibited by several Expositors.
Ver. 5. *were*] Here are *Heb.* Participles, which may be of any Time.
Ib. *Oaks*] not *idols*.
Ver. 6. *didst*] This and the following are past Tenses in the *Heb.*
Ver. 8. *cut*] So the Verb signifies, and accordingly *Mont.* renders it *excidisti*, *Jun.* and *Trem. cædens*; and in *Poole*'s *Annot.* it is said, 'The Verb here used being thus 'put by it self never signifies *to make a Covenant*.
Ver. 9. *observe*] for it is not pretended the Verb שוה ever signifies *wentest* or *to go*, nor yet any of its similar Verbs.
Ib. *the King*] of *Assyria*.
Ib. *humble*] as in 2 *King.* xvi. 7.

10. Being

10. Being weary in the Greatneſs of thy Way, thou didſt not ſay, It is paſt Hope: thou foundeſt the Life of thy Hand, therefore thou waſt not ſick.

11. And for whom art thou troubled, and doſt fear; that thou lyeſt, and doſt not remember me, regardeſt not? Have not I held my peace, even long ago, ſo that thou doſt not fear me?

12. I will declare thy Righteouſneſs, and Deeds; which ſhall not profit thee.

13. When thou crieſt, let thy Companions deliver thee; but all of them the Wind ſhall carry away, Vanity ſhall take; whereas he who truſts in me ſhall poſſeſs the Country, and inherit my holy Mountain.

14. And he ſhall ſay, Caſt up, Caſt up, make the Way ready: take up the Stumbling-block out of the Way of my People.

15. For thus ſays he who is high and raiſed up, dwelling in Eternity, whoſe Name is holy; I dwell in the high and holy Place, and with him that is of a mortified and humble Spirit, to revive the Spirit of the Humble, and to revive the Heart of the mortified ones.

16. For I will not contend for ever, nor be in a Wrath eternally; ſince the Spirit would be overwhelmed from before me, and the Souls I have made.

17. For the Iniquity of his Gain I was in a Wrath, and ſmote him; hiding while I was in a Wrath: as he went away deſerting, in the Way of his own Heart.

18. I ſee his Ways, yet I will heal him; nay will lead him, and render Comforts to him and his Mourners:

19. Creating the Fruit of the Lips; he that is far off and he who is near ſhall have conſtant Peace, ſays the Lord, and I will heal him.

20. But the Wicked are like the Sea driven out, when it cannot be ſtill, and its Waters drive out Mire and Dirt.

21. There is no Peace, ſays my God, to the Wicked.

CHAP. LVIII.

CALL with the Throat, do not reſtrain, elevate thy Voice like a Trumpet; declaring to my People their Tranſgreſſion, and to the Family of Jacob their Sin:

2. Notwithſtanding they ſeek me Day by Day, and delight to know my Ways; like a Nation that does Righteouſneſs, and forſakes not the Judgment of its God: they aſk of me righteous Judgments, delight in coming near to God.

3. Why when we faſt, *ſay they*, doſt not thou ſee; when we afflict our Soul, doſt not thou know? Behold you find Delight on the Day of your Faſt, and exact all your Labours.

4. Lo you faſt for Striſe and Contention, and to ſtrike with a wicked Fiſt: you ſhould not faſt as at preſent, to make your Voice be heard on high.

5. Is it a Faſt like this which I chooſe, for Man to afflict his Soul a Day? Is it to bow down his Head like a Ruſh, and ſpread Sackcloth and Aſhes? Doſt thou call this a Faſt, and a Day of the Lord's Favour?

6. Is not this the Faſt which I chooſe, to let looſe the Bonds of Wickedneſs, to undo the Packs of the Yoke; as alſo to let the Oppreſſed go free, and that you ſhould break every Yoke aſunder.

7. Is it not to divide thy Bread to the Hungry, and that thou ſhouldeſt bring the afflicted, the lamenting ones home? When thou ſeeſt the Naked that thou ſhouldeſt co-

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Ver. 10. *the Life of thy Hand*] the Delight of thy Endeavour: which by the foregoing Verſes and the 13th appears to be foreign Favour and Alliance, accompanied with Idolatry; a Complaint of the ſame Kind as that in Chap. ii. 6, 8.

Ver. 15. *with him*] The laſt of *Demophilus*'s *Sentences* is, Ψυχῆς ἁγνῆς τόπον οἰκειότερον ἐπὶ γῆς οὐκ ἔχει Θεός, *God has no Place on the Earth where he dwells more, than in a pure Mind.* And *Young* in his famed *Night-Thoughts* writes, N. 8.

Th' Almighty from his Throne, on Earth ſurveys
Nought Greater, than an Honeſt, Humble Heart;
An Humble Heart, His Reſidence! pronounc'd
His ſecond Seat; and Rival to the Skies.

Ver. 19. *conſtant*] See Chap. xxvi. 3.

Ver. 20. *cannot be ſtill*] *Hipparchus* writes in his Book *Concerning Quietneſs of Mind*, Πάντα τὰ κατὰ τον βίον ἄθεσμα, κακὰ, παράνομα, καὶ ἀσέβηματα, ἐκ τῶν κατὰ τὰν ψυχὰν παθημάτων ἐντί. *All the Miſchief, Wickedneſs, Crimes, and Profaneneſs of human Life, are from the Paſſions of the Mind.*

Ver. 3. *exact all your Labours*] their oppreſſive ones from their Servants, Ver. 6.

Ver. 4. *to ſtrike with a wicked Fiſt*] *Sept. you ſtrike the Poor with the Fiſts*, whoſe *Copy* therefore, it is ſaid in *Crit. Notes*, p. 75. had רש inſtead of רשע but were that to be granted as probable, it is to be granted as more probable that their *Copy* was erroneous, ſince an Omiſſion is much likelier than an Addition.

Ib. *Voice*] in Prayer.

Ver. 5. *Ruſh*] The Author of *Crit. Notes*, p. 76. calls this *ſimilitude of a bulruſh improper*, adding, *it is notorious enough, that it is the leaſt apt to bow down its head of any plant*, and therefore from ſome *old Tranſ.* would have it *circle*; not ſatisfied ſo, he is for changing a Letter to make *as* be *in*. But if he himſelf miſtook a *Ruſh* for a *Reed*, and if no ſuch Meaning of the *Heb.* Word can be proved as *circle*, I fancy theſe two Things will not be potent enough to require the third, a Change of the *Original*.

Ver. 6. *the Faſt*] So the Angel to *Hermas* mentioned *Rom.* xvi. 14. *Book* 3. Simil. 5.

Ib. *Packs of the Yoke*] as being drawn by the Yoke.

Ver. 7. *lamenting ones*] for which ſee *Buxt. Dict.* at רוד rendered in the *com. Tranſ.* by *miſery*, *Lam.* i. 7. & iii. 19. where it only is beſides.

ver them, and not hide thy ſelf from thy own Fleſh?

8. Then ſhall thy Light break out like the Morning, and thy Health ſpring forth ſpeedily; thy Righteouſneſs too ſhall go before thee, the Glory of the Lord ſhall be thy Rear-guard.

9. Then ſhalt thou call, and the Lord will anſwer; thou ſhalt cry out, and he will ſay, Here am I: if thou wilt put away from within thee the Yoke, the putting out of the Finger, and ſpeaking Vanity;

10. And wilt let forth thy Affection to the Hungry, and ſatisfy the afflicted Soul: thus ſhall thy Light riſe in Darkneſs, and thy Dimneſs be like Noon.

11. Nay the Lord will lead thee continually, ſatisfy thy ſoul in Droughts, and deliver thy Bones; ſo that thou wilt be like a watered Garden, and like a Spring of Water whoſe Water does not fail.

12. And thoſe of thee ſhall build up the ancient waſte Places, thou ſhalt raiſe up the Foundations of ſeveral Generations; and ſhalt be called the Fencer up of the Breach, the Reſtorer of Paths to abide in.

13. If thou wilt turn back thy Foot from the Sabbath, the doing thy own Delight on my holy Day; and wilt call the Sabbath delicate, to be holy to the Lord, honourable; and wilt honour him from doing thy own Ways, from finding thy Delight, and talking of *ſuch* a Thing:

14. Then ſhalt thou be delicate with the Lord, and I will make thee ride upon the high Places of the Earth, and cauſe thee to eat of the Poſſeſſion of thy Father Jacob: for the Mouth of the Lord has ſpoken *it*.

CHAP. LIX.

BEHOLD the Hand of the Lord is not diminiſhed from ſaving, nor his Ear heavy from hearing.

2. But your Iniquities do make ſeparation between you and your God; and your Sins hide *his* Face from hearing you.

3. For your Hands are polluted with Blood, and your Fingers with Iniquity: your Lips tell Lyes, your Tongue diſcourſes what is unjuſt.

4. None calls for Righteouſneſs, nor yet comes to Judgment with Truth: truſting upon Emptineſs, and ſpeaking vain Things; conceiving Trouble, and bringing forth Vanity.

5. They break open Cockatrices Eggs, and weave Spiders Webs: he who eats of their Eggs dies, and that which is ſqueezed breaks open with a Viper.

6. Their Webs will not become a Garment, nor will they cover themſelves with their Deeds: their Deeds are vain ones, and the Work of Violence is in their Hands.

7. Their Feet run to Evil, and they make haſte to ſhed innocent Blood: their Thoughts are vain ones, Waſting and Breaking are in their High-ways.

8. They are unacquainted with the Way of Peace, and there is no Judgment in their Roads: they pervert their Paths for themſelves, none who treads therein knows Peace.

9. Therefore Judgment is far from us, and Righteouſneſs does not reach us: waiting for Light, there is Darkneſs; for Shining, we walk in Dimneſs.

10. We feel for the Wall like the Blind, grope about as it were without Eyes: we ſtumble at Noon as at the Twilight, are in deſolate Places like the Dead.

11. We make a Noiſe like Bears all of us, make moan ſadly like Doves: we wait for Judgment, but none is; for Salvation, which is far from us.

12. For our Tranſgreſſions are become many before thee, and our Sins teſtify againſt us; becauſe they are with us, and we are ſenſible of our Iniquities!

13. Tranſgreſſing, and lying againſt the Lord, as alſo turning back from after our God; ſpeaking Oppreſſion and Apoſtacy, conceiving and diſcourſing Words of Falſehood from the Heart.

14. Inſomuch that Judgment is turned backward, and Righteouſneſs ſtands far off: for Truth ſtumbles in the Street, and Uprightneſs cannot enter in.

15. Nay Truth is lacking, and he who departs from Evil makes himſelf a Spoil: which the Lord ſees, and it diſpleaſes him, becauſe there is no Judgment.

16. And as he ſees that there is no Man, and is aſtoniſhed that there is no Interceſſor; his own Arm works Salvation for him, and his Righteouſneſs that upholds him.

17. He even wears Righteouſneſs as a Breaſt-plate, and a Helmet of Salvation on his Head: he wears likewiſe the Garments of Vengeance *for* Cloathing, and puts on Zeal as a Cloak.

Ib. *thy own Fleſh*] the Needy being of the ſame Fleſh with thy ſelf.

Ver. 9. *putting out*] to point at in Deriſion.

Ver. 11. *deliver*] Nothing of *make fat*.

Ver. 13. *turn back thy Foot from the Sabbath*] not go about on that Day, in Buſineſs or Pleaſure.

Ver. 14. *Then*] *at that Time*, as the *Heb.* Particle denotes, and not as after other *Ifs* in the *preſ. Eng. Bib.*

Ib. *ride*] See *Deut.* xxxii. 13.

Ver. 4. *Vanity*] the ſame Word rendered thus in the like Expreſſion, *Job* xv. 35.

Ver. 9. *from us*] the Prophet here perſonating the People he before ſpoke of; yet the *Vulg. Lat.* is *from you*, but not all *Copies*.

Ver. 15. *ſees*] to agree with the foregoing, as alſo better with the future Tenſe, Ver. 18.

18. Juſt according as the Recompences ſhould be will he render Wrath to his Adverſaries, Recompence to his Enemies: to the Iſles will he render Recompence.

19. Thus will they fear the Name of the Lord from the Weſt, and his Glory from the Riſing of the Sun: when the Adverſary comes as a Flood, the Spirit of the Lord will ſet up a Standard againſt him.

20. And the Redeemer ſhall come to Zion, even to thoſe who return from Tranſgreſſion in Jacob, ſays the Lord.

21. As for me, this ſhall be my Covenant with them, ſays the Lord, my Spirit that is upon thee, and my Words which I put in thy Mouth, ſhall not depart out of it, nor out of the Mouth of thy Offspring, nor out of that of their Offspring, ſays the Lord, henceforth even for ever.

CHAP. LX.

GET ready, ſhine; for thy Light is come, and the Glory of the Lord is riſen upon thee.

2. Though behold Darkneſs covers the Earth, and Dimneſs the People; yet upon thee will the Lord riſe, and his Glory appear upon thee,

3. So that the Nations will go to thy Light, and the Kings to the Brightneſs of thy Riſing.

4. Look up, round about, and ſee; all of them will be gathered together, will come to thee: thy Sons will come from far, and thy Daughters be nurſed at the Side.

5. Then wilt thou ſee, and aſſemble together; nay thy Heart will fear, and be enlarged: for the Multitude of the Sea will be turned to thee, the Forces of the Nations come to thee.

6. Abundance of Camels will cover thee, the Dromedaries of Midian and Ephah, all of them coming from Sheba: they will carry Gold and Frankincenſe, and declare the Praiſes of the Lord.

7. All the Sheep of Kedar ſhall be gathered together to thee, the Rams of Nebajoth miniſter to thee: they ſhall aſcend my Altar in Favour, and I will adorn the Houſe of my Comelineſs.

8. Who are theſe that fly like a Cloud, and as Doves to their Windows?

9. For the Iſles ſhall wait for me, and the Ships of Tarſhiſh firſt, to bring thy Sons from far, their Silver and Gold with them, to the Name of the Lord thy God, and to the Holy One of Iſrael, becauſe he adorns thee.

10. The Sons of the Stranger ſhall alſo build up thy Walls, and their Kings miniſter to thee: though I ſmote thee in my Wrath, yet I have compaſſion upon thee in my Favour.

11. And thy Gates ſhall be open continually, they ſhall not be ſhut Day or Night; to bring the Forces of the Nations to thee, and that their Kings may be introduced.

12. For the Nation and Kingdom that will not ſerve thee ſhall periſh, and the Nations ſhall be quite waſted.

13. The Glory of Lebanon ſhall come to thee, the Fir, Pine, and Box together; to adorn the Place of my Sanctuary, and that I may glorify the Place of my Feet.

14. Nay the Sons of them who afflict thee ſhall go to thee bowing, and all that contemn thee ſhall bow down at the Soles of thy Feet; and ſhall call thee, The City of the Lord, the Zion of the Holy One of Iſrael.

15. Inſtead of thy being forſaken and hated, and none paſſing through; I will make thee an everlaſting Excellency, the Joy of all Ages.

16. And thou ſhalt ſuck the Milk of the Nations, as thou ſhalt even the Breaſt of Kings: ſo thou ſhalt know that I the Lord am thy Saviour, and thy Redeemer the Strong One of Jacob.

17. Inſtead of Braſs I will bring Gold, as I will inſtead of Iron Silver, inſtead of Wood Braſs, and inſtead of Stones Iron; beſides I will make thy Officers peaceable, and thy Exacters righteous.

Ver. 1. *ſhine*] by being illuminated with *the Glory of the Lord*, not by *ariſing* as the Sun, which the *Heb.* Verb ſhews; but the Lord and his Glory ſhould riſe ſo. This being the principal Chapter from whence *Alexander Pope Eſq.* extracted his fine *Poem* the *Meſſiah*, hear him once more:

Riſe, crown'd with Light, imperial Salem *riſe!* Ver. 1.
Exalt thy tow'ry Head, and lift thy Eyes!
See a long Race thy ſpacious Courts adorn; Ver. 4.
See future Sons and Daughters yet unborn,
In crouding Ranks on ev'ry Side ariſe,
Demanding Life, impatient for the Skies!
See barbarous Nations at thy Gates attend, Ver. 3.
Walk in thy Light, and in thy Temple bend!
See thy bright Altars throng'd with proſtrate Kings,
And heap'd with Products of Sabean *Springs!* Ver. 6.
For thee Idume's *ſpicy Foreſts blow,*
And Seeds of Gold in Ophyr's *Mountains glow.*
See Heav'n its ſparkling Portals wide diſplay,
And break upon thee in a Flood of Day!
No more the riſing Sun ſhall gild the Morn, Ver. 19, 20.
Nor Ev'ning Cynthia *fill her ſilver Horn;*
But loſt, diſſolv'd in thy ſuperior Rays,
One Tide of Glory, one unclouded Blaze
O'erflow thy Courts: The Light himſelf ſhall ſhine
Reveal'd, and God's eternal Day be thine.

Ver. 4. *be nurſed at the Side*] *Jerome* in his *Commentary*, *ſuck Milk*; but how, unleſs he took *zad*, *the Side*, for *ſhad*, *the Breaſt*? And the *Vulg. riſe from the Side*, how but by *ſurgent*, *riſe*, being a Corruption from *ſugent*, *ſuck*?

Ver. 9. *For*] the *Heb.* rational Conjunction.

Ver. 15. *Inſtead of*] the ſame as Ver. 17.

18. Violence

18. Violence ſhall be heard no more in thy Country, Waſting or Breaking in thy Bounds; on the contrary thou ſhalt call thy Walls Safety, and thy Gates Praiſe.

19. The Sun ſhall be for a Light to thee no more by Day, nor for Brightneſs the Moon give thee light; but the Lord will be for an everlaſting Light to thee, and thy God for thy Adorning.

20. Thy Sun ſhall ſet no more, nor thy Moon withdraw: for the Lord will be for an everlaſting Light to thee, and the Days of thy Mourning ſhall be finiſhed.

21. And thy People ſhall all of them be righteous, for ever ſhall they inherit the Country: the Shoot of his Plants ſhall be the Work of my Hands, to adorn my ſelf.

22. A little one ſhall become a thouſand, and a ſmall one a numerous Nation: I the Lord will haſten it at its Time.

CHAP. LXI.

THE Spirit of the Sovereign Lord is upon me, becauſe the Lord has anointed me to preach to the Meek; has ſent me to bind up thoſe who are of a broken Heart, to proclaim Liberty to the Captives, and the opening of the Priſon to ſuch as are bound;

2. To proclaim the Year of Favour with the Lord, and the Day of Vengeance with our God, to comfort all the Mourners;

3. To put for the Mourners of Zion, to give them Adorning inſtead of Aſhes, the Oil of Joy inſtead of Mourning, the Raiment of Praiſe inſtead of a melancholy Mind: and they ſhall be called Oaks of Righteouſneſs, the Plant of the Lord, to adorn himſelf.

4. And they ſhall build up the ancient waſte Places, ſhall raiſe up the former Deſolations; repairing the waſte Cities, the Deſolations of ſeveral Ages.

5. Even the Strangers ſhall ſtand, and feed your Sheep; and the Sons of the Foreigner be your Huſbandmen and Vine-dreſſers.

6. And you ſhall be called the Prieſts of the Lord, they ſhall ſay of you, The Miniſters of our God; you ſhall eat the Wealth of the Nations, and boaſt your ſelves in their Glory.

7. Inſtead of your double Shame and Confuſion, they ſhall ſing with their Part; therefore ſhall they inherit double in their Country; they ſhall have everlaſting Gladneſs.

8. For I the Lord love Judgment, hate Spoil for Burnt-ſacrifice; and I will make their Work be in Truth, and confirm with them a laſting Covenant.

9. Their Poſterity ſhall alſo be known in the Nations, and their Offſpring among the People: all who ſee them ſhall acknowledge that they are the Poſterity whom the Lord has bleſſed.

10. I will be exceeding joyful through the Lord, my Soul ſhall rejoice through my God: for he has cloathed me with the Garments of Salvation, has put on me the Robe of Righteouſneſs; as a Bridegroom becomes like a Prieſt with Adorning, as a Bride decks her ſelf with her Things.

11. For as the Earth brings out its Sprout, and as a Garden cauſes its ſown Seed to ſprout forth; ſo will the Sovereign Lord cauſe Righteouſneſs and Praiſe, to ſprout forth before all Nations.

CHAP. LXII.

FOR the ſake of Zion I will not hold my peace, nor for Jeruſalem's ſake be ſtill; till its Righteouſneſs go forth as Brightneſs, and the Salvation of it like a Lamp that burns.

2. Then will the Nations ſee thy Righteouſneſs, and all the Kings thy Glory; and thou wilt be called by a new Name, which the Mouth of the Lord will fix upon.

Ver. 21. *his Plants*] after the *Heb. Text*, which *Munſt.* and *L. Jud.* follow, and both *Grot.* and *De Dieu* prefer; *my* being *marginal*. And the Verſe in the *Original* is parted as here, not as in the *com. Engliſh.*

Ver. 1. *Sovereign Lord*] The Author of the *State of Pr. Heb.* all alert, writes, *We have here a Confirmation*, of what he had *before ſuppos'd* (only *ſuppos'd* it ſeems before, which may be Anſwer enough to that) *that* Adonai *was ſometimes inſerted before* Jehovah, *to prevent the pronunciation of the latter. For*, adds he, *will any one ſay, that theſe words were both originally in this verſe?* Why not? Becauſe *St. Luke tells us, ch.* iv. 18. *Jeſus found the Place where it was written* the Lord, *with which agree the Gr. &c.* p. 510. If it was the *Gr. Tranſ.* then which *Jeſus* had, as appears by all underſtanding it, Ver. 22. this only proves it was *the Lord* there, becauſe it was *the Lord* there; may were it the *Heb.* we are to ſuppoſe *Luke* made this Quotation, like others, from that *Tranſ.*

Ver. 3. *put for*] namely the *Adorning &c.* following.

Ver. 7. *double Shame*] as *De Dieu* would, and *Jun.* and *Trem.* with *Caſt.* and the *vulg. Lat.* have it; which the *Heb.* having Nothing for *you ſhall have* and *for*, is a Plea in the behalf of; and *therefore* that follows another, ſince it has now its proper Force, but with the Addition in the *com. Tranſ.* is in a manner made inſignificant; and the like might be ſaid of *double.*

Ver. 10. *becomes like a Prieſt*] which is ſtrictly to the *Heb.* and not *decketh.*

Ver. 1. *I*] *Iſaiah*, as that which follows does manifeſt, but eſpecially Ver. 10. of the laſt Chap. and therefore not *God*, after the *Interpretation* of *Grotius.*

Ver. 2. *wilt be*] *Vulg. Lat. haſt been*, by the Change only of a homogeneous Letter *b* for *v* in *Lat.*

Ib. *a new Name*] expreſſed, Ver. 4.

3. Thou wilt alſo be a fine Crown in the Lord's Hand, and a royal Diadem in the Hand of thy God.

4. Thou wilt no more be termed Forſaken, nor will thy Country any more be ſtyled Deſolate: for thou wilt be called My Delight in it, and thy Country Married; becauſe the Lord will delight in thee, and thy Country will be married.

5. For *as* a young Man marries a Virgin, thy Sons will marry for thee; and with the Joy of the Bridegroom becauſe of the Bride, will thy God be joyful by reaſon of thee.

6. I have appointed Keepers upon thy Walls, O Jeruſalem, who ſhall not hold their peace all Day and all Night continually: you that make mention of the Lord have no Silence;

7. And give him no Silence, till he eſtabliſh, and till he make Jeruſalem Praiſe on the Earth.

8. The Lord has ſworn by his right Hand, and by his ſtrong Arm, I will no more give thy Corn *for* Food to thy Enemies, nor ſhall the Sons of the Foreigner drink thy Wine, for which thou haſt laboured.

9. But thoſe who gather it up ſhall eat it, and praiſe the Lord: and ſuch as gather it together ſhall drink it in my holy Courts.

10. Paſs through, paſs through the Gates, make ready the Way of the People: caſt up, caſt up a High-way, make clear from Stones, lift up a Standard for the People.

11. Behold the Lord publiſhes to the End of the Earth; Say to the Daughter of Zion, Behold thy Salvation is coming; lo his Reward is with him, and his Work before him.

12. And they will be called The holy People, The Redeemed of the Lord; as thou wilt *be* Sought for, A City not forſaken.

CHAP. LXIII.

WHO is this comes from Edom, with Garments dyed from Bozrah; this who is glorious in his Cloathing, ranging in the Greatneſs of his Might? I who ſpeak in Righteouſneſs, great to ſave.

2. Why art thou red with thy Cloathing, and thy Garments like one who treads at the Wine-preſs?

3. I have trod the Preſs alone, and there was no Man of the People with me; I even trod them in my Anger, and trampled them in my Wrath: ſo that the Strength of them was ſprinkled upon my Garments, and I ſtained all my Cloaths.

4. For the Day of Vengeance is in my Heart, and the Year of my Redeemed is come.

5. And I beheld that there was no Helper, and was aſtoniſhed that there was no Upholder; ſo my own Arm wrought Salvation for me, and my Wrath that upheld me.

6. Thus have I trod down the People in my Anger, and made them drunk in my Wrath; bringing down their Strength to the Ground.

7. I will make mention of the Lord's Favours, the Praiſes of the Lord, according to all which he himſelf beſtows on us; and the great Good to the Family of Iſrael, which he beſtows on them, according both to his Compaſſions, and the Multitude of his Favours.

8. And he ſays, Certainly they are my People, Sons that will not act falſely; ſo he is a Saviour to them.

9. In all their Diſtreſs was not he diſtreſſed? And the Angel of his Preſence ſaved them, in his Love and Compaſſion he redeemed them; nay he took them up, and carried them at all Times long ago.

10. Yet they rebelled, and grieved his Holy Spirit; upon which being turned to be an Enemy towards them, he fought againſt them.

11. Nevertheleſs he remembers the ancient Times of Moſes, of his People: Where is he who brought them up out of the Sea, with the Shepherd of his Flock? Where is he who put his Holy Spirit within him?

12. Who being at the right Hand of Moſes, cauſed *them* to go with his glorious Arm?

Ver. 5. *for thee*] So *Trem.* and *Jun. tibi*, as likewiſe *Leo Jud. it being improbable*, as *Poole* writes, *that the Spirit of God ſhould carry on ſo ſacred a Prophecy by a Similitude ſo abhorrent to Nature*, the Sons ſhould marry the Mother.

Ver. 1. *from Edom*] from the Slaughter the Lord made there, as deſcribed Chap. xxxiv. 5, 6. which is a clear unforced Solution of the great Difficulty Expoſitors have found in it.

Ver. 3. *Strength*] and not *blood* from the *Heb.* being indeed the ſame Word as in Ver. 6. and here including Brains, with all the Juices of the Body.

Ver. 6. *made them drunk in my Wrath*] That is, according to *Kimhi*, אשקם כוס חמתי עד שישכרו *I will make them drink the Cup of my Wrath, till they are drunk.* The *Sept.* leave out this Part; and the *Chald.* has *tread down* here, and for that before *kill*: for thoſe *old Tranſlators* were often very inaccurate; though we are obliged to accept of their Help ſometimes for Want of better. As for the preterite Tenſe which I uſe here and in Ver. 3. I not only follow *Jun.* and *Trem.* the very beſt and moſt accurate *Tranſlators*, with the ingenious *Caſt.* and the *Tig. Verſ.* but to me it appears indicated by the antecedent Verbs; which according to *Elias Lev.* in *Habbachur*, Orat. i. Sect. 5. are to direct the Time, whether paſt or future, of the ſubſequent ones.

Ver. 9. *was not he*] The *textual Reading* being *not* as in Chap. ix. 3. & xlix. 5. where our *Tranſlators* follow it, but theirs here is *marginal*.

Ver. 12. *being at*] thus with *Tre.* and *Jun.* is *ad exiſtens*; the *Heb.* Prefix much rather denoting *at* than *by*; ſee alſo *De Dieu*.

Who

Who cleaved the Water from their Face, to make himſelf an everlaſting Name?

13. Who cauſed them to go through the Depths, like a Horſe through the Wilderneſs, they not ſtumbling?

14. As a Beaſt that goes down into the Valley, the Spirit of the Lord cauſed him to reſt: ſo didſt thou guide thy People, to make thy ſelf a glorious Name.

15. Behold from Heaven, and ſee from thy holy and glorious Dwelling: Where is thy Zeal and Power, the Yearning of thy Bowels, and thy Compaſſions to me, that are reſtrained?

16. For thou art our Father, though Abraham does not know us, nor Iſrael acknowledge us; thou, O Lord, art our Father, our Redeemer, thy Name is from everlaſting.

17. Why doſt thou let us ſtray from thy Ways, O Lord, letting our Heart be hardened from thy Fear? Return for the ſake of thy Servants, the Tribes of thy Poſſeſſion.

18. The People of thy Holineſs having inherited for a little while; our Adverſaries tread down thy Sanctuary.

19. It is us, thou didſt never rule over them, they have not been called by thy Name.

CHAP. LXIV.

OH that rending the Heaven, thou wouldeſt deſcend, that the Mountains would flow down at thy Preſence;

2. As the Fire burns the Things that are melted, the Fire cauſes the Water to bubble up; to make thy Name known to thy Adverſaries, *that* the Nations may be moved at thy Preſence:

3. When thou ſhalt do terrible Things *which* we do not expect, ſhalt deſcend, the Mountains flowing down at thy Preſence.

4. They have even never heard, have not perceived by the Ear; the Eye has not ſeen, O God, beſides thee, *what* he does for him who waits for him.

5. Thou meeteſt him that is joyful in doing Righteouſneſs, thoſe who remember thee in thy Ways: lo thou art in a Wrath when we ſin; being in them for ever, we are ſaved.

6. But we are all of us as an unclean Thing, and all our own Righteouſneſs is as a Garment caſt away; nay we all wither like a Leaf, and our Iniquities carry us away like the Wind.

7. There being none who calls on thy Name, who ſtirs up himſelf to take hold of thee: for thou hideſt thy Face from us, and diſſolveſt us by means of our Iniquities.

8. Yet now, O Lord, thou art our Father: we are the Clay, and thou art our Potter; and all of us are the Work of thy Hand.

9. Be not in a Wrath, O Lord, very much, nor remember Iniquity for evermore: behold look, we beſeech thee, all of us are thy People.

10. Thy holy Cities are a Wilderneſs: Zion is a Wilderneſs, Jeruſalem deſolate.

11. Our holy and glorious Houſe, in which our Fathers praiſed thee, is burnt with Fire; and all our deſirable Things are become waſte.

12. Wilt thou in theſe Things reſtrain thy ſelf, O Lord, hold thy peace, and afflict us very much?

CHAP. LXV.

I AM ſought out by thoſe that did not enquire, and found by them who did not aſk for me: I ſay, Here, here am I, to a Nation not called by my Name.

2. I ſpread forth my Hands every Day to a rebellious People, who go in a Way *that* is not good, after their own Thoughts:

3. A People who provoke me to my Face continually; who ſacrifice in Gardens, and burn incenſe upon Bricks.

4. Who ſit among the Graves, and ſtay all Night among thoſe that are kept; who eat the Fleſh of the Hog, and the Piece of Abominations *from* their Veſſels;

Ver. 13. *like a Horſe*] eaſily and ſafely like him.

Ver. 14. *into the Valley*] to reſt there in the Shadow by the Water.

Ib. *ſo*] for the People to go on eaſily, as a Beaſt does down a Deſcent.

Ver. 17. *let*] For a Proof of this way of rendering it, if required, ſee the *Note* on *Exod.* vii. 3. and *Lowth*'s *Commentary* here. So *Jun.* and *Trem.* tranſlate it, *Quare ſineres aberrare nos.*

Ver. 2. *the Things that are melted*] the *Heb.* being plural, and not an Adject. or Particip. to *Fire.* The *Septuag.* have tranſlated, *As Wax is melted by the Preſence of the Fire, and the Fire will burn the Adverſaries*; the *Targummiſt* more widely and wildly, *When thou didſt ſend thy Anger like Fire in the Days of Elijah, the Sea was diſſolved*, alluding to 1 *King.* viii. 38.

Ver. 4. *never*] *Heb. from ever not.*

Ver. 5. *is joyful in doing*] or *joyfully does*; as the Verb for *return* means, and is tranſlated, *again.*

Ib. *being*] for *is* makes void the Senſe; conſult the beſt *Tranſlators*, and *Noldius* under ו 60.

Ib. *in them*] in thy Ways.

Ver. 7. *by means*] as tranſlated *Jer.* v. 3. *Heb. by the Hand*, and ſo cannot mean *becauſe.* The *Targ. delivereſt us into the Hand.*

Ver. 2. *every Day*] the ſame is frequent in the *Pſalms.*

Ib. *is not good*] *was* unſuitably.

Ver. 4. *among thoſe that are kept*] which is literal whatever it ſignifies. *Jun.* and *Trem.* rendering *cuſtodita, things kept*, explain it thus in their *Comment, nempe Idola; quæ per contemptum vocantur, propterea quod ipſa non cuſtodiunt Cultores ſuos, ſed Cuſtodibus habent opus: that is they were Idols, and called ſo in Contempt, becauſe they could*

5. Who ſay, Approach to thy own, come not nigh me, for I am holier *than* thou: theſe are a Smoak in my Noſe, a Fire burning every Day.

6. Lo it is written before me, I will not hold my peace: but will reward, even reward into their own Boſom,

7. Your Iniquities and thoſe of your Fathers together, ſays the Lord, who burn incenſe upon the Mountains, and reproach me upon the Hills: ſo I will meaſure their former Work into their own Boſom.

8. Thus ſays the Lord; As the new Wine is found in a Bunch of Grapes, and one ſays, Do not deſtroy it, becauſe there is a Bleſſing in it: ſo will I do for the ſake of my Servants, not to deſtroy them all.

9. For I will bring an Offspring out of Jacob, and an Inheritor of my Mountains out of Judah; this which my choſen ones ſhall inherit, and my Servants dwell there.

10. Then ſhall Sharon be for a Fold of Flocks, and the Vale of Achor for the Herds to lie down, for my People who ſeek me.

11. Whereas you are Forſakers of the Lord, forgetting my holy Mountain, providing the Table for the Troop, and filling the Mixture for the Number.

12. So I will number you to the Sword, and all of you ſhall bow down to the Slaughter; becauſe I have called, and you would not anſwer, have ſpoken, and you would not hearken: but you have done what I was diſpleaſed with, and choſen that in which I did not delight.

13. Therefore thus ſays the Sovereign Lord: Behold my Servants ſhall eat, but you ſhall be hungry; behold my Servants ſhall drink, but you ſhall be thirſty; behold my Servants ſhall be glad, but you ſhall be aſhamed;

14. Behold my Servants ſhall ſing for Chearfulneſs of Heart; but you ſhall cry for Grief of it, and lament for the Breaking of Spirit.

15. And you ſhall leave your Name for a Curſe to my choſen ones, and the Sovereign Lord will cauſe thee to die; and will call his Servants by another Name.

16. He who bleſſes himſelf on the Earth, ſhall do it by the God of Truth; and he who ſwears on the Earth, ſhall do that by the ſame God; becauſe the former Diſtreſſes ſhall be forgot, and becauſe they ſhall be hid from my Eyes.

17. For behold I will create new Heavens, and a new Earth; and the former ſhall not be remembred, nor come into Mind.

18. But be you joyful, and rejoice for evermore, in that which I create: for behold I will create Jeruſalem a Rejoicing, and his People a Joy.

19. Nay I will rejoice for Jeruſalem, and be joyful for my People; and there ſhall no more be heard in it the Voice of Weeping, or that of Crying.

20. There ſhall thenceforth be no more either a Babe in Age, or an old Man who has not filled his Days, but the Child ſhall die in his hundredth Year; yet the Sinner being ſo old ſhall be curſed.

21. They ſhall alſo build Houſes, and inhabit; as likewiſe plant Vineyards, and eat the Fruit of them.

22. They ſhall not build, and another inhabit; they ſhall not plant and another eat: for the Days of my People ſhall be like thoſe of a Tree, and my choſen ones ſhall become old in the Work of their Hands.

23. They ſhall not labour for Vanity, nor bring forth for Trouble: for they are the Poſterity of the Bleſſed of the Lord, and their Offspring with them.

24. Moreover before they call, I will anſwer; while they are ſpeaking, I will hear.

25. The Wolf and Lamb ſhall feed as one, and the Lion eat Straw like the Ox; as for the Serpent, Duſt ſhall be his Meat: they ſhall do no Hurt, nor deſtroy on all my holy Mountain, ſays the Lord.

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not keep thoſe who worſhipped them, but muſt be kept themſelves. But perhaps it was rather the dead Bodies of ſuch as were deified, or elſe kept for Necromancy or ſome Superſtition, and this is more coherent with the Expreſſion juſt before.

Ib. *Piece*] indiſputably according to the *Text*, with *Jun.* and *Trem.* as alſo *Grot. broth*, being a *marginal Reading*.

Ver. 5. *Approach to thy own*] according to the *Original*, with *Jun.* and *Trem.* not meaning *ſtand*.

Ver. 9. *this which*] *Judah*; but the [it] obſcure in the *com. Tranſ.* if ſo expounded, otherwiſe more ſo.

Ver. 11. *Forſakers of*] or *forſaking*, like thoſe that follow, being *Participles* in *Heb.* which are of the 2d as well as 3d Perſon, and the Speech is continued in the 2d.

Ver. 15. *your Name*] of *Idolaters*, agreeable to Ver. 11, 16.

Ib. *another Name*] as Chap. lxii. 2.

Ver. 16. *by the God of Truth*] For after the *Babylonian* Captivity, the *Jews* never fell into Idolatry, as they had done before.

Ib. *my*] *Com. Lat. our*.

Ver. 20. *not filled*] There muſt needs be both *infants* and *old men before their time was filled*, but they ſhould not die ſuch.

Ver. 24. *before they call*] Some pious Reader may poſſibly allow me the Liberty, without thinking it impertinent, of juſt mentioning as an Inſtance; that a few Days before penning this, after waiting and longing for the Accompliſhment of the Work here exhibited, my Soul was drawn into deep Supplication for it to the Lord; while the unknown Letter, to crown my Hopes, was written, and coming,

CHAP.

CHAP. LXVI.

THUS ſays the Lord: Heaven is my Throne, and the Earth my Footſtool; Where is this Houſe which you build for me? And where is this Place of my Reſt?

2. For my Hand made all theſe, whereby all theſe have been, ſays the Lord: but to him will I look that is afflicted, and ſmitten in Spirit, and trembles at my Word.

3. Killing an Ox is *like* ſlaying a Man, ſacrificing a Lamb *like* cutting off a Dog's Head, offering up an Oblation *like* the Blood of a Hog, perfuming with Frankincenſe *like* bleſſing an Idol: they even chooſe their own Ways, and their Soul delights in their Abominations.

4. I will alſo chooſe their Mockings, and bring their Fears to them; becauſe I called, and none anſwered, ſpoke, and they did not hearken: but they did what I was diſpleaſed with, and choſe that which I did not delight in.

5. Hear the Word of the Lord, you who tremble at his Word; Your Brethren that hated you, that drove you far off for my Name's ſake ſaid, Let the Lord be glorified; whereas he will appear to your Gladneſs, and they will be aſhamed.

6. There is a Voice of Tumult from the City, a Voice from the Temple; the Voice of the Lord who renders a Recompence to his Enemies.

7. Before ſhe is in labour, ſhe brings forth: before the Pangs come on her, ſhe is even delivered of a Male.

8. Who has heard the Like of this? Who has ſeen the Like of theſe Things? Is the Earth made to be in labour in one Day? Is a Nation brought forth at one Time? For *ſo* Zion is in labour, moreover brings forth her Sons.

9. Shall I break open, and not cauſe to bring forth? ſays the Lord: Shall I cauſe to bring forth, and yet ſhut up? ſays the Lord.

10. Be glad with Jeruſalem, and rejoice with her, all who love her; be joyful with her in Joy, all who mourn for her:

11. That you may ſuck, and be ſatisfied with the Breaſt of her Comforts; that you may ſqueeze out, and delight your ſelves by the Splendor of her Glory.

12. For thus ſays the Lord; Behold I will extend Peace to her like a River, and the Glory of the Nations like an overflowing Flood, and you ſhall ſuck; you ſhall be carried at the Side, and be delighted upon the Knees.

13. As one whom his Mother comforts, ſo will I comfort you, and you ſhall be comforted in Jeruſalem.

14. Which ſeeing, your Heart ſhall be joyful, and your Bones flouriſh like an Herb; ſince the Hand of the Lord will be known with his Servants, and Indignation with his Enemies.

15. For behold the Lord will come with Fire, and his Chariots like a Whirlwind; to render his Anger in Wrath, and his Rebuke in Flames of Fire.

16. For by Fire will the Lord come to Judgment, and by his Sword, with all Fleſh; and the Slain of the Lord will be many.

17. Thoſe who conſecrate and cleanſe themſelves at the Gardens, behind one within, eating the Fleſh of the Hog, that which is abominable, and the Mouſe, ſhall be conſumed together, ſays the Lord.

18. And it ſhall come about for me, by their Doings and Thoughts, to gather together thoſe of all Nations and Tongues; that they may come, and ſee my Glory.

19. Among whom I put a Sign, and ſend ſuch as eſcape of them, to the Nations of Tarſhiſh, Pul and Lud that draw the Bow, Tubal and Greece; to the Iſles far off, which have not heard my Fame, nor ſeen my Glory: and they ſhall declare my Glory in the Nations.

20. Beſides they ſhall bring all your Brethren from all the Nations, *for* a Preſent to the Lord, on Horſes, in Chariots, in tilted Wagons, on Mules and ſwift Beaſts, to my holy Mountain Jeruſalem, ſays the Lord; as the Iſraelites bring a preſent in a clean Veſſel to the Lord's Houſe.

Ver. 2. *whereby*] as I had tranſlated before I ſaw the frivolous Objection in *Crit. Notes*, p. 76. of *a flat tautology*, chargeable only on *Tranſlation*, not on the *Original*; which notwithſtanding the Author would have removed by altering the *Heb.* יהיו into לי חיו to make *and all theſe things are mine*. 'Tis *only the inſertion of one letter*, he ſays, a little Matter with our modern *Antihebraeoli*; but it is alſo parting one Word into two.

Ib. *afflicted*] rather than *poor*, both in regard to the *Heb.* Word, and the Context.

Ver. 8. *the Earth*] the Women of the whole Earth.

Ib. *moreover*] So the *Heb.* Particle ſtanding here ſignifies, and not *as ſoon as*; which alſo ſpoils the ſenſe, becauſe *travailed* and *brought forth* are the ſame.

Ver. 17. *one*] the Idol placed there I ſuppoſe, as more likely than a *tree*.

Ver. 18. *to gather*] to receive the *Gentiles*, by reaſon of the Sins of the *Jews*.

21. And I will take of them alſo for Prieſts, for Levites, ſays the Lord.

22. For as the new Heaven and new Earth, which I will make, ſhall remain before me, ſays the Lord; ſo ſhall your Offspring and Name remain.

23. And from one New-moon to the other, as alſo from one Sabbath to the other, all Fleſh ſhall come to worſhip before me, ſays the Lord.

24. Moreover they ſhall go forth, and ſee the dead Bodies of thoſe Men who have tranſgreſſed againſt me: for their Worm ſhall not die, nor their Fire be quenched; but they ſhall be loathſome to all Fleſh.

NOTES

NOTES upon the BOOK of JEREMIAH.

CHAP. I.

THE Words of Jeremiah the Son of Hilkiah, one of the Prieſts that were at Anathoth in the Country of Benjamin.

2. Who had the Lord's Commiſſion in the Time of Joſiah the Son of Amon King of Judah, in the thirteenth Year of his Reign;

3. As alſo in the Time of Jehoiakim, till the ending of the eleventh Year of Zedekiah, the Sons of Joſiah, Kings of Judah, till thoſe of Jeruſalem were carried away in the fifth Month.

4. Firſt I had the Lord's Commiſſion as follows,

5. I knew thee before I formed thee in the Belly, and before thou cameſt out of the Womb I conſecrated thee, making thee a Prophet to the Nations.

6. But I ſaid, Alas, Sovereign Lord! behold I know not how to ſpeak: for I am a Child.

7. Upon this the Lord replied to me; Do not ſay, I am a Child: for thou ſhalt go to all whom I ſend thee to, and ſpeak all that I command thee.

8. Be not afraid of their Preſence: for I will be with thee, to deliver thee, ſays the Lord.

9. Beſides the Lord put forth his Hand, and touched my Mouth, ſaying to me himſelf; Behold I put my Words in thy Mouth.

10. See, I ſet thee this Day over Nations and Kingdoms; to root up, break down, deſtroy and demoliſh, to build and to plant.

11. I had further the Lord's Commiſſion thus, What doſt thou ſee, Jeremiah? And upon my ſaying, I ſaw a Stick of an Almond-tree;

12. Thou ſeeſt well, replied the Lord to me, as I am haſtening about my Commiſſion to do it.

13. Having the Lord's Commiſſion again as follows, What doſt thou ſee? I anſwered, that it was a Pot *to which the Fire* was blown, with its Mouth from the north Part.

14. The Lord then ſaid to me: Adverſity ſhall be opened from the North againſt all the Inhabitants of the Country.

15. For behold I will call all the Families of the northern Kingdoms, ſays the Lord, who ſhall come, and put their ſeveral Thrones at the Entrance of the Gates of Jeruſalem, and at all the Walls of it on every Side, as likewiſe at all the Cities of Judah.

16. Thus will I pronounce my Judgments to them for all their Wickedneſs; who have forſaken me, burnt incenſe to other gods, and bowed down to the Works of their own Hands.

17. Do thou therefore gird thy Loins, get ready, and ſpeak to them all that I command thee: be not daunted at their Preſence, leſt I ſhould daunt thee in it.

18. And lo I put thee to Day for a fortified City, an iron Pillar, and braſen Walls againſt the whole Country; to the Kings of Judah, its Princes, Prieſts, and the People of the Country:

19. Who though they fight againſt thee, ſhall not prevail over thee; ſince I will be with thee, ſays the Lord, to deliver thee.

CHAP. II.

I HAD then the Lord's Commiſſion as follows:

2. Go and proclaim in the Hearing of thoſe of Jeruſalem, that the Lord ſays thus; I remember thee, the Kindneſs of thy Youth, the Love of thy Eſpouſals, at thy going after me in the Wilderneſs, in a Country that was not ſown;

3. Iſrael being holy to the Lord, the Firſt-fruits of his Increaſe: all who offending would conſume him, Adverſity came on them, ſays the Lord.

4. Hear the Lord's Commiſſion, you Houſe of Jacob, even all the Families of the Houſe of Iſrael,

5. Who ſays thus; What Injuſtice did your Fathers find in me, that they got far

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Ver. 4. *I had the Lord's Commiſſion as follows*] to be a little moderniz'd to the Genius of our Language, as the *Heb.* Verb too does not ſignify *came*. The Expreſſion *is to be underſtood*, ſays *Caryl*, *that the Lord did ſecretly reveal himſelf to the Spirits of his Prophets, and not by any external audible Voice: it was an inward, not an outward Word, Expoſit. on Job.* Vol. I. Ch. i. p. 86.

Ver. 6. *know not how*] *Heb.*

Ver. 13. *from*] as if coming from the North with open Mouth ſouthward, Ver. 14. to take in Fleſh, as the *Babylonians* did againſt *Judah*; and מ certainly ſignifies *from*, not *towards*; ſee likewiſe *Gell's Eſſay*, p. 513.

Ver. 3. *came*] in the Preterperfect Tenſe, according to the Senſe of the Place, and *Lowth* in his *Commentary*, with *Grot. Leo Jud. Jun.* and *Trem.*

from me, and went after Vanity, becoming vain?

6. And did not ſay, Where is the Lord who brought us up from the Country of Egypt, conducting us through the Wilderneſs, through a deſart Country with Pits, through a dry Country of the Shadow of Death, through a Country where no Man paſſed, nor Men dwelt there?

7. Beſides I brought you into a Country of arable Ground, to eat the Fruit and Goodneſs of it; yet being come in, you have defiled my Country, and made my Poſſeſſion abominable.

8. The Prieſts do not enquire, Where is the Lord? But thoſe who handle the Law are ignorant of me, even the Shepherds tranſgreſs againſt me, and the Prophets propheſy by Baal, going after Things which do not profit.

9. Therefore will I ſtill contend with you, ſays the Lord, and even with your Children's Children.

10. For paſs to the Iſles of Chittim, and ſee, ſend alſo to Kedar, and underſtand thoroughly, even ſee whether there is ſuch a Thing as this:

11. Whether a Nation has changed gods, though they are not gods? Yet my People have changed their Glory, for that which does not profit.

12. Be aſtoniſhed, O Heavens, at this, nay be horribly afraid, *and* very waſte, ſays the Lord.

13. Becauſe my People have done two bad Things: forſaken me the Fountain of ſpring Water, to hew them out Ciſterns, broken ones which will hold no Water.

14. Is Iſrael a Servant? Was he born a Slave? Wherefore is he become a Prey?

15. The young Lions have roared at him, uttering their Voice, and made his Country deſolate: his Cities are burnt down, being without Inhabitant.

16. Even the Race of Noph and Tahapanes have fed on thee at the Crown of the Head.

17. Haſt not thou done this to thy ſelf, by thy forſaking the Lord thy God, at the Time when he conducted thee in the Way?

18. And now what Buſineſs haſt thou in the Way to Aſſyria, to drink the Water of *that* River?

19. Thy own Wickedneſs corrects thee, and thy Turnings away reprove thee: know therefore and ſee, that thy forſaking the Lord thy God is an evil and bitter Thing; not having my Fear, ſays the ſovereign Lord of Armies.

20. Though long ago I broke thy Yoke, burſt thy Bonds, and thou ſaideſt, I will not tranſgreſs; when upon every high Hill, and under every green Tree thou art ranging about, committing Whoredom.

21. Whereas I planted thee a choice Vine, all of it true Seed; how then art thou turned into the ſtraggling *Branches* of a ſtrange Vine to me?

22. For if thou ſhouldeſt waſh thy ſelf with Nitre, and have much Soap, thy Iniquity is marked before me, ſays the Sovereign Lord.

23. How canſt thou plead, I am not defiled, I have not gone after Baalim? See thy Way in the Valley, know what thou haſt done; *like* a ſwift Dromedary traverſing her Ways:

24. *Like* a wild Aſs uſed to a Wilderneſs, that ſnuffs up the Wind at her own Deſire; at her Occaſion who can turn her back? Any who ſeek her need not be tired, in her Month they may find her.

25. With-hold thy Foot from being bare, and thy Throat from Thirſt; but thou ſayeſt, It is paſt Hope, it cannot be; for I love Strangers, and ſhall go after them.

26. As a Thief is aſhamed when he is found, ſo are the Family of Iſrael themſelves aſhamed, their Kings, Princes, and Prieſts, and Prophets;

27. Who ſay to the Wood, Thou art my Father; and to the Stone, Thou haſt brought me forth; for they turn to me the Back, and not the Face: yet in the Time of their Adverſity they will ſay; O riſe up, and ſave us.

28. Then where will be thy gods that thou haſt made thee? Let them riſe up, if they can ſave thee in the Time of thy Adverſity: for thou haſt as many gods as thou haſt Cities, Judah.

29. What would you plead with me for? Who have all rebelled againſt me, ſays the Lord.

30. I have ſtriken your Poſterity in vain,

Ver. 13. *ſpring Water*] or *Water of Life*; but tho' that is the Meaning, *Life* or *living* does not agree with the reſt of the Simile, and we might in the ſame Manner put the Meaning of *Fountain*, *Water*, &c.

Ver. 17. *done this to thy ſelf*] So in one Line of *Pythagoras's Golden Verſes*,

Γνώσῃ δ' ἀνθρώπες αἰδαίρησια πήματ' ἔχοντας.

Thou mayeſt know that Men have Deſtruction of their own Accord.

Ver. 22. *much Soap*] For this, it ſeems, was plentiful there; being the only Commodity now that Country affords, ſeveral Ship-loads of which are yearly exported into *Turky* and *Egypt*, and is made of the Aſhes of certain fat Turf, *Corten's Trav.* in 1738.

Ver. 25. *from being bare*] by wearing out the Shoes, in going after Idols and Idolaters.

they

they would not receive Correction: your own Sword has conſumed your Prophets, like a deſtroying Lion.

31. You Generation, ſee the Lord's Commiſſion: have I been a Wilderneſs to Iſrael? a Country of divine Darkneſs? Wherefore do my People ſay, We govern, we will come to thee no more.

32. Does a Virgin forget her Ornaments, a Bride her Ribbands? Whereas my People have forgot me Days out of Number.

33. Why doſt thou make thy Way in ſeeking Love good? For which Reaſon thou alſo teacheſt the evil ones thy Ways.

34. In thy Skirts is further found the Blood of the Lives of the needy innocent ones: I have not found it by digging, for it is upon all theſe.

35. Nevertheleſs thou ſayeſt, Becauſe I am innocent, certainly his Anger will turn away from me: behold I will come to judgment with thee for ſaying, I have not ſinned.

36. Why doſt thou go away ſo much to alter thy Way? Thou ſhalt be aſhamed of Egypt too, as thou haſt been of Aſſyria.

37. Thou ſhalt alſo come out of it with thy Hands upon thy Head: for the Lord rejects thy Securities, and thou ſhalt not proſper in them.

CHAP. III.

TO proceed; Behold ſhould a Man ſend away his Wife, and when ſhe is gone from him ſhe ſhould become another Man's, might he return to her any more? Would not that Country be quite polluted? Yet committed Whoredom as thou haſt with many Neighbours, do thou return to me, ſays the Lord.

2. Look up to the high Places, and ſee where thou haſt not been lain with: thou haſt ſate for them in the Ways, like an Arabian in the Wilderneſs, and polluted the Country with thy Whoredoms and Wickedneſs.

3. Therefore have the Showers been withheld; and there has been no latter Rain; yet haſt thou the Forehead of a Woman *that* is a Whore, thou refuſeſt to be aſhamed.

4. Wilt not thou henceforth call to me; My Father, thou art the Guide of my Youth?

5. Will he retain *Anger* for ever? Will he keep *it* perpetually? *Though* indeed thou haſt ſpoken and done as evil Things as thou couldeſt.

6. The Lord alſo ſaid to me in the Time of King Joſiah: Haſt thou ſeen that which deſerting Iſrael did? She went upon every high Mountain, and under every green Tree, and there committed Whoredom.

7. Yet I ſaid after ſhe had done all theſe Things, Return to me; but ſhe would not: and her treacherous Siſter Judah ſaw *it*.

8. However I ſaw, when by reaſon of all in which deſerting Iſrael had committed Adultery, I ſent her away, and gave her a Writing of Divorce; that treacherous Judah her Siſter did not fear, but went, and committed Whoredom likewiſe her ſelf.

9. And through the Lightneſs of her Whoredom ſhe polluted the Country, committing Adultery with Stone and Wood.

10. Nay for all this too her treacherous Siſter Judah has not returned to me with her whole Heart, but falſely, ſays the Lord.

11. Therefore continued the Lord to me: Deſerting Iſrael having juſtified her ſelf more than treacherous Judah.

12. Go, and proclaim theſe following Words northward; Return, deſerting Iſrael, ſays the Lord, I will not make my Countenance lour againſt you: for I am kind, adds he, I will not retain *Anger* for ever.

13. Only acknowledge thy Iniquity, that thou haſt tranſgreſſed againſt the Lord thy God; diſperſing thy Ways to Strangers under every green Tree, and you have not hearkened to what I ſaid, ſays the Lord.

14. Return, deſerting Poſterity, ſays he, for I am married to you; whom I will take one of a City, and two of a Family, bringing you to Zion.

15. And will give you Shepherds according to my own Heart, who ſhall feed you with Knowledge and Underſtanding.

16. In thoſe Days alſo when you are increaſed, and become fruitful in the Country, ſays the Lord, it will no more be ſaid, The Ark of the Lord's Covenant; nor will it come into the Mind: they will neither remember it, nor count, which will be done no more.

17. At that Time Jeruſalem ſhall be called

Ver. 31. *divine Darkneſs*] *Heb. Darkneſs of Jah* or *the Lord.*

Ver. 33. *make—good*] that is juſtify it to be right, as *Noldius* expounds it in his *Concordantia Particularum Hebræarum*, p. 507. This is literal from the *Heb.* Text.

Ib. *teacheſt the evil ones thy Ways*] viz. to juſtify themſelves in Wickedneſs.

Ver. 34. *theſe*] which I rather aſcribe to the *innocent ones*, than with ſome to the *Skirts* or *Idols*.

Ver. 36. *to alter*] This locomotive Diſpoſition in Religion, the Oppoſite of Bigotry, as in Chap. xlviii. 11. is, if not equally, to be ſhunned.

Ver. 37. *come out of it*] viz. the Ambaſſadors ſent thither.

Ver. 1. *To proceed*] the Verb being infinitive.

Ib. *Behold*] which it is, and not *if*.

Ver. 3. *yet*] or as ſome render this along with the firſt Conjunct. *and though.*

Ver. 9. *her Whoredom*] *Judah*'s.

Ver. 13. *diſperſing thy Ways*] A Periphraſis, or perhaps *Heb.* Idiom, for ranging about.

Ver. 16. *count*] This being after the *Babylonian* Capti-

The Throne of the Lord, to which all Nations will be gathered, to the Name of the Lord at Jeruſalem; and they will go no more after the Imagination of their evil Heart.

18. The Family of Judah ſhall go with that of Iſrael in thoſe Days, and they ſhall come out of the north Country, to this which I made your Forefathers poſſeſs.

19. When I ſay; How ſhall I put thee among the Sons, and give thee the deſirable Country, the glorious Poſſeſſion of the Armies of the Nations? I ſay withal; Thou ſhalt call me, My Father, and not turn away from following me.

20. Surely *as* a Wife is treacherous to her Companion, ſo have you been treacherous againſt me, O Family of Iſrael, ſays the Lord.

21. There was a Voice of Weeping heard upon the high Places, the Supplications of the Iſraelites: for they had made their Way crooked, they had forgot the Lord their God.

22. Return, deſerting Poſterity, I will heal your Turnings away: *ſay*, Behold we are come to thee, becauſe thou art the Lord our God.

23. Surely in vain from the Hills, the Multitude of Mountains, ſurely by the Lord our God is the Salvation of Iſrael.

24. Shame having conſumed the Labour of our Fathers from our Youth, their Flocks and Herds, Sons and Daughters.

25. We lie down in our Shame, and our Confuſion covers us; becauſe we our ſelves have ſinned againſt the Lord our God, as well as our Fathers, from our Youth to this Time, and not hearkened to what he ſaid.

CHAP. IV.

IF thou wilt return, O Iſrael, ſays the Lord, thou mayeſt return to me: and if thou wilt take away thy Abominations from my Face, thou ſhalt not remove.

2. But ſhalt ſwear, By the Lord's living; truly, juſtly and righteouſly: through whom the Gentiles ſhall be bleſſed, and glory through him.

3. For thus ſays the Lord to the Men of Judah and Jeruſalem: Break up for your ſelves the fallow Ground, and do not ſow in the Thorns.

4. Be circumciſed to the Lord, taking away the Foreſkins of your Hearts, O Men of Judah, and Inhabitants of Jeruſalem; leſt my Wrath ſhould come forth like Fire, and burn, ſo that none can quench *it*, by reaſon of the Wickedneſs of your Deeds.

5. Declare in Judah, and publiſh in Jeruſalem, ſaying; Sound the Trumpet in the Country, proclaim fully as follows, Get together, and let us go into the fortified Cities.

6. Lift up the Standard towards Zion, gather together, do not ſtay: for I will bring Adverſity from the North, and a great Breach.

7. The Lion comes up from his Thicket, and the Deſtroyer of the Nations marches on, coming out of his Place; to make thy Country deſolate, *that* thy Cities may be waſte, having no Inhabitant.

8. For this gird your ſelves with Sackcloth, cry, and lament; becauſe the Lord's fervent Anger is not turned back from us.

9. On that Day, ſays the Lord, ſhall the Courage of the King periſh, as alſo that of the Princes, the Prieſts too ſhall be aſtoniſhed, and the Prophets wonder.

10. Upon this I ſaid; Alas, Sovereign Lord, ſurely thou haſt quite deceived this People, and Jeruſalem, in ſaying, You ſhall have Peace; whereas the Sword reaches to the very Life.

11. At that Time it ſhall be ſaid to this People, and Jeruſalem; There is a clear Wind of the high Places in the Wilderneſs, at the Way to the Daughter of my People, neither to winnow, nor to purify.

12. A full Wind from thoſe Places ſhall come for me: even now I pronounce the Judgments to them.

13. Behold he will come up like the Clouds, and his Chariots will be like a Whirlwind, his Horſes ſwifter than Eagles: wo is to us, for we are waſted.

14. Waſh thy Heart from Wickedneſs, Jeruſalem, that thou mayeſt be ſaved; how long ſhall thy vain Thoughts lodge within thee?

15 For a Voice declares from Dan, and publiſhes the Vanity from Mount Ephraim.

16. Make mention to the Nations, lo publiſh concerning Jeruſalem, *that* Keepers are coming from a far Country, who utter their Voice againſt the Cities of Judah.

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vity, when the Ark never returned to *Jeruſalem*, nor the Country of *Judah*, but was probably deſtroyed, *viſit* ſeems not the Meaning; ſo *Jun.* and *Trem.* render by *recenſeo*.

Ver. 19. *How*] How ſhall I count you that are ſo wicked any of my Children, on whom I ſhould beſtow ſuch a good Inheritance?

Ib. *Armies*] the *Chaldeans*, *&c.* to whom the Country belonged in the Time of Captivity.

Ver. 5. *fully*] *Heb. fulfil*, not *gather together*; and the *Heb.* Verbs do ſometimes thus ſerve for Adverbs.

Ver. 6. *gather*] as rendered every where elſe by our *Tranſlators*, viz. Ch. vi. 1. *Exod.* ix. 19. *Iſa.* x. 31.

Ver. 11. *Wind*] See Chap. li. 1.

Ver. 15. *from Dan*] as Chap. viii. 16.

Ib. *the Vanity*] vain Security, it being the ſame Noun as in the foregoing Verſe.

Ver. 16. *Keepers*] to keep in Cuſtody as they do Priſoners: for this in the *Chald.* is, *an Army of People plundering as Grape-gatherers*; *notzerim* being rendered as *botzerim*, and the reſt added in.

17. Like

17. Like thoſe who look after a Field are they againſt her on every Side, becauſe ſhe has rebelled againſt me, ſays the Lord.

18. Thy own Way and Deeds have cauſed theſe Things to thee: this is of thy own Wickedneſs, that it is bitter, that it reaches to thy Heart.

19. O my Bowels, my Bowels, I am in Anguiſh at the Sides of my Heart, which is diſturbed in me, I cannot be ſilent; becauſe thou heareſt, my Soul, the Sound of the Trumpet, the Noiſe of War.

20. Breach upon Breach is to be proclaimed, as the whole Country is to be waſted: my Tents are waſted preſently, my Curtains in an Inſtant.

21. How long ſhall I ſee the Standard, ſhall I hear the Sound of the Trumpet?

22. For my People are fooliſh, not knowing me, they are ſilly Children, and they do not underſtand: they are wiſe to do ill, but know not how to do well.

23. I ſaw the Earth, and behold it was vacant and void; as alſo the Heaven, and it had no Light.

24. I ſaw the Mountains, and behold they ſhook; as likewiſe all the Hills, which were moved ſwiftly.

25. I ſaw that behold there were no Men, and all the Fowls of the Air were fled.

26. I ſaw that behold the arable Ground was a Wilderneſs, and all its Cities were deſtroyed by reaſon of the Lord, that is of his fervent Anger.

27. For thus ſays the Lord: All the Country ſhall be deſolate, though I will not make an entire End.

28. The Earth will mourn for this, and the Heaven above be gloomy; becauſe I have ſpoken, I have purpoſed, and will not repent, nor turn back from it.

29. At the Sound of the Horſemen and Archers ſhall the whole City flee, they ſhall go into the Thickets, and get up on the Rocks: every City ſhall be forſaken, and no Perſon dwell in them.

30. When thou art waſted, what wilt thou do? Though thou art cloathed with Scarlet, though thou art decked with Ornaments of Gold, though thou teareſt thy Eyes with Paint, in vain doſt thou make thy ſelf handſome: the Doters deſpiſe thee, they will ſeek thy Life.

31. For I have heard a Voice like a Woman's in labour, Anguiſh like hers who firſt brings forth, the Voice of the Daughter of Zion panting, ſpreading out her Hands; Wo is to me now, becauſe my Life is tired with Slayers.

CHAP V.

GO about in the Streets of Jeruſalem, look now, know, and ſeek in the broad Ways of it; if you can find a Perſon, if there is one who executes Judgment, ſeeks the Truth, I will pardon it.

2. Therefore they ſwear falſely, even though they ſay, By the Lord's living.

3. O Lord, are not thy Eyes on the Truth? Thou haſt ſmitten them, yet they did not grieve; having conſumed them, the reſt refuſed to receive Correction: they made their Faces harder than a Rock, refuſing to return.

4. Upon which I ſaid; Certainly thoſe are poor, they are fooliſh, becauſe they do not know the Way of the Lord, the Judgment of their God;

5. I will get me to the great ones, and ſpeak to them, ſince theſe know the Way of the Lord, the Judgment of their God: whereas the latter broke the Yoke together, burſt the Bonds.

6. The Lion therefore from the Wood will ſlay them, the evening Wolf will waſte them, the Leopard watch over their Cities, out of which every one who goes will be torn in pieces; becauſe their Tranſgreſſions are multiplied, their Turnings away become numerous.

7. Where ſhall I pardon thee at this Place? Thy Sons have forſaken me, and ſwear by thoſe that are not gods: though I have filled them, yet they commit Adultery, and go together by Troops at the Harlot's Houſe.

8. They are *like* Horſes that are fed early, neighing each one for his Neighbour's Wife.

9. Shall not I puniſh for theſe Things? ſays the Lord; and ſhall not my Soul be revenged on ſuch a Nation as this?

10. Get up on its Walls, and deſtroy, but do not make an entire End: take away its Breaſtworks, becauſe they are not the Lord's.

11. For the Family of Iſrael, and that of Judah, are quite treacherous againſt me, ſays the Lord.

12. They lye againſt the Lord, in this manner; It will not be, for Adverſity will not come upon us, we ſhall ſee neither Sword nor Famine.

Ver. 18. *that it*] viz. this is the Effect of thy Wickedneſs; made improper and obſcure by *becauſe*.

Ver. 30. *Eyes*] not *face*. *Stibium*, or Antimony pulverized, is ſaid to have been uſed by the Ancients to make the Eyes and Eyebrows look black and large.

Ver. 2. *By the Lord's living*] This being the Form of ſwearing, *Hoſ.* iv. 15. ſee *Gen.* xlii. 15, 16.

Ver. 4. *thoſe*] the common People of the City, Ver. 1.

Ver. 7. *Where*] as the *Heb.* ſignifies, not *How*. It may ſhew the Wickedneſs was too great to be pardoned, in all Parts of the City, as Ver. 1. ſee *Jun. &c.*

13. But the Prophets will become Wind, and there is no Commiſſion in them; it will be done thus to themſelves.

14. Therefore thus ſays the Lord God of Armies: Becauſe you ſpeak this Thing, behold I will make my Words in thy Mouth Fire, and this People Wood, and the former ſhall conſume the latter.

15. Behold I will bring againſt you a Nation from a Place far off, O Family of Iſrael, ſays the Lord; which is a ſtrong Nation, one that was of old Time, a Nation whoſe Language thou doſt not know, nor underſtand what they ſpeak.

16. Their Quiver is like an open Grave, all of them are ſtout Men.

17. And they will eat thy Harveſt and Bread, *which* thy Sons and Daughters ſhould eat, as they will alſo thy Flocks and Herds, they will eat of thy Vines and Fig-trees; they will impoveriſh thy fortified Cities, in which thou doſt truſt, with the Sword.

18. But yet in thoſe Days, ſays the Lord, I will not make an intire End of you.

19. And when you ſay, What does the Lord our God do all theſe Things to us for? thou ſhalt anſwer them, according as you have forſaken me, and ſerved ſtrange gods, in your own Country, ſo ſhall you ſerve Strangers in a Country *that* is not yours.

20. Declare this which follows in the Family of Jacob, and publiſh it in Judah:

21. Hear this now, you ſilly People, with no Senſe; who have Eyes, but do not ſee, who have Ears, but do not hear:

22. Will not you fear me? ſays the Lord; will you not be afraid of my Preſence? who have put the Sand the Bounds to the Sea, by an everlaſting Statute, which it cannot paſs: and though its Waves are moved, yet they cannot prevail; nor paſs it, though they are boiſterous.

23. But this People have an unruly and rebellious Heart: they are departed, and gone away.

24. Nor do they ſay in their Heart, Let us now fear the Lord our God, who gives the Rain, both the firſt and latter Rain in their Seaſon; he keeps for us the appointed Weeks of Harveſt.

25. Your Iniquities have turned away theſe Things, and your Sins with-held that which is good from you.

26. For there are found among my People wicked Men, who obſerve as the Fowlers ſet Snares, they ſet a deſtroying Thing, catch Perſons.

27. As a Cage is full of Birds, ſo are their Houſes full of Deceit; by reaſon of which they are become great, and rich.

28. They are fat, are bright, they even ſurpaſs the evil Things: the Cauſe which is of the Fatherleſs they do not plead, yet proſper, nor do they judge the Right of the needy ones.

29. Shall not I puniſh for theſe Things? ſays the Lord? ſhall not my Soul be revenged on ſuch a Nation as this?

30. An aſtoniſhing, and horrible Thing, is brought to paſs in the Country:

31. The Prophets propheſy falſely, and the Prieſts rule by their means, my People loving it ſhould be ſo; but what will you do at the End of it?

CHAP. VI.

GATHER together, you Benjaminites, from within Jeruſalem, ſound the Trumpet in Tekoa, and put up the Token at Beth-hackerem: for Adverſity appears from the North, and a great Breach.

2. To a Paſture, and delicate Place, do I compare the Daughter of Zion.

3. To which Shepherds come with their Flocks, pitch Tents by it round about, feed in their ſeveral Places, *ſaying*;

4. Prepare War againſt it; ariſe, and let us go up at Noon: wo is to us, for the Day is turned about, and the Shadows of the Evening are ſtretched forth.

5. Ariſe, let us go up then by Night, and deſtroy its Palaces.

6. For thus ſays the Lord of Armies; Cut down Wood, and make a Rampart againſt Jeruſalem; that is the City to be viſited, all that is within it being Oppreſſion.

7. As a Spring ſends out its Water, ſo does that its Wickedneſs: Violence and Waſting are heard in it, before me there is continually Sickneſs and Wounds.

8. Be inſtructed, Jeruſalem, leſt my Soul ſhould hang looſe from thee, leſt I ſhould make thee deſolate, a Country uninhabited.

Ver. 17. *eat of*] I preſume not *eat up*.

Ver. 26. *Fowlers*] which the *Heb.* Noun ſignifies, not *ſnares*, the Verb ſignifying to *ſet ſnares*.

Ver. 1. *together*] *to flee* added in the *Eng.*

Ver. 2. *Paſture*] The *Heb.* Word has properly this Meaning, which the next Verſe abundantly confirms; whereas to ſignify *comely* there muſt be ſuppoſed a Change of the Letter ר into ו beſides the Inconſiſtency it produces; ſee *Lowth*'s *Commentary*, with *Grot.*

Ver. 3. ſaying] ſeveral times added thus in the *com. Tranſ.* as Ver. 17.

Ver. 8. *hang looſe*] ſtrictly to the Meaning of the *Heb.* Word, and in an Idiom of our own.

9. Thus adds the Lord of Armies, They ſhall throughly glean the Remainder of Iſrael as a Vine: put thou back thy Hand like a Grape-gatherer into the Baſkets.

10. To whom ſhall I ſpeak, and teſtify, that they may hear? Behold their Ear is uncircumciſed, ſo that they cannot hearken: behold the Lord's Commiſſion is a Reproach to them, they are not pleaſed with it.

11. I am therefore filled with the Lord's Wrath, am weary of containing; I will pour *it* out upon the Children in the Street, and upon the young Men conſulting together: for both the Huſbands with the Wives will be taken, *and* the Old with ſuch as are full of Days.

12. Their Houſes will alſo be turned to others, the Fields and Women together: for I will ſtretch forth my Hand againſt all the Inhabitants of the Country, ſays the Lord.

13. Becauſe from the leaſt of them to the very greateſt, every one is covetous; and from the Prophet even to the Prieſt, every one deals falſely.

14. And they heal the Breach of my People lightly, ſaying, Conſtant Peace; when there is none.

15. Are they aſhamed, becauſe they do Abomination? They are even not at all aſhamed, nor do they know how to bluſh: therefore ſhall they fall among thoſe who fall, at the Time that I viſit them they ſhall ſtumble, ſays the Lord.

16. Who expreſſed himſelf thus; Stand by the Ways, and look, and aſk for the ancient Paths, where the good Way is, and go in it; ſo ſhall you find reſt for your Souls; but they ſaid, We will not go *there*.

17. I further ſet up Watchmen over them, *ſaying*, Hearken to the Sound of the Trumpet; but they ſaid, We will not.

18. Therefore hear, you Nations, and know, you Aſſembly, what ſhall be upon them.

19. Hear, O Earth, behold I will bring Adverſity on this People, the Fruit of their own Thoughts; becauſe they have not hearkened to my Words, nor my Law, but rejected it.

20. Wherefore is Frankincenſe brought to me from Sheba, and the beſt ſweet Cane from a Country far off? Your Burnt-offerings are not acceptable, nor your Sacrifices ſweet to me.

21. For which Reaſon the Lord ſays thus: Behold I will put Stumbling-blocks to this People, and the Fathers and Sons ſhall ſtumble on them together, the Inhabitant and his Neighbour periſh.

22. Lo, continues the Lord, a People ſhall come from the north Country, and a great Nation ſhall be ſtirred up from the Sides of the Earth.

23. Who will take hold of Bow and Spear, they are cruel, and have no compaſſion, their Voice makes a Noiſe like the Sea, and they ride upon Horſes, each ſet in order like a Warrior againſt thee, O Daughter of Zion.

24. We having heard the News of it, our Hands are ſlack, Diſtreſs has taken hold of us, Anguiſh as of a Woman in labour.

25. Go not forth into the Field, nor walk in the Way: for the Sword of the Enemy, Dread is round about.

26. O Daughter of my People, gird thee with Sackcloth, and roll thy ſelf in Aſhes, make thee Mourning *as* for an only Child, very bitter Lamentation; ſince the Waſter will ſuddenly come againſt us.

27. I have made thee a Tower, a Fortreſs among my People; that thou mayeſt know, and try their Way.

28. All of them are moſt unruly, they go about backbiting, are *like* Braſs and Iron: they are all of them Corrupters.

29. The Bellows are burnt, the Lead is conſumed by the Fire, one ſtill caſts in vain, the Wicked being not pulled away.

30. Rejected Silver they ſhall call them, becauſe the Lord has rejected them.

CHAP. VII.

A Commission which Jeremiah had from the Lord was as follows:

2. Stand at the Gate of the Lord's Houſe, and proclaim there this following Commiſſion: Hear the Commiſſion of the Lord, all Judah, who come in at theſe Gates to worſhip him.

3. Thus ſays the Lord of Armies, the God of Iſrael; Let your Ways and Deeds be good, and I will cauſe you to dwell in this Place.

4. Truſt ye not on falſe Things, ſaying

Ver. 9. *put thou back thy Hand*] to take out what is left.
Ver. 10. *I*] *Jeremiah* himſelf.
Ver. 14. *of my People*] *of the daughter* ſeems added unſuitably, as the People are ſpoken of plurally both before and after.
Ver. 24. *We*] ſpoken by the Prophet in the Name of his People.
Ver. 27. *I*] *ſays God*, to be underſtood.
Ver. 29. *the Lead*] uſed in caſting.
Ib. *ſtill*] it being not a Noun, but the Verb repeated.
Ver. 4. *falſe Things*] ſo *Caſtal.* has *falſis rebus*, as *Jun.* and *Trem.* have *rebus falſis*; and by comparing the ſame Ver. 8. with Ver. 10. it appears that the coming and ſtanding before God there, were thoſe Things which would be falſe to truſt on by ſuch as were wicked People; ſee the latter Word thus rendered Ver. 23.
Ib. *they are of*] to make it Senſe, and agreeable to Ver. 10. as *Jun.* and *Trem.* likewiſe tranſlate.

they

they are of the Lord's Temple, over and over again.

5. But let your Ways and Deeds be throughly good: if you throughly do Juſtice between one and another,

6. *If* you do not oppreſs the Stranger, Fatherleſs or Widow, neither ſhed innocent Blood in this Place, nor go after other gods to your own Hurt;

7. Then will I cauſe you to dwell in this Place, in the Country which I gave to your Forefathers from Age to Age.

8. Behold you truſt upon falſe Things, which do not profit.

9. Will you ſteal, murder, commit Adultery, ſwear falſely, burn incenſe to Baal, and go after other gods whom you do not know;

10. Then come, and ſtand before me in this Houſe which is called by my Name, and ſay, We are delivered, in order to do all theſe Abominations?

11. Is this Houſe, which is called by my Name, become a Cave of Robbers in your Sight? Even I indeed ſee *it*, ſays the Lord.

12. But go now to my Place which was at Shilo, where I made my Name remain at firſt, and ſee what I did to it by reaſon of the Wickedneſs of my People Iſrael.

13. And now becauſe ye have done all theſe Works, ſays the Lord, when I ſpoke to you, and that early, but ye would not hearken, and called you, but ye would not anſwer;

14. I will therefore do to the Houſe that is called by my Name, on which you truſt, and to the Place which I gave you and your Forefathers, according as I did to Shilo.

15. And I will caſt you from before me, as I have caſt all your Brethren, the whole Offspring of Ephraim.

16. So do not thou pray for this People, neither put up Cry or Prayer for them, nor interceed with me: for I will not hearken to thee.

17. Doſt not thou ſee what they do, both in the Cities of Judah, and Streets of Jeruſalem?

18. The Sons pick up Wood, the Fathers make a Fire, and the Women knead Dough; to make Cakes for the Work of Heaven, and pour out Drink-offerings to other gods, that they may provoke me.

19. Do they provoke me? ſays the Lord: Is it not themſelves, by reaſon of the Shame of their own Faces?

20. Therefore thus ſays the Sovereign Lord: Behold my Anger and Wrath ſhall be poured forth at this Place, upon Men, Beaſts, the Trees of the Field, and the Fruit of the Ground; which ſhall burn, and not be quenched.

21. Add your own Burnt-offerings to your Sacrifices, as the Lord of Armies the God of Iſrael ſays, and eat Fleſh.

22. For I did not ſpeak to your Forefathers, nor command them at the Time that I brought them out of the Country of Egypt, concerning the Things of Burnt-offering or Sacrifice.

23. But this is the Thing I commanded them, Hearken to what I ſay, ſo will I be a God to you, as you ſhall a People to me; and you muſt go in every Way which I command you, that it may be well for you.

24. Nevertheleſs they would not hearken, nor incline their Ear; but went in the Counſels, in the Imagination of their own evil Heart, ſo were backwarder, and not forwarder.

25. Even from the Time when your Forefathers came out of the Country of Egypt to this Time, I have ſent you all my Servants the Prophets, and that daily riſing early.

26. Yet they would not hearken to me, nor incline their Ear; but made their Neck ſtiff, doing worſe than their Fathers.

27. So thou ſhalt ſpeak all theſe Words to them, though they will not hearken to thee; and call to them, though they will not anſwer thee.

28. Upon which thou ſhalt ſay to them, This is a Nation that will not hearken to what the Lord its God ſays, nor receive Correction: the Truth being periſhed, and cut off from their Mouth.

29. Shave thy Hair off, and throw *it* away, as alſo take up a Lamentation upon the high Places; becauſe the Lord has rejected, and forſaken the Generation of his Wrath.

30. For the Poſterity of Judah have done what I was diſpleaſed with, ſays the Lord, having put their deteſtable Things in the Houſe which is called by my Name, to defile it;

31. And have built the Chapels of Topheth, which are in the Valley of the Son of Hinnom, to burn their Sons and Daughters in the Fire; which I did not command, nor did it come into my Mind.

32. Therefore behold the Days are coming, ſays the Lord, when it ſhall no more be called Topheth, or the Valley of the Son of

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Ver. 18. *Work*] See Chap. xliv. 17.

Ver. 22. *at the Time*] as Chap. xi. 4. the Levitical Offerings being appointed afterwards, and not immediately from God, but by *Moſes*; as neither eſſential, nor moral.

Ver. 24. *were*] the Verb-ſubſtantive.

Ver. 31. *Chapels*] different from thoſe in Ver. 29. and here plural; ſee *Num.* xxxiii. 52.

Ib. *Topheth*] See *Iſa.* xxx. 33.

Hinnom,

Hinnom, but the Valley of Slaughter: for they ſhall bury in Topheth, till there is no Room.

33. And the dead Bodies of this People ſhall become Food, both to the Fowls of the Air, and the Beaſts of the Earth, none frightening away.

34. Thus will I cauſe to ceaſe, as well from the Cities of Judah as the Streets of Jeruſalem, the Voice of Joy and that of Mirth, the Voice of the Bridegroom and that of the Bride; ſince the Country ſhall become waſte.

CHAP. VIII.

AT that Time, ſays the Lord, they ſhall bring the Bones of the Kings of Judah, with thoſe of its Princes, as likewiſe of the Prieſts, Prophets, and Inhabitants of Jeruſalem, out of their Graves.

2. And they ſhall ſpread them to the Sun, Moon, and all the Army of Heaven that they loved, and ſerved, after which they went, which they ſought and bowed down to: they ſhall not be gathered up, nor buried, they ſhall become Dung upon the Surface of the Ground.

3. Death ſhall alſo be choſen rather than Life, by the whole Reſidue who are left of this wicked Family, and that in all Places whither I have expelled them, ſays the Lord of Armies.

4. Beſides thou ſhalt tell them, the Lord ſays thus: Do Men fall, and not get up? Does a Man turn away, and not return?

5. Why is this People of Jeruſalem turned away, with a perpetual Turning away? They hold faſt Deceit, they refuſe to return.

6. I hearken, and hear, *that* they do not ſpeak right; no Man repents for his Wickedneſs, ſaying, What have I done? Every one of them returns to their own Courſe, as a Horſe ruſhes into the Battle.

7. Even the Stork in the Air knows its appointed Time, as alſo the Turtle-dove, the Crane and Swallow, obſerve the Time of their coming; whereas my People do not know the Judgment of the Lord.

8. How can you ſay, We are wiſe, and the Law of the Lord is with us? Lo ſurely he made *it* in vain, the Pen of the Scribes was vain.

9. *Thoſe* wiſe ones are aſhamed, daunted, and taken: behold they reject the Lord's Commiſſion, and what Wiſdom have they?

10. Therefore I will give their Wives to others, their Fields to thoſe who ſhall have poſſeſſion: for from the leaſt to the very greateſt, every one is covetous, from the Prophet even to the Prieſt, every one deals falſely.

11. And they heal the Breach of the Daughter of my People lightly, ſaying, Conſtant Peace; when there is none.

12. Are they aſhamed, becauſe they do Abomination? They are even not at all aſhamed, nor do they know how to bluſh: therefore ſhall they fall among thoſe who fall, at the Time of their Viſitation they ſhall ſtumble, ſays the Lord.

13. I will quite take them away, adds he: there ſhall be no Grapes on the Vine, nor yet Figs on the Fig-tree, even the Leaf ſhall wither, and the Things which I have given them paſs from them.

14. What do we ſit ſtill for? Gather together, and let us go into the fortified Cities, and be ſilent there; ſince the Lord our God has made us ſilent, and given us Water of Gall to drink, becauſe we ſinned againſt the Lord.

15. We wait for Peace, but there is no Good; for a Time of Healing, but lo it is Diſturbance.

16. The Snorting of his Horſes is heard from Dan, at the Sound of the Neighings of his ſtrong ones the whole Country ſhakes: as they are come, and conſume the Country with what it is full of, the City and thoſe who dwell therein.

17. For behold I will ſend Serpents, Cockatrices among you, which will have no Charming; and they ſhall bite you, ſays the Lord.

18. I would get refreſhment againſt Sorrow, my Heart languiſhing in me.

19. Lo the Voice of the Cry from the Daughter of my People, is by reaſon of the remote Places of the Earth; Is not the Lord in Zion? Is not its King in it, *ſaying*, Why do they provoke me by their carved Images, by the Vanities of Strangers?

20. The Harveſt is paſt, the Summer ended, yet we are not ſaved.

21. For the Breach of the Daughter of my People am I broken; I am gloomy, Aſtoniſhment takes hold of me.

22. Is there no Balſam in Gilead, no Phyſician there? For why is not the Health of the Daughter of my People recovered?

Ver. 4. *Do Men*] *Heb.* Verbs do ſo comprehend this Subject, like Adjectives the ſame Subſtantive in *Lat.* and ſometimes *Eng.* as the *righteous*, *wicked*, *&c.* ſee Chap. xvi. 6.

Ib. *Does a Man*] as before; thus the Senſe is clear.

Ver. 8. *in vain*] The Lord made his Law in vain for them, ſince they did not practiſe it, though they had it.

Ver. 13. *quite take them away*] This being parallel to that in *Zeph.* i. 2. may be referred thither; where it is thoroughly diſcuſſed.

CHAP. IX.

OH that my Head was Water, and my Eyes were a Fountain of Tears; that I might weep Day and Night, for the Slain of the Daughter of my People!

2. Oh that I had in the Wilderneſs a Lodging-place of Travellers, that I might leave my People, and go from them! for they are all Adulterers, treacherous on the ſolemn Day.

3. And they bend their Tongue *like* their Bow with Falſehood, but are not ſtrong for the Truth on the Earth: for they go forth from one Wickedneſs to another, and do not know me, ſays the Lord.

4. Take heed each of his Neighbour, and do not truſt on any Brother; becauſe every Brother throughly defrauds, and every Neighbour goes about backbiting.

5. They alſo delude their reſpective Neighbours, and do not ſpeak truly: they teach their Tongue to tell Lyes, they are tired by doing perverſely.

6. Thy Dwelling is in the midſt of Deceit; through Deceit they refuſe to know me, ſays the Lord.

7. Therefore thus ſays the Lord of Armies: Behold I will try, and prove them; for how ſhall I do by reaſon of the Daughter of my People?

8. Their Tongue is *like* an Arrow hammered out, it ſpeaks Deceit: when one ſpeaks peaceably to his Neighbour with his Mouth, in his Mind he appoints his lying in wait.

9. Shall not I puniſh them for theſe Things? ſays the Lord; ſhall not my Soul be revenged on ſuch a Nation as this?

10. I will take up Weeping and Mourning for the Mountains, and a Lamentation for the Paſtures of the Wilderneſs, becauſe they are burnt up, without a Man paſſing through, nor can they hear the Voice of Cattle: both the Fowls of the Air, and the Beaſts are fled, gone away.

11. And I will make Jeruſalem Heaps, a Habitation of Dragons; as alſo cauſe the Cities of Judah to be deſolate, without Inhabitant.

12. Who is a wiſe Man, that he may underſtand this; and to whom the Mouth of the Lord has ſpoken, that he may declare it? For what does the Country periſh, being burnt up like a Wilderneſs, without any paſſing through?

13. For their forſaking my Law, ſays the Lord, which I put before them, and not hearkening to what I ſaid, nor walking in it;

14. But going after the Imagination of their own Heart, and after Baalim, what their Fathers taught them.

15. Thus therefore ſays the Lord of Armies, the God of Iſrael: Lo I will make this very People eat Wormwood, and give them Water of Gall to drink.

16. I will diſperſe them too among the Gentiles, whom neither they nor their Fathers knew; and will ſend the Sword after them, till they are conſumed.

17. Conſider, as the Sovereign Lord adds, and call for lamenting Women to come, and ſend for wiſe ones to come.

18. Let them alſo make haſte, and take up Mourning for us: let our own Eyes alſo cauſe the Tears to run down, and our Eyelids the Water to flow.

19. For a Voice of Mourning is heard from Zion; How we are waſted! we are exceedingly aſhamed, becauſe we have left the Country, becauſe our Dwellings have caſt *us* out.

20. For hear the Lord's Commiſſion, you Women, and let your Ear receive that of his Mouth; that you ſhould teach your Daughters Mourning, and one another Lamentation.

21. Becauſe Death is come up into our Windows, is entered into our Palaces; to cut off the Children from being abroad, the young Men from the Streets.

22. Pronounce; Thus ſays the Lord, Even Men's dead Bodies ſhall fall like Dung out in the Field, and like the Handfuls behind a Reaper, none gathering up.

23. Let not the wiſe Man, as the Lord ſays, glory in his Wiſdom, nor the ſtrong in his Strength, let not the rich one glory in his Riches.

24. But let him who glories, do it in this; that he underſtands, and knows me; that I am the Lord doing Kindneſs, Juſtice and Righteouſneſs on the Earth: for I delight in theſe Things, ſays the Lord.

25. Behold the Days are coming, continues he, when I will puniſh every one who is circumciſed with the uncircumciſed;

Ver. 2. *ſolemn Day*] The Word ſignifying thus, as has been noted elſewhere: *Jun.* and *Trem.* accordingly tranſlate, *interdicti die perfidè agunt, they act treacherouſly on the holy Day.*

Ver. 6. *Thy*] *Jeremiah*'s.

Ver. 7. *try*] either in the Furnace, or otherwiſe; in the former Senſe it would mean *refine*, which *melt* does not, much leſs the other, and ſo neither of them.

Ver. 8. *hammered out*] according as in 1 *King.* x. 16. 2 *Chron.* ix. 15, 16. the other Places of it.

Ver. 12. *without*] *that* in the *com. Eng.* being not a Relative, as it may ſeem to be, but ſtanding for *ſo that.*

Ver. 20. *For*] the ſame as the preceding Verſe begins with; and *Yet* is as diſtant from the Senſe of the Matter, as from the Signification of the Particle.

26. Egypt

26. Egypt, Judah, Edom, the Ammonites, Moab, and all that are ſeparated at a Corner, dwelling in the Wilderneſs: for as all *other* Nations are uncircumciſed, the whole Family of Iſrael are in Heart.

CHAP. X.

HEAR the Commiſſion which the Lord ſpeaks for you, O Family of Iſrael;

2. Who ſays thus: Do not learn the Way of the Gentiles, nor be daunted at the Signs of the Heaven, though the Gentiles are daunted at them.

3. For the Ordinances of thoſe People are Vanity it ſelf: becauſe one cuts down a Tree at the Wood, the Work of an Artificer's Hands, with an Ax;

4. Which he makes beautiful with Silver and Gold, they faſten the Parts with Nails and Hammers, that it may not ſtir.

5. They are ſolid like a Palm-tree, and cannot ſpeak; are carried entirely, becauſe they cannot go: be not afraid of them; for they can do no hurt, and on the contrary there is Nothing in them to do good:

6. By reaſon that there is none like thee, O Lord; who art great, as is alſo thy Name, in Power.

7. Who would not fear thee, O King of Nations? For it is ſuitable to thee; ſince among all the wiſe Men of the Nations, and in all their Kingdoms, there is none like thee.

8. Whereas thoſe are ſenſeleſs, and ignorant together: that Wood is very vain Inſtruction.

9. Silver beat out is brought from Tarſhiſh, and Gold from Uphaz, the Work of an Artificer, and of a Founder's Hands: their Cloathing is blue and purple, they are all the Work of ſkilful Men.

10. But the Lord is the true God, he is a living God, and an everlaſting King: at his Wrath the Earth ſhakes, and the Nations cannot bear his Indignation.

11. You may reaſon with them after this manner, The gods who did not make the Heaven and the Earth, will periſh both from the Ground and under this Heaven.

12. When he, who made the Earth by his Power, eſtabliſhed the World by his Wiſdom, and by his Underſtanding ſtretched out the Heaven,

13. Utters *his* Voice, there is Abundance of Water in the Heaven, he cauſing the Vapours to aſcend from the Border of the Earth; he makes the Lightnings with the Rain, and brings the Wind out of his Treaſuries.

14. Every Man is too ſenſeleſs to know, every Founder is aſhamed through the carved Image: for his molten Image is Falſehood, and there is no Breath in them.

15. They are Vanity, the Work of Errors; in the Time of their Viſitation they will periſh.

16. The Share of Jacob is not like theſe; for he is the Former of all Things, and Iſrael is the Tribe of his Poſſeſſion; his Name being the Lord of Armies.

17. Gather up thy Commodity out of the Country, thou who abideſt in the Fortification.

18. For thus ſays the Lord, Behold I will ſling away the Inhabitants of the Country at this Time, and diſtreſs them, that they may find *it*.

19. Wo is to me through my Ruin, my Blow being grievous; yet I ſay, Certainly though this is a Diſeaſe, I muſt bear it.

20. My Tent is waſted, and all my Cords are broke aſunder: my Children are gone out of me, and are not; there is none to ſtretch out my Tent any more, or put up my Curtains.

21. For the Shepherds are become ſenſeleſs, and do not ſeek the Lord: therefore they will not proſper, and all that are grazing of them will be diſperſed.

22. The Noiſe of the Report behold is come, even of a great Stirring out of the north Country, to make the Cities of Judah deſolate, a Habitation of Dragons.

Ver. 26. *Edom*] See *Ezek.* xxv. 13.

Ib. *Ammonites*] See *Ezek.* xxv. 3.

Ib. other] It is clear that all *theſe* Nations were not uncircumciſed, as in the *com. Tranſ.* if it were only becauſe *Judah* was not; whereas it is well known the *Egyptians* were circumciſed (ſee on *Gen.* xvii. 26.) under whom the *Ethiopians* might be here comprehended, &c. the *Moabites*, ſays the *Univerſal Hiſtory*, *uſed Circumciſion*, Book I. iv. 1. and the *Ammonites were circumciſed*, Id. I. iv. 2. which can ſcarcely be doubted of the *Edomites*, being Deſcendants of *Abraham*. Beſides the *Hebrew* has divers times Nothing for *other*, it being to be underſtood by the Senſe, as in *Exod.* iv. 7. & xxxvi. 10. & xxvi. 3. & xxxix. 20. *Lev.* xi. 23. & xx. 24, 26. *Numb.* v. 19, 20. & x. 21. & xxxvi. 3. *Judg.* vii. 7. & xvi. 17. 2 *Chron.* xxix. 34. Thus the whole Paſſage will be plain and correct.

Ver. 4. *he*] not *they*.

Ib. *the Parts*] *Heb. them.*

Ver. 5. *ſolid*] rendered in the *com. Tranſ. beaten work*, *Exod.* xxv. 18, 31, 36, &c. coming from the Verb *to be hard*, without any Meaning of *upright* in either. The Idols had no Capacity of Speech or Motion, aocording to the following Words, but were like a ſolid inanimate Tree: *Jun.* and *Trem.* explain it, *ut ſtipites rigent*, *they are as ſtiff as ſtakes.*

Ver. 11. This Verſe, as a Direction to the People when in Captivity, is in the *Chaldee* Tongue.

Ver. 14. *too*] ב

23. I am ſenſible, O Lord, that Man's Way is not of himſelf, it is not of the Perſon who goes to order his own Steps.

24. Correct me, O Lord, but in Judgment; not in thy Anger, leſt thou ſhouldeſt make me little.

25. Pour out thy Wrath upon the Gentiles who do not know thee, and upon the Families that call not on thy Name; becauſe they have been conſuming Jacob, and that ſo as to make an end of him, and have made his Habitation deſolate.

CHAP. XI.

A Commission which Jeremiah had from the Lord was as follows:

2. Hear you the Words of this Covenant, and ſpeak to the Men of Judah, with the Inhabitants of Jeruſalem.

3. To whom thou ſhalt declare, that the Lord God of Iſrael ſays thus; The Man is curſed who will not hearken to the Words of this Covenant,

4. Which I commanded your Forefathers at the Time I brought them out of the Country of Egypt, from the iron Furnace, as follow, Hearken to what I ſay, and do them, entirely as I command you; ſo ſhall you be a People to me, as I will a God to you.

5. That I may confirm the Oath which I ſware to your Forefathers, to give them a Country flowing with Milk and Honey; as it is this Day. To which I made anſwer, So let it be, O Lord.

6. Proclaim all theſe following Words, added the Lord to me, both in the Cities of Judah, and the Streets of Jeruſalem; Hear you the Words of this Covenant, and do them.

7. For I have fully teſtified to your Fathers, at the Time I brought them up from the Country of Egypt, *and* till this Time, and that early, that they ſhould hearken to what I ſay.

8. Nevertheleſs they would not hearken, nor incline their Ear, but went each in the Imagination of their own evil Heart: I will therefore bring upon them all the Words of this Covenant, which I commanded *them* to do, but they would not.

9. The Lord ſaid to me further; There is a Conſpiracy found among the Men of Judah, and the Inhabitants of Jeruſalem.

10. They are turned back to the Iniquities of their former Fathers, who refuſed to hearken to my Words, and went themſelves after other gods to ſerve them: the Family of Iſrael, and that of Judah, have broke my Covenant which I made with their Forefathers.

11. Therefore, as the Lord ſays, behold I will bring Adverſity on them, which they ſhall not be able to get out of; and though they cry to me, yet I will not hearken to them.

12. The Cities of Judah and the Inhabitants of Jeruſalem may then go, and cry to the gods to whom they burn incenſe; but they ſhall not ſave them at all in the Time of their Adverſity.

13. For thou haſt as many gods as thou haſt Cities, Judah; and you have made as many Altars to the Shame, thoſe to burn incenſe to Baal, as there are Streets in Jeruſalem.

14. So do not thou pray for this People, nor put up Cry or Prayer for them; becauſe I will not hearken at the Time they call to me for their Adverſity.

15. What has my Beloved to do in my Houſe, ſhe having done very heinouſly with many, and the holy Fleſh being gone from thee? When thou haſt Wickedneſs, then thou rejoiceſt.

16. The Lord called thy Name a green fair Olive-tree, with handſome Fruit, upon which he has kindled a Fire with the Sound of a great Noiſe, and they have broke the Sprouts of it.

17. And the Lord of Armies who planted thee, has pronounced Evil againſt thee, by reaſon of the Evil of the Family of Iſrael, and that of Judah, which they did of themſelves, to provoke me by burning incenſe to Baal.

18. Which the Lord let me know, and I did: thou then ſhewedſt me their Deeds.

Ver. 25. *Pour &c.*] from *Pſa.* lxxix. 6, 7.

Ib. *that ſo*] The ſame Verb being repeated, to ſet it forth ſtrongly, as elſewhere, and in the ſame Tenſe; tho' the Author of *State of the Pr. Heb.* ſaying, it *makes the Sentence abſurd*, turns it future, that it may be ſo; and adds, *We may conclude it occaſion'd by the Verb ſing. juſt before, and* to be *inſerted by a Tranſcriber, who, reſolving to have the true reading, inſerted both*, p. 505. whereas the Verb before is not ſing. but plur. like this; whither is the *Zeal without Judgment* then, that he reflects with, to be returned? Nor is this all of it, for he counts this Verb a *various Reading* of the next after it, and that *a true and original Word*, yet ſays, *neither of them are neceſſary to the Senſe, and perhaps both added by Tranſcribers.*

Ver. 2. *you*] *Jeremiah* and the other Prophets.

Ver. 12. *may*] In *Poole*'s *Annotations* it is ſaid, 'Shall '(in the *com. Tranſ.*) here ſignifieth *Will*, and might as 'well have been ſo tranſlated;' but that *may* is better than either will eaſily appear, on comparing each with the Matter of the Context.

Ver. 15. This Verſe being what the Lord ſaid, like the foregoing, *my Beloved* will be *his People*, as Chap. xii. 7. and the next Verſe begins the Prophet's Words.

Ib. *holy Fleſh being gone*] The Fleſh of their Sacrifices being not holy, as it had been, by reaſon of the People's Wickedneſs.

Ver. 18. *then*] deficient in the *Lat. Vulg.*

19. But

19. But I was like a Sheep *or* an Ox brought to the Slaughter, not knowing that they deviſed Devices *thus* againſt me, Let us deſtroy the Tree with the Food of it, even cut him off from the Country of the Living, and let his Name be remembred no more.

20. So, O Lord of Armies, who judgeſt righteouſly, trying the Reins and Heart, let me ſee thy Vengeance on them; for I diſcover my Cauſe to thee.

21. Therefore thus ſays the Lord concerning the Men of Anathoth who ſeek thy Life, ſaying, Do not propheſy in the Name of the Lord, that thou mayeſt not die by our Hands;

22. Even the Lord of Armies ſays thus; Behold I will puniſh them, the young Men ſhall die by the Sword, their Sons and Daughters ſhall die by Famine;

23. And there ſhall be no Remainder of them: for I will bring Adverſity on the Men of Anathoth, the Year of their Viſitation.

CHAP. XII.

THOU art righteous, O Lord, though I ſhould plead with thee, yet let me ſpeak of the Judgments to thee: Why does the Way of the Wicked proſper? All thoſe are quiet who deal treacherouſly.

2. Thou haſt planted them, they have alſo taken root; they grow, nay they yield Fruit; in whoſe Mouth thou art near, but far from their Reins.

3. However thou knoweſt me, O Lord, ſeeſt me, and trieſt my Heart to thee: pull them out like Sheep for the Slaughter, and prepare them for the Day of ſlaying.

4. How long ſhall the Country mourn, and the Graſs of every Field wither? By reaſon of the Wickedneſs of thoſe who dwell in it, the Beaſts and Fowls are deſtroyed, though they ſay, He will not ſee our End.

5. If thou runneſt with Footmen, and they tire thee, how wilt thou be amongſt Horſes? And that in a peaceable Country *on which* thou truſteſt, how wilt thou do in the Height of Jordan?

6. For thy very Brothers, and thy Father's Family, themſelves have been treacherous to thee, even they have called a Multitude after thee: do not believe them, though they ſpeak good Things to thee.

7. I have forſaken my Houſe, have left my Poſſeſſion, delivered the Beloved of my Soul into the Power of her Enemies.

8. My Poſſeſſion is to me like a Lion in the Wood, it utters its Voice againſt me; for which reaſon I hate it.

9. *As* a ravenous Bird of a *different* Colour is my Poſſeſſion to me, which the others round about are againſt: come, gather together, all you wild Beaſts, approach to devour.

10. Many Shepherds deſtroy my Vineyard, tread down my Plat, cauſe my deſirable Plat to be a deſolate Wilderneſs.

11. Each is making it deſolate, it mourns being deſolate to me: the whole Country is become ſo, becauſe no Man regards.

12. The Waters are come upon all the high Places in the Wilderneſs, for the Sword of the Lord conſumes from one End of the Country to the other: there is no Peace to any Fleſh.

13. They have ſown Wheat, but reap Thorns, they are become ſick without profiting, and are aſhamed of your Crops, by reaſon of the Lord's fervent Anger.

14. Thus ſays the Lord *however* concerning all my evil Neighbours, who meddle with the Poſſeſſion which I made my People Iſrael poſſeſs; Behold I will pluck them from their Country, as I will alſo the Family of Judah from among them.

15. And after I have plucked them out, I will return, and have compaſſion upon them, bringing them again to their ſeveral Poſſeſſions, and to their own Country.

16. If they will then at all learn the Ways of my People, to ſwear by my Name, By the Lord's living, according as they taught my People to ſwear by Baal, they ſhall be built up amongſt my People.

17. But if they will not hearken, I will pluck out that Nation, by plucking out and deſtroying, ſays the Lord.

Ver. 19. *Tree*] The *Papiſts* have in their *Bible*, *Let us caſt Wood on his Bread*, by which they underſtand *the Croſs on Chriſt's Body*, ſuppoſing the *Original* to be wrong, and their *Tranſ.* right.

Ver. 1. *Wicked proſper*] So *Menelaus* in *Homer* expoſtulates with *Jupiter*,

From whence this Favour to an impious Foe?
A godleſs Crew, abandon'd and unjuſt,
Still breathing Rapine, Violence and Luſt? Il. 13.

Ver. 4. *He*] *Jeremiah*, of whom it may be well ſuppoſed to be ſpoken, but with no Propriety of God.

Ver. 5. *If thou*] the Words of the Lord to *Jeremiah*.

Ib. *Footmen*] to which the Prophet's Relations, named in the next Verſe, are compared.

Ib. *be amongſt*] *Heb. mingle thy ſelf with*; not *contend*, as by the ſame Word in Chap. xxii. 15. and there only beſides, does appear.

Ib. *Horſes*] ſignifying the great Men at *Jeruſalem*.

Ver. 14. *evil Neighbours*] the *Edomites*, *Moabites*, *&c.* who were carried into Captivity about the ſame Time as the People of *Judah* were, as on *Ezek.* xxv. 3. 13.

Ver. 16. *at all*] Look at 1 *King.* ix. 6.

Ver. 17. *by plucking out and deſtroying*] as the *Heb.* is.

CHAP. XIII.

THE Lord ſaid thus to me, Go, and get thee a linen Girdle, and put it upon thy Loins, without letting it come into Water.

2. So I got a Girdle according to the Lord's Commiſſion, and put upon my Loins.

3. And I had the Lord's Commiſſion again as follows,

4. Take the Girdle which thou haſt got, that is upon thy Loins, and getting ready, go to Euphrates, and hide it there in a Hole of the Rock.

5. Accordingly I went, and hid it at Euphrates, as the Lord commanded me.

6. And a great while after the Lord ſaid to me, Get ready, go to Euphrates, and take the Girdle from thence, which I commanded thee to hide there.

7. With that I went to Euphrates, and digging, took the Girdle out of the Place where I had hid it; and behold the Girdle was ſpoiled, it was not fit for any Thing.

8. Then I had the Lord's Commiſſion as follows:

9. Thus ſays the Lord, After this Manner will I ſpoil the Pride of Judah, and the great Pride of Jeruſalem.

10. This wicked People who refuſe to hearken to my Words, that walk in the Imagination of their own Heart, and go after other gods, to ſerve and worſhip them, ſhall be like this Girdle, which is not fit for any Thing.

11. For as a Girdle is cloſe to a Man's Loins, ſo have I cauſed the whole Family of Iſrael and that of Judah to be cloſe to me, ſays the Lord; that they might be to me a People, Renown, Praiſe, and an Ornament: but they would not hearken.

12. Thou ſhalt therefore declare this Expreſſion to them; Thus ſays the Lord God of Iſrael; Every Bottle ſhall be filled with Wine; and when they anſwer thee, Do not we certainly know that it ſhall?

13. Thou ſhalt reply to them, Thus ſays the Lord, Behold I will fill all the Inhabitants of this Country, the Kings who ſit for David upon his Throne, the Prieſts, Prophets, and all the Inhabitants of Jeruſalem, with Drunkenneſs.

14. And I will diſperſe them one with another, even the Fathers and Sons together, ſays the Lord: I will neither pity, ſpare, nor have compaſſion, not to deſtroy them.

15. Hearken, and give ear, be not haughty: for it is the Lord who ſpeaks.

16. Render Glory to the Lord your God, before he makes it dark, and before your Feet ſtumble upon the obſcure Mountains; and when you wait for Light he cauſes it to be the Shadow of Death, makes *it* Darkneſs.

17. But if you will not hearken to this, my Soul ſhall weep in ſecret Places by reaſon of the Pride; my Eye ſhall alſo throughly ſhed Tears, and cauſe them to run down, becauſe the Flock of the Lord is taken captive.

18. Say both to the King and Queen; Humble your ſelves, ſit down: for your Principalities, your fine Crown, ſhall come down.

19. The ſouthern Cities ſhall be ſhut up, none opening: Judah ſhall all of it be taken captive, the very happy Place ſhall.

20. Look up, and ſee thoſe who come from the North: where is the Flock that is given to thee, thy fine Sheep?

21. What wilt thou ſay when he puniſhes thee; ſince thou haſt taught thoſe Leaders to be the chief againſt thy ſelf? Will not Pains ſeize thee as of a Woman in labour?

22. And when thou ſayeſt in thy Heart, Why are theſe Things befallen me? It will be for the Abundance of thy Iniquity that thy Skirts are uncovered, thy Heels injured.

23. Can an Ethiopian change his Skin, or a Leopard his Spots? Are you likewiſe able to do well, who are uſed to do ill?

24. So I will diſperſe them as the Stubble which paſſes away, by the Wind of the Wilderneſs.

25. This is thy Lot, the Share of thy Meaſures from me, ſays the Lord; who haſt forgot me, and truſted in Falſehood.

26. Whom I will alſo make bare with thy Skirts over thy Face, ſo that thy Vileneſs ſhall be ſeen.

Ver. 4. *go to Euphrates*] near to which he might then be on ſome other Occaſion; which I ſuppoſe, as more likely than that he went ſo far as that River was from *Judah* twice on Purpoſe only, or that being ſo far it was but done in a Viſion.

Ver. 14. *diſperſe*] for ſo the Verb ſignifies.

Ib. *not to*] according to the *Heb.* which is not a Conjunction, or *but*.

Ver. 19. *the very happy Place*] or *Place of Happineſſes*, *Place* being underſtood in *Heb.* or *Judah of Happineſſes*; it being a Noun of the plur. Number, which ſometimes denotes *very*; as the Noun it ſelf ſignifies *Proſperity*, *&c.* or adjectively *peaceable*, *proſperous*, *happy*; ſee *Buxt. Lex.* with *Jun.* and *Trem.*

Ver. 20. *thee*] the King, Ver. 18.

Ver. 22. *injured*] which might be galled or bruiſed with Stones, &c. by going into Captivity, Ver. 19. for the *Heb.* Verb does not ſignify *made bare*.

Ver. 23. *Ethiopian*] an *African Blackmoor*.

Ver. 26. *Whom*] which not only a Conjunction denotes in *Heb.* from ſome foregoing Pronoun, but here eſpecially from *who* in the preceding Verſe, while the *com. Tranſ.* is poor Senſe, if any.

Ib. *make bare*] Turn back to *Pſa.* xxix. 9.

27. Thy Adulteries and Neighings, the Lewdneſs of thy Fornication, are upon the Hills, in the Field; I ſee thy Abominations: wo is to thee, Jeruſalem; wilt not thou be clean? How long hence ſhall it be?

CHAP. XIV.

THE Lord's Commiſſion which Jeremiah had upon the Account of the Scarcity of Things.

2. Judah mourns, and the Gates of it languiſh, they are ſad on the Earth; and the Cry of Jeruſalem goes up.

3. When their Nobles ſend their little ones for Water, they come to the Pits, finding none; they return with their Veſſels empty, are aſhamed, put to confuſion, and cover their Heads.

4. By reaſon that the Ground is chapt, becauſe there is no Rain on the Earth, the Huſbandmen are aſhamed, they cover their Heads.

5. For even the Hind when it brings forth in the Field forſakes, becauſe there is not freſh Graſs.

6. The wild Aſſes ſtanding upon the high Places, ſnuff up the Wind like Dragons: their Eyes fail, becauſe there is no Graſs.

7. Though our Iniquities teſtify againſt us, O Lord, act for thy Name's ſake: for our Turnings away are many, we have ſinned againſt thee.

8. O Hope of Iſrael, the Saviour of it in Time of Diſtreſs, why art thou like a Stranger in the Country, and like a Traveller who turns aſide to lodge?

9. Why art thou like a Man tired, as a ſtout one not able to ſave? Since thou art amongſt us, O Lord, and we are called by thy Name, do not leave us.

10. Thus ſays the Lord concerning this People, So they love to wander, they do not reſtrain their Feet; therefore the Lord being not pleaſed with them, will now remember their Iniquity, and viſit their Sins.

11. The Lord alſo ſaid to me; Do not pray for this People for what is good:

12. When they faſt, I will not hearken to their Cry; and when they offer up Burnt-offering and Oblation, I will not be pleaſed with them; but I will conſume them by the Sword, Famine and Peſtilence.

13. And I anſwered; Alas, O Sovereign Lord, behold the Prophets ſay to them, You will not ſee the Sword, nor have Famine, but I will give you true Peace in this Place.

14. Upon which the Lord replied to me; The Prophets propheſy falſely in my Name, I did not ſend them, nor command them, neither ſpeak to them: they propheſy to you a falſe Viſion, a Divination, a Thing of Nought, and the Deceit of their own Heart.

15. Therefore thus ſays the Lord; Concerning the Prophets that propheſy in my Name, though I did not ſend them, and who ſay, There will not be Sword and Famine in this Country; by the Sword and Famine thoſe Prophets ſhall be conſumed.

16. The People likewiſe, to whom they propheſy, ſhall be thrown into the Streets of Jeruſalem, by reaſon of the Famine and Sword, none burying them themſelves, their Wives, Sons nor Daughters: ſo will I pour out their Wickedneſs upon them.

17. Beſides thou ſhalt expreſs theſe Words to them: Let my Eyes cauſe Tears to run down Night and Day without ceaſing; becauſe the Virgin, the Daughter of my People, is broke with a great Breach, with a very grievous Blow.

18. If I go out into the Field, there are the Slain with the Sword: and if I go into the City, there are the Diſeaſed with the Famine: for both Prophet and Prieſt go about to a Country that they do not know.

19. Haſt thou quite rejected Judah? Does thy Soul loath Zion? Why haſt thou ſmitten us, ſo that there is no Healing for us? We wait for Peace, but there is no Good; and for a Time of Healing, but lo it is Diſturbance.

20. We acknowledge our Wickedneſs, O Lord, the Iniquity of our Fathers: for we have ſinned againſt thee.

21. Do not contemn, for thy Name's ſake, do not make the Throne of thy Glory vile; remember, not to break thy Covenant with us.

22. Are there any of the Vanities of the Gentiles that can make it rain? Or can the Heaven it ſelf give Showers? Is it not thou, O Lord our God? We will therefore wait for thee, ſince thou doeſt all theſe Things.

Ver. 2. *ſad*] metaphorical like *languiſh*, or *the Gates* ſo for *the People*; either Way it ſeems better than *black*, as the Word ſignifies both.

Ib. on the Earth] lying down where they were thrown.

Ver. 9. *tired*] more ſuitable to the Matter than *aſtonied*. So *Jun.* and *Trem.* have it *fatiſcens*; *Buxt. defatigatus*.

Ver. 16. *them themſelves*] So the *Heb.*

Ver. 18. *for*] relative to the foregoing Verſe.

CHAP.

CHAP. XV.

THE Lord ſaid to me further: If Moſes and Samuel ſtood before me, my Soul ſhould not be towards this People: ſend *them* from my Preſence, and let them go forth.

2. And when they aſk thee, Whither ſhall we go forth? Thou ſhalt anſwer them, Thus ſays the Lord, Thoſe who are for Death to Death, thoſe who are for the Sword to the Sword, thoſe who are for the Famine to the Famine, and thoſe who are for Captivity to Captivity.

3. I will alſo ſet over them four Kinds of Things, ſays the Lord, the Sword to ſlay, and the Dogs to tear, as likewiſe the Fowls of the Air and the Beaſts of the Earth, to devour and deſtroy.

4. Moreover I will deliver them to Diſturbance in all the Kingdoms of the Earth, by reaſon of Manaſſeh the Son of Hezekiah King of Judah, for what he did in Jeruſalem.

5. For who will pity thee, Jeruſalem? Or who will bemoan thee? Or who will turn aſide to enquire how thou doeſt?

6. Thou haſt forſaken me, ſays the Lord, art gone backward: therefore will I ſtretch out my Hand againſt thee, and deſtroy thee; I am weary of being ſorry.

7. And I will fan them with a Fan at the Gates of the Country, I will deprive them of their Children, will deſtroy my People, who do not return from their Ways.

8. Their Widows are more numerous to me than the Sand of the Seas, I have brought to them a Spoiler at Noon againſt the Mother of the young Men, have made *him* fall upon her, the City, ſuddenly, together with Terrors.

9. She who bore ſeven languiſhes, her Soul expires, her Sun is gone down while it is yet Day, ſhe is aſhamed, and bluſhes; I will alſo deliver the Reſidue of them to the Sword before their Enemies, ſays the Lord.

10. Wo is to me, my Mother, that thou haſt born me a Man of Strife, and a Man of Contention to the whole Earth: I neither lending, nor they lending to me, every one of them reviles me.

11. The Lord ſaid; Shall it not be well with the Reſidue of thee? Shall not I intercede for thee at the Time of Adverſity, and that of Diſtreſs, with the Enemy?

12. Will Iron break the northern Iron and Steel?

13. Thy Wealth and Treaſures will I give to be a Prey without Price; even for all thy Sins, and in all thy Borders.

14. And I will make *thee* paſs with thy Enemies into a Country thou doſt not know: for the Fire lighted in my Anger ſhall burn againſt you.

15. Thou knoweſt, O Lord, remember and viſit me, as alſo take vengeance for me on my Perſecutors, in the Forbearance of thy Anger do not take me away: know how I bear Reproach for thy ſake.

16. When thy Words are found, I eat them, and a Word of thine is to me the Joy and Gladneſs of my Heart: for I am called by thy Name, O Lord God of Armies.

17. I do not ſit in the Counſel of thoſe who laugh, nor do I triumph: by reaſon of thy Hand I ſit alone, for thou haſt filled me with Indignation.

18. Why is my Grief perpetual, and my Blow mortal, refuſing to be healed; thou being wholly to me as a failing Thing, Water that is unſtedfaſt?

19. Therefore thus ſays the Lord; If thou wilt return, I will bring thee back, thou ſhalt ſtand before me; and if thou wilt take out the precious from the vile, thou ſhalt be as my Mouth: let them return to thee, but do not thou return to them.

20. And I will make thee to this People *as* a fortified braſen Wall, ſo that though they fight againſt thee, they ſhall not prevail over thee: for I am with thee, to ſave and deliver thee, ſays the Lord.

21. Nay I will deliver thee from the Power of the Wicked, and redeem thee from that of the violent ones.

CHAP. XVI.

I HAD the Lord's Commiſſion too as follows:

2. Thou ſhalt not take thee a Wife, nor ſhalt thou have Sons or Daughters in this Place.

Ver. 4. *Diſturbance*] See *Deut.* xxviii. 25.

Ver. 8. *her*] which is fem. in *Heb.* and muſt needs be *the Mother* before.

Ib. *together with Terrors*] this being laſt, with a Conjunction between *Terrors* and *City*.

Ver. 10. *lending*] that being a great Occaſion of Contention.

Ver. 11. *Shall not*] ☞ making a Queſtion, and here being [not] both times; ſo *Jun.* and *Trem.*

Ib. *intercede for thee*] there being a Prepoſition for the *for* in *Heb.* and thus *Jun.* and *Trem.* tranſlate. But what Senſe is it for *the enemy to entreat him well*, if the *Heb.* Verb ever ſignifies *entreat*, as it does *intercede?* Or if *entreat* was uſed by our *Tranſlators* for *treat*, that is far from any Meaning of the *Original*.

Ver. 12. *northern*] which ſhews it to be meant of *Nebuchadnezzar* and the *Chaldeans*, according to *Munſter*, and conſequently that the firſt Iron was the People of *Judah*; not this they, and the former *Jeremiah*, or the contrary, as ſome expound: ſo the two next Verſes belong to the People, called *you* at laſt, and not to the Prophet.

3. For

3. For the Lord ſays concerning the Sons and Daughters who are born in this Place, as alſo concerning the Mothers who bear them, and the Fathers who beget them in this Country;

4. That they ſhall die with grievous Deaths, being neither lamented, nor buried; ſhall become Dung upon the Surface of the Ground: as they ſhall be conſumed by the Sword, and Famine; their dead Bodies becoming Food for the Fowls of the Air, and the Beaſts of the Earth.

5. Do not go, as the Lord ſays, into the Houſe of the Funeral-banquet, neither go to lament, nor bemoan them; becauſe I have taken away my Peace from this People, ſays the Lord, Kindneſs and Compaſſions.

6. Both great and ſmall ſhall die in this Country, without being buried; neither ſhall Men lament for them, nor a Man cut himſelf, nor be made bald for them.

7. And they ſhall not divide for them in Mourning, to comfort any one for the dead, nor make them drink the Cup of Comforts, whether for his Father or Mother.

8. Nor ſhalt thou go into the Houſe of Feaſting, to ſit with them; to eat, and drink.

9. For thus ſays the Lord of Armies, the God of Iſrael, Behold I will cauſe to ceaſe from this Place in your Sight, and in your Days, the Voice of Joy and that of Mirth, the Voice of the Bridegroom and that of the Bride.

10. And when thou declareſt to this People all theſe Words, and they ſay to thee, For what does the Lord ſpeak all this great Evil againſt us? And what is our Iniquity? Or what is our Sin which we have committed againſt the Lord our God?

11. Then thou ſhalt anſwer them; *It* is becauſe your Fathers forſook me, ſays the Lord, and went after other gods, whom they ſerved and bowed down to, not only forſaking me, but not obſerving my Law:

12. And ye your ſelves do evil, even worſe than your Fathers; for behold you go each after the Imagination of his own evil Heart, not hearkening to me.

13. So I will caſt you from this Country into one which neither you nor your Fathers have known, where you may ſerve other gods Day and Night, as I will grant you no Favour.

14. Therefore behold the Days are coming, ſays the Lord, when it ſhall no more be ſworn, By the Lord's living, who brought up the Iſraelites from the Country of Egypt;

15. But, By the Lord's living, who brought up the Iſraelites from the north Country, and from all the Countries whither he had driven them: for I will bring them back into their own Country, which I gave to their Forefathers.

16. Lo I will ſend for many Fiſhermen, ſays the Lord, who ſhall fiſh for them; and after that I will ſend for many Huntſmen, who ſhall hunt them from every Mountain, from every Hill, and out of the Holes of the Rocks.

17. For my Eyes are upon all their Ways, they are not concealed from my Face, nor is their Iniquity hid at a diſtance from my Eyes.

18. And at firſt I will doubly recompenſe their Iniquity and Sin, for their profaning my Country; they having filled my Poſſeſſion with the Carcaſes of their deteſtable and abominable Things.

19. O Lord, my Strength, my Fortreſs, and my Refuge at the Time of Diſtreſs, let the Gentiles come to thee from the Limits of the Earth, and ſay, Certainly our Fathers poſſeſſed Falſehood, Vanity, and Things in which there was no Profit.

20. Shall Man make gods for himſelf, even ſuch as are not gods?

21. Therefore behold I will cauſe them to know at this Time, I will make them ſenſible of my Hand and Power; ſo they ſhall know that my Name is the Lord.

Ver. 4. *Ground*] Here is not only the *Heb.* grand Partition of the Verſe by the Point *Athnah*, but the latter Part appears a Repetition of the former in different Expreſſions; which is ſpoiled in the *com. Eng. Bible.*

Ver. 5. *Funeral-banquet*] the like Word rendered *banquet*, *Am.* vi. 7. and Nothing from this Root occurs elſewhere in *Scripture*; ſee for it *De Dieu*, *Anim.* and *Ezek.* xxiv. 17.

Ver. 7. *divide*] *ſcil. cibum*, *namely Food*, writes *Buxt.* in *Lex.* and ſo *Jun.* and *Trem.* tranſlate and expound, *Caſt.* and the *old Lat. Tranſ.* having *Bread*, for which *Grot.* alſo refers to *Ezek.* xxiv. 17. agreeable to *Cup* following. The Verb is but once more in this Conjugation, and that in the ſame Senſe, *Iſa.* lviii. 7. and in the other Conjug. is always uſed for *dividing the Hoof* in Beaſts: indeed how ſhould *tearing themſelves comfort*, as in the *com. Tranſ.*?

Ver. 14. *Therefore*] becauſe they ſhould be expelled into another Country, Ver. 13.

Ib. *By the Lord's living*] As in Chap. v. 2. and according to Chap. xxxviii. 16. 1 *Sam.* xiv. 39. & xxv. 34. 2 *Sam.* iv. 9. 1 *King.* ii. 24. and what Senſe does the *common* make?

Ver. 16. *Fiſhermen*] the *Egyptians*, as living by the *Red Sea*, the *Mediterranean* and the great River *Nile*, and according to *Ezek.* xxix. 3. *Iſa.* xix. 8. who afflicted *Judah*, 2 *King.* xxiii. 29, 33, 34, 35.

Ib. *Huntſmen*] the *Babylonians* or *Chaldeans*, from their Founder *Nimrod*, *Gen.* x. 9, 10. and the Exerciſe of their Inland Country.

Ver. 18. *doubly*] the Meaning and Reaſon of which ſee at *Iſa.* xl. 2.

CHAP. XVII.

THE Sin of Judah is written with an iron Pen, with a diamond Pencil; it is engraved upon the Table of their Heart, as well as on the Horns of your Altars:

2. While their Children remember their Altars and Groves, by the green Trees, upon the high Hills.

3. O my Mountain in the Field, I will give thy Wealth, all thy Treaſures to be a Prey, thy Chapels for Sin in all thy Borders.

4. For thou haſt made an intermiſſion, even for thy ſelf, from my Poſſeſſion which I gave thee, and I will cauſe thee to ſerve thy Enemies in a Country that thou doſt not know; ſince you have lighted a Fire in my Anger, *which* ſhall burn for ever.

5. Thus ſays the Lord: The Perſon is curſed that truſts in Man, makes Fleſh his Arm, and his Heart departs from the Lord.

6. Who ſhall be like a Shrub in the Deſart, which does not perceive when Good comes, but remains at the parched Places in the Wilderneſs, a ſalt Country, and not inhabited.

7. The Perſon is bleſſed that truſts in the Lord, and the Lord is his Truſt.

8. Who ſhall be like a Tree planted by the Water, and ſhooting forth its Roots by the River, and not perceiving when Heat comes, but its Leaf is green; and it is not troubled in a Year of Scarcity, nor leaves off yielding Fruit.

9. The Heart is the moſt deceitful of all Things, as it is mortal; who knows it?

10. I the Lord ſearch the Heart, try the Reins; even to give each one according to his Ways, the Fruit of his Deeds.

11. *As* a Partridge puts together, and does not hatch; he that gets Riches, and not by Right, will leave them in the midſt of his Days, and at his End be vile.

12. The Place of our Sanctuary has been a high Throne of Glory from the Beginning.

13. O Lord, the Hope of Iſrael, let all who forſake thee be aſhamed: let my Correctings be written in the Country, becauſe they have forſaken the Lord, the Fountain of Spring-water.

14. Heal me, O Lord, that I may be healed; ſave me, that I may be ſaved: for thou art my Praiſe.

15. Behold they ſay to me, Where is the Lord's Commiſſion? Let it come now.

16. Whereas I am not urgent more than a Shepherd after thee, nor deſire the mortal Time thou knoweſt: what comes out of my Lips is before thy Face.

17. Be not a Calamity to me, who art my Refuge in the Time of Adverſity.

18. Let my Perſecutors be aſhamed, but not me; let them be daunted, but not my ſelf: bring upon them a Time of Adverſity, and break them with a double Breaking.

19. The Lord ſaid thus to me: Go, and ſtand at the Gate of thoſe of the People, through which the Kings of Judah go in and out, and at all the Gates of Jeruſalem,

20. Saying to them; Hear the Lord's Commiſſion, you Kings of Judah, all Judah it ſelf, and all the Inhabitants of Jeruſalem, who enter in at theſe Gates.

21. Thus ſays the Lord; Take heed of your own ſelves, and do not carry a Burden on the Sabbath-day, or bring in at the Gates of Jeruſalem.

22. Neither ſhall you bring a Burden out of your Houſes on the Sabbath-day, nor do any Buſineſs; but ſanctify that Day, as I commanded your Fathers:

23. Who would not hearken, nor incline their Ear; but made their Neck ſtiff, not to hearken, nor receive Inſtruction.

24. However if you will at all hearken to me, ſays the Lord, not to bring in a Burden at the Gates of this City on the Sabbath-day, and will ſanctify that Day by doing no Buſineſs on it;

25. There ſhall enter in at the Gates of this City, Kings and Princes who ſit upon David's

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Ver. 3. *my Mountain*] *Zion.*

Ver. 6. *which does not perceive*] Or *and not perceiving*, as I render in the next Verſe; not for this and the following to belong to [who] or [he,] as it reads in the *com. Tranſ.* but to *Shrub*, like that in Ver. 8. to *Tree.*

Ib. *at the parched Places*] *Chald. Targumiſt* דְּלָא וְלַד *without Children:* for as *Schindler* writes in his *Lexicon*, *Accepit pro* עֲרִירִים ſteriles, *ob literarum* ח *and* ע *ſimilem ſonum, He took it to be ſo by reaſon of the like Sound of the firſt Letters.*

Ver. 9. *of all*] In the *com. Lat. The Heart of Man is perverſe*, as if *omnium, of all*, as ſome *Copies* have, was changed into *hominis, of Man.*

Ib. *mortal*] the ſame Word as in Ver. 16. A like Noun ſignifies *a Man*, as being mortal.

Ver. 11. *not by Right*] So *Philo* adviſes well, ζημίαν αἱρεῖσθαι μᾶλλον ἢ κέρδος αἰσχρόν· ἡ μὲν γὰρ ἅπαξ ἀλλύπησε, τὸ δὲ διὰ παντὸς, *to chooſe Loſs rather than filthy Gain: for by the former a Man grieves but once, but by the latter always, Diog. Laert.* in ejus *Vita.*

Ver. 13. *let all*] for what Need had he to tell the Lord they ſhould be aſhamed?

Ib. *my Correctings*] *Jun.* and *Trem.* who tranſlate the ſame, expound it, *thoſe Speeches which I have had, to correct and bring this People into Order.* The Word here יְסוּרַי *jeſurai* to be *they that depart from me*, ſhould be יְסוּרוּנִי *jaſuruni*, and even then *from* would be wanting; and that Meaning is ſo odd, that *Caſt.* has left out *me*, and the *vulg. Lat. Tranſlator* changed it to *thee.*

Ib. *Country*] that they might be generally known. *Jun.* and *Trem. in this Country.*

Ver. 16. *more*] no more urgent than his Duty as a Prophet was; ſuitable to the foregoing Words.

Throne,

Throne, riding in Chariots and on Horſes, with their Princes, the Men of Judah and Inhabitants of Jeruſalem, and this City ſhall remain for ever.

26. They ſhall alſo come from the Cities of Judah, the Places round about Jeruſalem, the Country of Benjamin, the Vale, the Mountain and the South, bringing Burnt-offering, Sacrifice, Meat-offering and Incenſe, as likewiſe Thank-offering to the Houſe of the Lord.

27. But if you will not hearken to me, to ſanctify the Sabbath-day; and not to carry a Burden, and enter in at the Gates of Jeruſalem on the Sabbath-day; I will kindle a Fire at the Gates of it, which ſhall conſume the Palaces of Jeruſalem, and not be quenched.

CHAP. XVIII.

A COMMISSION which Jeremiah had from the Lord was as follows,

2. Get ready, and go down to the Potter's Houſe, where I will let thee hear my Words.

3. So I went down to the Potter's Houſe, and behold he was making a Thing upon the Wheels.

4. But the Veſſel which he made, as one of Clay, being ſpoiled in the Potter's Hand, he made it again another Veſſel, according as he pleaſed to do.

5. Then I had the Lord's Commiſſion thus:

6. Cannot I do to you like this Potter, O Family of Iſrael? ſays the Lord: behold as the Clay is in the Potter's Hand, ſo are you in mine, O Family of Iſrael.

7. In the Inſtant I ſpeak againſt a Nation or Kingdom, that I will pluck up, break down, and deſtroy;

8. If that Nation againſt which I ſpeak returns from its Evil, I ſhall be ſorry for the Harm which I intended to do to it.

9. And in the Inſtant I ſpeak againſt a Nation or Kingdom, that I will build, and plant;

10. If it does that which diſpleaſes me, not hearkening to what I ſay, I ſhall be ſorry for the Good with which I ſaid I would do well for it.

11. Now therefore do tell the Men of Judah, and the Inhabitants of Jeruſalem as follows; Thus ſays the Lord, behold I am forming Harm againſt you, and contriving a Device againſt you: do you return each from his evil Way, and make your Ways and Deeds good.

12. But they anſwer, It is paſt Hope: for we will go after our own Devices, and do each the Imagination of his evil Heart.

13. Therefore thus ſays the Lord; Aſk now in the Nations, who has heard ſuch Things as theſe? The Virgin of Iſrael has done a very horrible Thing.

14. Shall one forſake the Snow of Lebanon from the Rock of the Field? Will the ſtrange cold running Water be left?

15. For my People have forgot me, they have burnt incenſe to Vanity; and have made others ſtumble in their Ways *from* the everlaſting Paths, to go in By-paths, a Way not caſt up;

16. To make their Country deſolate, an everlaſting Hiſſing: every one who paſſes by it ſhall be aſtoniſhed, and ſhake his Head.

17. I will diſperſe them as with an Eaſt-wind before the Enemy; will ſhew them the Back, and not the Face, at the Time of their Calamity.

18. Beſides they ſay, Come, and let us contrive Devices againſt Jeremiah, for the Law will not periſh from the Prieſt, or Counſel from the Wiſe, or the Commiſſion from the Prophet: come, and let us ſmite him with the Tongue, and not hearken to any of his Words.

19. Hearken to me, O Lord, and hear the Voice of thoſe who contend with me.

20. Shall Evil be recompenſed for Good? Becauſe they have dug a Pit for my Life: remember I have ſtood before thee, to ſpeak well for them, to avert thy Wrath from them.

21. Therefore deliver their Children to the Famine, make them flow out by means of the Sword, let their Wives be deprived of Children, and be Widows, let their Men be ſlain dead, their young Men be killed with the Sword in War.

22. Let a Cry be heard from their Houſes, when thou bringeſt a Troop againſt them ſuddenly: for they have dug a Pit to take me, and hid Gins for my Feet.

Ver. 11. *do you return*] to prevent the foregoing.

Ver. 14. *Lebanon*] upon which Mountain the Snow lies in the Summer, as *Maundrell* relates, in his *Journey from Aleppo to Jeruſalem*, p. 138. and that Part of it being then melted, and running from the Rock into the Field, was grateful to the thirſty Labourer there; agreeable to the Account *De la Roque* has publiſhed, *Voyage de Syrie*, Tom. I. p. 89. as likewiſe Dr. *Rauwolff* ſays (who went up with the Patriarch of the *Maronites*, that inhabit and poſſeſs *Lebanon*, after he had been brought to him at *Tripoli*, a Day's Journey off, to be cured of the Gout) *You find there Snow all the Summer long, which they bring down into the Batzars or Exchanges* (at *Tripoli*) *to ſell, to cool their Drink with it, chiefly in the Dog-days*, *Travels*, Pt. II. Chap. xii. and *Corten* relates, he found ſome Snow there on Aug. 18. according to which the Senſe is natural, as well as the *Tranſlation* literal, notwithſtanding the confuſed Work that has been made of this Verſe.

CHAP. XVII.

THE Sin of Judah is written with an iron Pen, with a diamond Pencil; it is engraved upon the Table of their Heart, as well as on the Horns of your Altars:

2. While their Children remember their Altars and Groves, by the green Trees, upon the high Hills.

3. O my Mountain in the Field, I will give thy Wealth, all thy Treaſures to be a Prey, thy Chapels for Sin in all thy Borders.

4. For thou haſt made an intermiſſion, even for thy ſelf, from my Poſſeſſion which I gave thee, and I will cauſe thee to ſerve thy Enemies in a Country that thou doſt not know; ſince you have lighted a Fire in my Anger, *which* ſhall burn for ever.

5. Thus ſays the Lord: The Perſon is curſed that truſts in Man, makes Fleſh his Arm, and his Heart departs from the Lord.

6. Who ſhall be like a Shrub in the Deſart, which does not perceive when Good comes, but remains at the parched Places in the Wilderneſs, a ſalt Country, and not inhabited.

7. The Perſon is bleſſed that truſts in the Lord, and the Lord is his Truſt.

8. Who ſhall be like a Tree planted by the Water, and ſhooting forth its Roots by the River, and not perceiving when Heat comes, but its Leaf is green; and it is not troubled in a Year of Scarcity, nor leaves off yielding Fruit.

9. The Heart is the moſt deceitful of all Things, as it is mortal; who knows it?

10. I the Lord ſearch the Heart, try the Reins; even to give each one according to his Ways, the Fruit of his Deeds.

11. *As* a Partridge puts together, and does not hatch; he that gets Riches, and not by Right, will leave them in the midſt of his Days, and at his End be vile.

12. The Place of our Sanctuary has been a high Throne of Glory from the Beginning.

13. O Lord, the Hope of Iſrael, let all who forſake thee be aſhamed: let my Correctings be written in the Country, becauſe they have forſaken the Lord, the Fountain of Spring-water.

14. Heal me, O Lord, that I may be healed; ſave me, that I may be ſaved: for thou art my Praiſe.

15. Behold they ſay to me, Where is the Lord's Commiſſion? Let it come now.

16. Whereas I am not urgent more than a Shepherd after thee, nor deſire the mortal Time thou knoweſt: what comes out of my Lips is before thy Face.

17. Be not a Calamity to me, who art my Refuge in the Time of Adverſity.

18. Let my Perſecutors be aſhamed, but not me; let them be daunted, but not my ſelf: bring upon them a Time of Adverſity, and break them with a double Breaking.

19. The Lord ſaid thus to me: Go, and ſtand at the Gate of thoſe of the People, through which the Kings of Judah go in and out, and at all the Gates of Jeruſalem,

20. Saying to them; Hear the Lord's Commiſſion, you Kings of Judah, all Judah it ſelf, and all the Inhabitants of Jeruſalem, who enter in at theſe Gates.

21. Thus ſays the Lord; Take heed of your own ſelves, and do not carry a Burden on the Sabbath-day, or bring in at the Gates of Jeruſalem.

22. Neither ſhall you bring a Burden out of your Houſes on the Sabbath-day, nor do any Buſineſs; but ſanctify that Day, as I commanded your Fathers:

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24. However if you will at all hearken to me, ſays the Lord, not to bring in a Burden at the Gates of this City on the Sabbath-day, and will ſanctify that Day by doing no Buſineſs on it;

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20. Shall Evil be recompenſed for Good? Becauſe they have dug a Pit for my Life: remember I have ſtood before thee, to ſpeak well for them, to avert thy Wrath from them.

21. Therefore deliver their Children to the Famine, make them flow out by means of the Sword, let their Wives be deprived of Children, and be Widows, let their Men be ſlain dead, their young Men be killed with the Sword in War.

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23. And thou, O Lord, knowing all their Counſel againſt me for Death, do not purge away their Iniquity, nor blot out their Sin from before thee; but let them be thrown down before thee, act againſt them at the Time of thy Anger.

CHAP. XIX.

THUS ſays the Lord: Go, and get a Potter's earthen Pot, with ſome of the Elders both of the People and Prieſts,

2. And going forth to the Valley of the Son of Hinnom, which is at the Entrance of the Sun-gate, proclaim there the Words that I tell thee,

3. As follows: Hear the Lord's Commiſſion, O Kings of Judah, and Inhabitants of Jeruſalem, thus ſays the Lord of Armies, the God of Iſrael; Behold I will bring Adverſity upon this Place, at which the Ears of every one that hears it ſhall tingle:

4. Becauſe they have forſaken me, and made this Place ſtrange, burning incenſe in it to other gods, whom neither they, their Fathers, nor the Kings of Judah knew; and have filled this Place with the Blood of Innocents,

5. Having built up the Chapels of Baal, to burn their Children in the Fire *for* Burnt-offerings to him, which I did not command, nor ſpeak, neither did it come into my Mind.

6. Therefore behold the Days are coming, ſays the Lord, when this Place ſhall no more be called Topheth, or the Valley of the Son of Hinnom, but the Valley of Slaughter.

7. For I will make the Counſel of Judah and Jeruſalem void in this Place, I will cauſe them to fall by the Sword before their Enemies, and by the Hands of thoſe who ſeek their Lives, and will give their dead Bodies for Food to the Fowls of the Air, and the Beaſts of the Earth.

8. I will alſo make this City deſolate, and a Hiſſing: every one who paſſes by it ſhall be aſtoniſhed, and hiſs for all its Plagues.

9. Nay I will cauſe them to eat the Fleſh of their Sons, and that of their Daughters, they ſhall eat the Fleſh too of their ſeveral Neighbours, in the Siege, and in the Streightneſs, with which their Enemies, and thoſe who ſeek their Lives, ſhall ſtreighten them.

10. Then ſhalt thou break the Pot in the Sight of the Men who go with thee,

11. And ſay to them: Thus ſays the Lord of Armies; After this Manner will I break this People and City, as one does a Potter's Veſſel, which can no more be mended; and they ſhall bury in Topheth, till there is no Place to bury.

12. So will I do to this Place, ſays the Lord, and to its Inhabitants, even to make this City like Topheth.

13. And the Houſes of Jeruſalem, with thoſe of the Kings of Judah, ſhall be defiled like the Place of Topheth; by reaſon of all the Houſes upon whoſe Roofs they burn incenſe to the whole Army of the Heaven, and pour out Drink-offerings to other gods.

14. And Jeremiah coming from Topheth, whither the Lord ſent him to propheſy, ſtood in the Court of the Lord's Houſe, and ſaid to all the People;

15. Thus ſays the Lord of Armies, the God of Iſrael, Lo I will bring on this City, and upon all its Cities, all the Adverſity which I have ſpoken of againſt it; becauſe they have made their Neck ſtiff, not hearkening to my Words.

CHAP. XX.

BUT when Paſhur the Son of Immer the Prieſt, who was the chief Officer in the Houſe of the Lord, heard that Jeremiah propheſied theſe Things;

2. He beat the Prophet Jeremiah, and put him in the Stocks that were at the uppermoſt Gate of Benjamin, which was at the Houſe of the Lord.

3. However the next Day when Paſhur took him out of the Stocks, Jeremiah ſaid to him: The Lord does not call thy Name Paſhur, but Dread on every Side.

4. For thus ſays the Lord; Behold I will make thee a Dread to thy ſelf, and to all that love thee, who ſhall fall by the Sword of their Enemies, which thy Eyes ſhall ſee; I will likewiſe deliver all Judah into the Power of the King of Babylon, who ſhall carry them away into Babylon, and ſlay them with the Sword.

5. Nay I will deliver all the Strength of this City, all its Buſineſs, and all the precious Things of it, even all the Treaſures of the Kings of Judah will I deliver, into their Enemies Power, who ſhall plunder them, take them, and carry them into Babylon.

6. And thou Paſhur, with all who dwell in thy Houſe, ſhall go into Captivity, and thou ſhalt come to Babylon, where thou

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Ver. 2. *Valley*] whereabout it ends, by the Valley of *Jehoſhaphat* running acroſs the Bottom of it, as in *Maund. Journ.* p. 100. Ver. 3. *Dread on every Side*] as Ver. 10.

ſhalt die, and be buried there, thy ſelf and all that love thee, to whom thou haſt propheſied falſely.

7. Thou didſt perſuade me, O Lord, and I was perſuaded; thou waſt too ſtrong for me, and didſt prevail: I am become Sport every Day; every one of them ſcoff at me.

8. For ſince I ſpoke, I have cried out, Violence and Waſting have I called out: for the Lord's Commiſſion has been a Reproach to me, and a Mocking every Day.

9. And I ſaid I would not make mention of him, nor ſpeak any more in his Name; but there was in my Heart like a burning Fire ſhut up in my Bones, inſomuch that I was weary of containing, and could not.

10. Though I heard the ill Report of many *thus*, Dread being on every Side, Tell, that we may tell it; all the Men who were at peace with me watched for my Halting, *ſaying*, Perhaps he will be perſuaded, that we may prevail againſt him, and take our Vengeance on him.

11. But the Lord is with me as a powerful terrible one, therefore my Perſecutors will ſtumble, and not prevail: they will be exceedingly aſhamed, becauſe they have no Succeſs, the everlaſting Confuſion will not be forgotten.

12. And, O Lord of Armies, who trieſt the righteous one, ſeeſt the Reins and Heart; let me ſee thy Vengeance on them, for I diſcover my Cauſe to thee.

13. Sing to the Lord, praiſe the Lord: for he delivers the Soul of the needy one from the Power of Evil-doers.

14. Let the Day be curſed on which I was born, the Day when my Mother bore me not be bleſſed.

15. Let the Man be curſed who declared thus to my Father, There is a Male-child born to thee, making him exceeding glad.

16. And let that Man be like the Cities which the Lord overthrew, without repenting; let him even hear the Cry in the Morning, and the Shouting at the Time of Noon:

17. Becauſe he did not put me to death at the Womb, or let my Mother be my Grave, and her Womb be always with Child.

18. Why did I come out of it, to ſee Labour and Sorrow, and that my Days ſhould be conſumed in Shame?

CHAP. XXI.

A COMMISSION which Jeremiah had from the Lord, when King Zedekiah ſent to him Paſhur the Son of Malchijah, and Zephaniah the Son of Maaſeiah the Prieſt, to ſay,

2. Do enquire for us of the Lord, becauſe Nebuchadrezzar King of Babylon fights againſt us: perhaps the Lord will deal with us according to all his Wonders, that he may go up from us.

3. Upon this Jeremiah told them, that they ſhould ſay to Zedekiah:

4. Thus ſays the Lord God of Iſrael; Behold I will turn aſide the Weapons of War that are in your Hands, with which you fight the King of Babylon, and the Chaldeans who lay ſiege againſt you without the Wall, and will bring them together into the midſt of this City.

5. Nay I my ſelf will fight you, by a Hand ſtretched out, and a ſtrong Arm, even in Anger, Wrath, and great Fury.

6. For I will ſmite the Inhabitants of this City, both Men and Beaſts; they ſhall die with a great Peſtilence.

7. And after that, ſays the Lord, I will deliver Zedekiah King of Judah, his Servants, and the People, even thoſe who are left in this City from the Peſtilence, Sword and Famine, into the Power of Nebuchadrezzar King of Babylon, and into that of their Enemies, and of ſuch as ſeek their Life; and he ſhall put them to the Sword, he ſhall neither ſpare them, pity, nor have compaſſion.

8. However thou ſhalt tell this People, that the Lord ſays; Behold I put before you the Way of Life, and the Way of Death:

9. He who abides in this City ſhall die by the Sword, Famine or Peſtilence; and he who goes out, and falls to the Chaldeans, who lay ſiege againſt you, ſhall live, and have his Life for Spoil.

10. For I have put my Face againſt this City for Hurt, and not for Good, ſays the

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Ver. 7. *perſuade*] to propheſy, which as the *Heb.* Word ſignifies, is certainly fitter than *deceived*; and is the ſame with that better rendered *enticed*, Ver. 10.

Ver. 8. *for*] the ſame as at the Beginning of the Verſe, having reſpect to the End of the foregoing: for though I do not think with *De Dieu*, and as in the *Geneva marginal Note*, that the *Violence and Waſting* here mentioned was what would be done to the People of *Judah* by their Enemies; ſo neither to be what the People of *Judah* did, or endeavoured to do to *Jeremiah*, after *Jun.* and *Trem.* with *Kimhi*; ſince *Reproach* and *Mocking* was not *Waſting*, and therefore *becauſe* muſt be wrong: but I look upon this *Violence and Waſting* to be that which thoſe People did to one another, being the Wickedneſs they were to be puniſhed for, as may plainly appear by Chap. vi. 7. where the ſame Words are uſed, and for which the Prophet cried out againſt them, and they ſcoffed at him for it.

Ver. 10. *Though*] as manifeſtly better than *For*, which thwarts the Senſe.

Ib. *watched*] *Antiſthenes* ſaid *we ſhould carefully mind our Enemies, for they are the firſt who obſerve our Faults, Diog. Laert.*

Ver. 4. *fight the King*] The Verb being active in *Heb.* with an Accuſative Caſe, as ſometimes in *Eng.*

Lord: it ſhall be delivered into the Power of the King of Babylon, who ſhall burn it with Fire.

11. And to the King of Judah's Family, hear the Lord's Commiſſion:

12. O Family of David, thus ſays the Lord; Adminiſter Judgment betimes, and deliver him who is ſpoiled from the Power of the Oppreſſor; leſt my Wrath ſhould come forth like Fire, and burn, ſo that none can quench, by reaſon of the Evil of your Deeds.

13. Lo I am againſt thee, that inhabiteſt the Vale, the Rock of the Plain, ſays the Lord; you that vaunt, Who can come down againſt us? And who can enter into our Habitations?

14. But I will puniſh you according to the Fruit of your Deeds, ſays the Lord; and will kindle a Fire in its Wood, which ſhall conſume all Things round about it.

CHAP. XXII.

THE Lord ſaid thus: Go down to the King of Judah's Houſe, and ſpeak there this following Commiſſion:

2. Hear the Lord's Commiſſion, O King of Judah, thou who ſitteſt upon David's Throne, with thy Servants and People that come in at theſe Gates.

3. Thus ſays the Lord; Execute Judgment and Righteouſneſs, and deliver him who is ſpoiled from the Power of the Oppreſſor, neither wrong the Stranger, Fatherleſs or Widow, do no violence, nor ſhed innocent Blood in this Place.

4. For if you at all perform this Commiſſion, there ſhall come in at the Gates of this Houſe Kings who ſit for David upon his Throne, riding in Chariots, and on Horſes, each with his Servants and People.

5. But if you will not hearken to theſe Words, I ſwear by my ſelf, ſays the Lord, that this Houſe ſhall become waſte;

6. Though, as the Lord ſays to the Houſe of the King of Judah, thou waſt Gilead to me, the Top of Lebanon, that I would make thee a Wilderneſs, *like* Cities uninhabited;

7. And would prepare Deſtroyers againſt thee, each with his Weapons, who ſhould cut down thy choiceſt Cedars, and caſt *them* into the Fire.

8. Then ſhall many Gentiles paſs by this City, and ſay one to another, Why did the Lord do after this Manner to this great City?

9. And the others ſhall anſwer, Becauſe they forſook the Covenant of the Lord their God, bowed down to other gods, and ſerved them.

10. Do not weep for the Dead, nor bemoan him: weep grievouſly for him who goes away, becauſe he will no more return, or ſee his native Country.

11. For thus ſays the Lord concerning Shallum the Son of Joſiah King of Judah, who reigning in the room of his Father Joſiah, went out of this Place; He ſhall return thither no more,

12. But ſhall die in the Place whither they have carried him away, and ſee this Country no more.

13. Wo is to him who builds his Houſe with that which is not juſt, and his Chambers with what is not right; that makes his Neighbour ſerve for Nothing, and will not give him his Reward:

14. Who ſays, I will build me a large Houſe, and ſpacious Chambers; as alſo cuts him out Windows, and it is cieled with Cedar, and painted with Vermilion.

15. Shalt thou reign becauſe thou art within Cedar? Did not thy Farher eat and drink, and doing that which was right and juſt, it was then well with him?

16. He adminiſtred Judgment to the Afflicted and Needy; then it was well: Was not this Knowledge with me? ſays the Lord.

17. Becauſe thy Eyes and Heart are upon Nothing but thy Gain, upon ſhedding innocent Blood, and upon executing both Oppreſſion and Trouble:

18. Therefore thus ſays the Lord concerning Jehoiakim the Son of Joſiah King of Judah; They ſhall not lament for him, Ah my Brother! or, Ah Siſter! they ſhall not lament for him, Ah Lord! or, Ah his Dignity!

19. He ſhall be buried with the Burial of an Aſs, being drawn and caſt beyond the Gates of Jeruſalem.

20. Go up Lebanon, and cry, as alſo utter thy Voice on Baſhan, and cry from the Paſſages, becauſe all who love thee are broken.

Ver. 13. *Vale*] of *Jeruſalem*, as in *Pſa.* cxxv. 2.

Ver. 3. *wrong the Stranger*] *Stranger*, &c. being before the Verb *wrong* in *Heb.*

Ver. 6. *that*] It is plain by the *Heb.* this belongs to the Oath, being in the Manner of Swearing then uſed.

Ver. 10. *the Dead*] *King Joſiah*, 2 *Chron.* xxxv. 25.

Ver. 11. *Shallum*] who was *Joſiah*'s 4th Son, 1 *Chr.* iii. 15. and probably took the Name of *Jehoahaz* on his being made King, 2 *King.* xxiii. 31. 2 *Chr.* xxxvi. 1.

Ver. 12. *die*] as was fulfilled, 2 *King.* xxiii. 34.

Ver. 14. *its Wood*] i. e. the Wood of *thee the Inhabitant*, Ver. 13. for *Family*, Ver. 12. as the fem. Gender ſhews.

Ver. 16. *Knowledge*] as the *Heb.* is, not *to know*: ſo alſo *Jun.* and *Trem.* have it.

Ver. 18. *Therefore*] *Jehoiakim* being ſpoken of and to, from the Beginning of the 13th Ver. and not as *Grotius* ſuppoſes, that it begins here.

Ver. 19. *Jeruſalem*] See the *Note* on 2 *Chron.* xxxvi. 6.

21. I

21. I ſpeaking to thee in thy Quietneſs, thou ſaideſt, I will not hearken: this has been thy Way from thy Youth, becauſe thou wouldeſt not hearken to what I ſaid.

22. The Wind ſhall feed on all thy Shepherds, and thoſe who love thee ſhall go into Captivity: for then thou wilt be aſhamed, and put to confuſion for all thy Wickedneſs.

23. Thou that dwelleſt on Lebanon, who haſt a Neſt made on the Cedars, how canſt thou be pitied, when Pains come to thee, the Anguiſh as of a Woman in labour?

24. By my living, ſays the Lord, though Coniah the Son of Jehoiakim King of Judah were even a Seal upon my right Hand, I would pluck thee from thence.

25. And I will deliver thee into the Power of ſuch as ſeek thy Life, and into the Power of thoſe whoſe Face thou art afraid of, even into the Power of Nebuchadrezzar King of Babylon, and that of the Chaldeans.

26. I will alſo caſt thee out, and thy Mother who bore thee, into another Country, where you were not born, and you ſhall die there.

27. But into the Country whither they put up their Deſire to return, they ſhall not return thither.

28. Is this Man Coniah a deſpiſed ſcattered Idol? Is he an Inſtrument in which there is no Delight? Why *elſe* are he and his Offſpring caſt out, and thrown into a Country which they do not know?

29. O Country, Country, Country, hear the Lord's Commiſſion,

30. Who ſays thus, Write down this Perſon without an Heir, a Man *that* ſhall not proſper in his Days: for no Perſon of his Offſpring ſhall proſper, ſitting upon the Throne of David, and ruling any more in Judah.

CHAP. XXIII.

WO be to the Shepherds who deſtroy, and diſperſe the Flock of my Paſture, ſays the Lord.

2. Therefore thus ſays the Lord God of Iſrael, concerning the Shepherds who feed my People: You having diſperſed my Flock, driven them away, and not viſited them; behold I will viſit you for the Wickedneſs of your Deeds, ſays the Lord.

3. And I will gather together the Reſidue of my Flock from all Countries whither I have driven them, bringing them again into their Folds, and they ſhall be fruitful, and multiply.

4. I will alſo ſet up Shepherds over them, who ſhall feed them; and they ſhall no more fear, nor be daunted, neither ſhall they be lacking, ſays the Lord.

5. Behold the Days are coming, ſays the Lord, when I will raiſe up to David a righteous Sprout, even a King ſhall reign, and have Succeſs, executing Judgment and Righteouſneſs on the Earth.

6. In his Days Judah ſhall be ſaved, and Iſrael dwell ſecurely: and this is his Name, by which he ſhall be called, The Lord our Righteouſneſs.

7. Therefore behold the Days are coming, ſays the Lord, when they ſhall no more ſwear, By the Lord's living, who brought up the Iſraelites from the Country of Egypt;

8. But, By the Lord's living, who brought up, and who cauſed the Offſpring of the Family of Iſrael to come, from the north Country, and from all the Countries whither I had driven them: for they ſhall dwell in their own Country.

9. My Heart within me is broke for the Prophets, all my Bones ſhake, I am like a drunken Perſon, even like a Man who is overtaken by Wine; by reaſon of the Lord, and by reaſon of his holy Words.

10. For the Country is full of Adulterers, and by reaſon of Swearing the Country mourns, the Paſtures of the Wilderneſs are dried up; their Courſe being evil, and their Power not right.

11. For both Prophet and Prieſt are profane, even in my Houſe have I found their Wickedneſs, ſays the Lord.

12. Their Way ſhall therefore be to them as ſlippery ones in Darkneſs; they ſhall be driven on, and fall in it: for I will bring what is bad upon them, the Year of their Viſitation, ſays the Lord.

13. I ſaw Impertinency indeed in the Prophets of Samaria, they propheſied by Baal, and made my People Iſrael err:

Ver. 23. *be pitied*] paſſive.

Ver. 28. elſe] which clears up the Senſe, otherwiſe obſcure, and may well be ſuppoſed underſtood in the *Heb.* with the Particle for *why*, as not to be expreſs'd otherwiſe.

Ver. 30. *without an Heir*] to inherit the Kingdom, as the reſt of this Verſe ſhews: for *Zedekiah* was ſet up by the King of *Babylon*, being not the proper Heir to it, 2 *King.* xviv. 17. and that *Jeconiah* was not *childleſs*, appears not only by 1 *Chr.* iii. 17. & *Mat.* i. 12. but by Ver. 28. of this Chap.

Ver. 2. *concerning*] as Ver. 15.

Ver. 4. *be lacking*] *Chald. quake*, as if taking the Signification of פקד which is diverſe, from פחד *Vulg. there ſhall be none to be ſought of the Number.*

Ver. 13. *indeed*] for which ſee *Grot.* as alſo *Jun.* and *Trem.* tranſlate, and our *Engliſh* the ſame *truly*, *Eccl.* xi. 7.

14. But

14. But I ſee a horrible Thing in the Prophets of Jeruſalem; they commit Adultery, and go in Falſehood, as alſo ſtrengthen the Hands of Evil-doers, not to return each from his Evil: they are all of them to me like thoſe of Sodom, and its Inhabitants like thoſe of Gomorrah.

15. Therefore thus ſays the Lord of Armies concerning the Prophets; Behold I will make them eat Wormwood, and drink the Water of Gall: for Profaneneſs is gone forth from the Prophets of Jeruſalem into the whole Country.

16. Do not hearken, continues the Lord of Armies, to the Words of the Prophets who propheſy to you; they make you vain, preaching a Viſion of their own Heart, not from the Mouth of the Lord.

17. They ſay ſtill to ſuch as contemn me; The Lord declares, You ſhall have Peace; and to every one that goes in the Imagination of his own Heart they ſay, No Harm will come upon you.

18. For who ſtands in the Counſel of the Lord, and ſees, and hears his Commiſſion? Who hearkens to his Commiſſion, and hears?

19. Lo the Lord's Whirlwind goes forth with Rage, even a remaining Whirlwind; which ſhall remain upon the Head of the Wicked.

20. The Anger of the Lord ſhall not return, till he has performed, and till he has eſtabliſhed the Thoughts of his Heart: in the latter Days you will underſtand it fully.

21. I have not ſent thoſe Prophets, though they run: I have not ſpoken to them, though they propheſy.

22. Whereas if they ſtood in my Counſel, they would cauſe my People to hear my Words, that they might turn them back from their evil Way, and from the Evil of their Deeds.

23. Am I a God near, ſays the Lord, and not a God far off?

24. Can a Perſon *then* hide in ſecret Places, ſo that I ſhall not ſee him? ſays the Lord: Do not I fill Heaven and Earth? ſays the Lord.

25. I hear what the Prophets ſay, who propheſy Falſehood thus in my Name; I have dreamed, I have dreamed.

26. How long will *this* be in the Heart of the Prophets who propheſy Falſehood, and are Prophets of the Deceit of their own Heart;

27. Who think to make my People forget my Name, by their Dreams which they tell one to another, as their Fathers forgot my Name for Baal?

28. The Prophet *indeed* who has a Dream, let him tell the Dream; and he who has my Commiſſion, let him ſpeak my Commiſſion truly: *but* what has the Chaff to do with the Wheat? ſays the Lord.

29. Is not my Commiſſion thus like a Fire, ſays the Lord, and like a Hammer that breaks the Rock in pieces?

30. Therefore behold I am againſt the Prophets, ſays the Lord, who ſteal my Words one from another.

31. Behold I am againſt the Prophets, ſays the Lord, who bring their Tongue, and declare, He ſays.

32. Behold I am againſt thoſe who propheſy falſe Dreams, ſays the Lord, and telling them, make my People err by their Lyes and Unſtedfaſtneſs; and ſince I neither ſent them, nor commanded them, they will not profit this People at all, ſays the Lord.

33. And when this People, or a Prophet, or Prieſt thus aſks thee, What is the Burden of the Lord? Say to them, What Burden? Since I will forſake you, ſays the Lord.

34. As for the Prophet, Prieſt and People, who ſays, The Burden of the Lord, I will puniſh that Man and his Family.

35. Thus ſhall you ſay each to his Neighbour, and each to his Brother, What has the Lord anſwered? or, What has the Lord ſpoken?

36. And you ſhall mention the Burden of the Lord no more: for the Burden to each ſhall be his own Word, as you alter the Words of the Living God, the Lord of Armies our God.

37. Thus ſhalt thou ſay to the Prophet,

Ver. 18. *ſees*] he who does, may ſee as follows, Ver. 19, 20. which Expoſition I count better than ſuppoſing the falſe Prophets ſpoke this.

Ver. 19. *remaining*] agreeable to the following Verſe: ſo *Jun.* and *Trem.* have *permanens*.

Ver. 22. *they would*] The principal Partition of the Verſe is at *Counſel*, which determines this to be the Senſe, as it is alſo more agreeable.

Ib. *might*] not *ſhould*; for the true Prophets did not.

Ver. 23. *Am I*] Since they own me to be a God near, by their pretending I ſend them, and ſpeak to them; how then do they dare to cloak themſelves with Lyes in my Preſence, who not only hear but know their Lyes?

Ver. 27. *Dreams*] That the *Jews* were much addicted to this, may appear by *Juvenal*, *Sat.* vi. l. 546. who ſays, *Qualiacunque voles* Judæi *Somnia vendunt*, *The* Jews *ſell what Dreams ſoever one would have.*

Ver. 29. *thus*] when truly delivered, Ver. 28.

Ver. 32. *not profit this People*] But according as in *Pierce Plowmans Viſion*,

I found there freres, all the foure orders,
Preached to the people, for profit of themſelves.

Ver. 33. *What Burden*] Inſtead of *What* here the *Gr.* having *You are*, it appears the *Tranſlator* took or miſtook את מה משא for אתם המשא putting a final Mem inſtead of the other, beſides his double Diſlocation.

Ver. 33. *Since I will forſake you*] q. d. What then have you to do with my Burden?

What

What has the Lord anſwered thee? or, What has the Lord ſpoken?

38. But ſince ye ſay, The Burden of the Lord, therefore the Lord declares thus; Becauſe ye expreſs this Word, The Burden of the Lord, when I have ſent to you, that ye ſhould not ſay ſo:

39. For this reaſon lo I, even my ſelf, will ſtill forget you; as alſo forſake you, and the City which I gave to you and your Fathers, to be away from before me.

40. And I will put everlaſting Reproach upon you, with everlaſting Confuſion which ſhall not be forgotten.

CHAP. XXIV.

THE Lord ſhewed me plainly, that there were two Baſkets of Figs placed before the Temple of the Lord, after Nebuchadrezzar King of Babylon had carried away Jechoniah the Son of Jehoiakim King of Judah, and the Princes of Judah, with the Carpenters and Smiths, from Jeruſalem, and brought them to Babylon:

2. One Baſket with very good Figs, like thoſe that are firſt ripe; and the other Baſket with very bad ones, which could not be eat for the Badneſs.

3. Then the Lord ſaid to me, What doſt thou ſee, Jeremiah? And I anſwered, Figs, the good Figs very good, and the bad ones very bad, which cannot be eat for the Badneſs.

4. Whereupon I had the Lord's Commiſſion as follows:

5. Thus ſays the Lord God of Iſrael; Like theſe good Figs, ſo will I acknowledge them of the Captivity of Judah, whom I have ſent from this Place *to* the Country of the Chaldeans for Good.

6. And putting my Eyes upon them for Good, I will bring them back into this Country, and build them up without throwing down, and plant them without plucking up.

7. I will alſo give them a Heart to know me, that I am the Lord, and they ſhall be a People to me, as I will a God to them; when they return to me with their whole Heart.

8. On the contrary like the bad Figs, which cannot be eat for the Badneſs (for the Lord ſays thus) ſo will I deliver Zedekiah King of Judah, and his Princes, with the Reſidue of Jeruſalem that are left in this Country, as likewiſe thoſe who dwell in the Country of Egypt;

9. I will even deliver them to Diſturbance, to Harm in all the Kingdoms of the Earth, to be a Reproach and a Proverb, a Taunt and a Curſe, in all Places whither I ſhall drive them.

10. And I will ſend againſt them the Sword, Famine and Peſtilence, till they are conſumed from the Country, which I gave to them and their Fathers.

CHAP. XXV.

A COMMISSION which Jeremiah had concerning all the People of Judah, in the fourth Year of Jehoiakim the Son of Joſiah King of Judah, that was the firſt Year of Nebuchadrezzar King of Babylon,

2. Which the Prophet Jeremiah ſpoke to all the People of Judah, as well as all the Inhabitants of Jeruſalem, was as follows:

3. From the thirteenth Year of Joſiah Son of Amon King of Judah, to this very Time, being the twenty third Year, I have had the Lord's Commiſſion, and ſpoken to you, and that early, but ye would not hearken.

4. Nay the Lord has ſent to you all his Servants the Prophets, and that early, (though ye would not hearken, nor incline your Ear to hearken)

5. Saying; Return now each from his evil Way, and from the Evil of his Deeds, ſo dwell in the Country which the Lord gave to you and your Fathers, from Age to Age.

6. And do not go after other gods, to ſerve them, and bow down to them, nor provoke me with the Doing of your Hands, that I may not do you hurt.

7. Yet ye would not hearken to me, ſays the Lord; to the end that ye might prove me with the Doing of your Hands, to your own Hurt.

8. Therefore thus ſays the Lord of Armies: Becauſe ye will not hearken to my Words,

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Ver. 6. *back*] Though the fulfilling of this is not recorded in *Scripture*, yet as *Jehoiachin* ſurrendered himſelf up, *Nebuchadnezzar* might ſend back thoſe whom he then took away.

Ver. 7. *when*] ſo *Jun.* and *Trem.* tranſlate it *cum*, and *Caſt.* *quum* differently ſpell'd; *Grot.* *poſtquam*, *after*; others *quia*, *becauſe*.

Ver. 8. *Egypt*] whither the laſt Remainder of the People went, Chap. xliii. as may be here intimated they would.

Ver. 3. *twenty third*] reckoning the three Months of *Jehoahaz*, 2 *King.* xxiii. 31. and what *Joſiah* reigned over 31 Years, 2 *King.* xxii. 1. for one of them; for elſe it would not have been ſo many *from* &c. tho' *Lightfoot* having ſaid, *that ſome Years paſſed between the Death of Joſiah, and the Reign of Jehoiakim*, retracts it (as he oddly terms it) with ſaying, *The three Months Reign of* Jehoahaz *is to be reckoned in the laſt Year of* Joſiah; *as* Jeremy *makes the Account plain, Jer.* xxv. 3. *Harm. of old Teſt.* yet not ſo plain, but that he might have retracted again. A farther Uſe of this ſee on 2 *King.* xxiii. 36.

9. Behold I will ſend, and fetch all the Families of the North, ſays the Lord, with Nebuchadrezzar King of Babylon my Servant, and will bring them againſt this Country, and againſt its Inhabitants, as well as againſt all theſe Nations round about; and will utterly deſtroy them, making them a Deſolation, Hiſſing, and everlaſting Waſtings.

10. Thus will I cauſe to periſh from them the Voice of Joy and that of Mirth, the Voice of the Bridegroom and that of the Bride, the Sound of the Mill, and the Light of the Candle.

11. Even this whole Country ſhall be waſte *and* deſolate, and theſe Nations ſhall ſerve the King of Babylon ſeventy Years.

12. But when ſeventy Years are fulfilled, I will puniſh the King of Babylon, and that Nation, ſays the Lord, for their Iniquity, as alſo the Country of the Chaldeans, and will make it everlaſting Deſolations.

13. And I will bring upon that Country all my Words which I have ſpoken againſt it, all that is written in this Book, which Jeremiah has propheſied againſt all the Nations.

14. For many Nations and great Kings ſhall alſo make them ſerve; and I will recompenſe them according to their Work, and according to the Doing of their Hands.

15. For thus ſaid the Lord God of Iſrael to me; Take the Cup of the Wine of this Wrath from my Hand, and make all the Nations to which I ſend thee drink it.

16. That they may drink, be moved, and mad, by reaſon of the Sword which I will ſend among them.

17. Accordingly I took the Cup from the Lord's Hand, and made all the Nations drink, to which the Lord ſent me:

18. Jeruſalem, and the Cities of Judah, with its Kings and Princes, to make them a Waſting, Deſolation, Hiſſing, and a Curſe, as at preſent;

19. Pharaoh King of Egypt, with his Servants, his Princes, and all his People,

20. And all the mixed People, all the Kings of the Country of Uz, all the Kings of the Country of the Philiſtines, Aſhkelon, Gaza, Ekron, and the Reſidue of Aſhdod,

21. Edom, Moab, and the Ammonites,

22. As likewiſe all the Kings of Tyre, all thoſe of Zidon, and the Kings of the Region which is at the Side of the Sea,

23. Dedan, Tema, Buz, and all that are ſeparated at a Corner,

24. With all the Kings of Arabia, and all thoſe of the mingled People who dwell in the Wilderneſs,

25. All the Kings too of Zimri, all thoſe of Elam, all thoſe of the Medes,

26. And all the Kings of the North, near and far off one with another, nay all the Kingdoms of the Earth that are upon the Surface of the Ground; and the King of Sheſhach ſhall drink after them.

27. Moreover thou ſhalt tell them: Thus ſays the Lord of Armies, the God of Iſrael; Drink, be drunk, vomit, fall, and do not riſe, by reaſon of the Sword which I will ſend among you.

28. And if they refuſe to take the Cup from thy Hand to drink, thou ſhalt declare to them: Thus ſays the Lord of Armies; You ſhall throughly drink.

29. For lo I am beginning to make it ill to the City which is called by my Name; and ſhall you be at all quit? You ſhall not; ſince I will call for the Sword againſt all the Inhabitants of the Earth, ſays the Lord of Armies.

30. So do thou propheſy to them all theſe following Words; The Lord will roar from on high, and utter his Voice from his holy Habitation, he will roar aloud in his Dwelling, will teſtify with Acclamation like the *Grape*-treaders againſt all the Inhabitants of the Earth.

31. The Noiſe is come to the End of the Earth, becauſe the Lord has a Contention with the Nations, he is come to judgment with all Fleſh, delivering thoſe who are wicked to the Sword, ſays the Lord.

32. Thus ſays the Lord of Armies; Behold Affliction ſhall go forth from one Nation to another, and a great Whirlwind ſhall be ſtirred up from the Sides of the Earth.

33. And the Slain of the Lord ſhall be at that Time from one End of the Earth to the other of it: they ſhall neither be lamented, gathered up, nor buried, they ſhall become Dung atop of the Ground.

34. Lament, O Shepherds, and cry, and roll your ſelves *in Aſhes*, ye ſtately ones of the Flock, becauſe your Days are fulfilled to be ſlaughtered; as alſo your Diſperſings, and ye ſhall fall like a deſirable Veſſel.

35. And Flight ſhall periſh from the Shep-

Ver. 18. *preſent*] it being then begun on *Judah*, Ver. 1. *Dan.* i. 1. therefore we need not ſuppoſe with *Lowth* in his *Commentary*, that this was afterwards *added either by Baruch's Amanuenſis, or Ezra.*

Ver. 20. *Reſidue*] After the *Aſſyrians* had taken this Place, *Iſa.* xx. 1. *Herodotus* relates that *Pſammitichus* King of *Egypt* got Poſſeſſion of it by a Siege or Blockade of 29 Years, Lib. II. ſo that the future Inhabitants might well be called *the Reſidue.*

Ver. 22. *Region*] the Part of *Syria* which lay by the *Mediterranean Sea.* Thus it is in the *Eng. Marg.* with the *Tranſ.* of *Jun.* and *Trem.* thus *Grot. Lowth*, and others expound it; not only ſo, but the Compaſs of *Nebuchadnezzar*'s Conqueſts ſhews it.

herds,

herds, and Eſcaping from the ſtately ones of the Flock.

36. There ſhall be the Voice of the Shepherd's Cry, and the Lamentation of the ſtately ones of the Flock, becauſe the Lord has waſted their Paſture.

37. And the peaceable Dwellings are cut off, by reaſon of the Lord's fervent Anger.

38. He has forſaken as a Lion his Den: for their Country is become deſolate, by reaſon of the Fury of the Oppreſſor, and by reaſon of his fervent Anger.

CHAP. XXVI.

IN the Beginning of the Reign of Jehoiakim the Son of Joſiah King of Judah, there was this following Commiſſion from the Lord:

2. Thus ſays the Lord; Stand in the Court of the Lord's Houſe, and ſpeak to thoſe of all the Cities of Judah who come to worſhip at the Lord's Houſe, all the Words which I command thee to ſpeak to them: do not diminiſh a Word.

3. Perhaps they will hearken, and return each from his evil Way, that I may be ſorry for the Harm which I intended to do to them, by reaſon of the Evil of their Deeds.

4. And thou ſhalt tell them: Thus ſays the Lord; If you will not hearken to me, to go in my Law which I have put before you,

5. By hearkening to the Words of my Servants the Prophets whom I ſend to you, and that early, though you would not hearken;

6. Then will I make this Houſe like Shiloh, and make this City a Curſe to all the Nations of the Earth.

7. Accordingly the Prieſts, Prophets, and all the People, heard Jeremiah ſpeak theſe Words at the Houſe of the Lord.

8. But when Jeremiah had made an end of ſpeaking all which the Lord commanded that he ſhould ſpeak to all the People, the Prieſts, Prophets, and all the People took him, and ſaid; Thou ſhalt quite die:

9. Why doſt thou propheſy in the Lord's Name, that this Houſe ſhall be like Shiloh, and this City be waſte without Inhabitant? And all the People were gathered againſt Jeremiah at the Houſe of the Lord.

10. And when the Princes of Judah heard theſe Things, they came up from the King's Houſe to that of the Lord, and ſitting down at the Entrance of the Lord's new Gate,

11. The Prieſts and Prophets ſaid thus to the Princes, and all the People, This Man ſhould be condemned to die, becauſe he has propheſied againſt this City, as ye have heard with your own Ears.

12. With that Jeremiah ſaid to all the Princes, and People as follows; The Lord ſent me to propheſy both againſt this Houſe and City, all the Words which ye have heard.

13. Now therefore let your Ways and Deeds be good, and hearken to what the Lord your God ſays, that the Lord may be ſorry for the Harm which he has ſpoken againſt you.

14. As for me, behold I am in your Power: do to me as you pleaſe, and approve of.

15. But know certainly that if you kill me, you will put innocent Blood upon your ſelves, both on this City and its Inhabitants: for truly the Lord ſent me to you, to ſpeak all theſe Words in your Hearing.

16. At this the Princes and all the People, ſaid to the Prieſts and Prophets, This Man ſhould not be condemned to die, ſince he has ſpoken to us in the Name of the Lord our God.

17. Beſides ſome of the Elders of the Country roſe up, and ſaid thus to the whole Congregation of the People:

18. Micah the Moraſhtite propheſied in the Time of Hezekiah King of Judah, and ſpoke to all the People of Judah as follows; Thus ſays the Lord God of Armies, Zion ſhall be ploughed a Field, Jeruſalem ſhall become Heaps, and the Mountain of the Houſe the high Places of a Wood.

19. Did Hezekiah King of Judah, and all Judah, do any Thing to kill him? Did not he fear the Lord, and making ſupplication before him, the Lord was ſorry for the Harm which he had ſpoken againſt them? We ſhall therefore do great Evil againſt our ſelves.

20. But there is an Inſtance too of Urijah the Son of Shemaiah of Kirjath-jearim, who propheſied in the Name of the Lord, and that both againſt this City and Country, according to all the Words of Jeremiah.

21. And when King Jehoiakim, with all his mighty Men, and all his Princes heard his Words, the King endeavoured to kill him; which Urijah hearing, he was afraid, and fled, going into Egypt.

22. Whither King Jehoiakim ſent Elnathan the Son of Achbor, and other Men with him;

23. Who fetched Urijah out of Egypt, and bringing him to King Jehoiakim, he

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Ver. 2. *to thoſe*] for it could not be the *Cities* themſelves.

Ver. 7. *at*] as in Ver. 2. and ſee on 2 *Chron.* xxiii. 12.

Ver. 18. *as follows*] *Mic.* iii. 12.

ſlew him with a Sword, and caſt his dead Body into the Graves of thoſe of the People.

24. However the Power of Ahikam the Son of Shaphan was with Jeremiah, not to deliver him into the Power of the People, to kill him.

CHAP. XXVII.

AT the Beginning of the Reign of Jehoiakim's *Brother*, Son of Joſiah King of Judah, Jeremiah had this following Commiſſion from the Lord:

2. Thus ſaid the Lord to me: Make thee Bonds and Yokes, and put them upon thy Neck.

3. Then ſend them to the Kings of Edom, Moab, the Ammonites, Tyre and Zidon, by the Hands of the Ambaſſadors who come to Jeruſalem, to Zedekiah King of Judah.

4. And command them as follows concerning their Maſters: Thus ſays the Lord of Armies, the God of Iſrael, You ſhall ſay thus to your Maſters;

5. I made the Earth, the Men and Beaſts that are upon the Surface of it, by my great Power, and Arm ſtretched out; ſo I give it to whom I pleaſe.

6. Now therefore I give all theſe Countries into the Power of Nebuchadnezzar King of Babylon my Servant, and I alſo give him the Beaſts of the Field to ſerve him.

7. Even all Nations ſhall ſerve him, his Son, and Son's Son, till the very Time alſo of his own Country comes, when many Nations and great Kings ſhall make him ſerve.

8. In the mean while I will puniſh that very Nation and Kingdom, which will not ſerve the ſame Nebuchadnezzar King of Babylon, nor put its Neck in his Yoke, with the Sword, Famine and Peſtilence, ſays the Lord, till I have conſumed them by his Power.

9. Do ye not hearken therefore to your Prophets, Diviners, Dreamers, Aſtrologers, or Wizards, thoſe who tell you that ye ſhall not ſerve the King of Babylon.

10. For they propheſy Falſehood to you; that they may remove you far off from your own Country, and that I may drive you away, and ye may periſh.

11. As for the Nation which will bring its Neck into the King of Babylon's Yoke, and ſerve him, I will let it remain in its own Country, ſays the Lord, which it ſhall till, and dwell in.

12. I ſpoke likewiſe to Zedekiah King of Judah, according to all theſe following Words; Bring your Necks into the King of Babylon's Yoke, and by ſerving him, and his People, live.

13. Why will thou and thy People die, by the Sword, Famine and Peſtilence, as the Lord has ſpoken concerning the Nation that will not ſerve the King of Babylon?

14. So do not hearken to the Words of the Prophets who tell you, that ye ſhall not ſerve the King of Babylon: for they propheſy Falſehood to you.

15. Though I have not ſent them, ſays the Lord, yet they propheſy in my Name falſely; that I may drive you away, and ye your ſelves may periſh, with the Prophets who propheſy to you.

16. I alſo ſpoke as follows to the Prieſts, and to all this People: Thus ſays the Lord; Do not hearken to the Words of your Prophets who propheſy to you, that behold the Inſtruments of the Lord's Houſe ſhall now quickly be brought back from Babylon: for they propheſy Falſehood to you.

17. Do not hearken to them, ſerve the King of Babylon, and live: why ſhould this City become waſte?

18. But if they are Prophets, and if the Lord's Commiſſion is with them, let them vouchſafe to interceed with the Lord of Armies, that the Inſtruments which are left in the Houſe of the Lord, and that of the King of Judah, and in Jeruſalem, may not go to Babylon.

19. For thus ſays the Lord of Armies touching the Pillars, and concerning the Sea, the Baſes, and the reſt of the Inſtruments that are left in this City,

20. Which Nebuchadnezzar King of

Ver. 1. *Brother*] namely *Zedekiah*, as expreſs'd Ver. 3, 12. & Chap. xxviii. 1. Such an Omiſſion of *Brother*, ſee 2 *Sam.* xxi. 19. *Luk.* vi. 16. *Siſter* 2 *Sam.* xxi. 8. 1 *Chron.* vii. 15. *Wife Joh.* xix. 25. 1 *Chron.* vii. 14. *Mat.* i. 6. *Son* Chap. xxxii. 12. *Gen.* xiv. 14. 2 *Sam.* xv. 36. *Mat.* x. ii. 3. *Mar.* iii. 17, 18. *Joh.* xii. 4. & xiii. 2. nay *Sons Joh.* xxi. 2. *Father* 2 *Chron.* xxxvi. 10. and *Mother Mar.* xv. 47. & xvi. 1. *Luke* xxiv. 10. and when the true Perſon may be certainly known otherwiſe, as here eſpecially by Ch. xxviii. 1. ſuch a Manner of Writing might be uſed. It may well be ſaid, as in *Poole's Annotations*, of the various Attempts hitherto made of reſolving this Difficulty, that it is doubtful whether any hath been fully ſatisfactory: *Lowth* perceiving the Inſufficiency of the reſt, imprudently ſuppoſes *Jehoiakim* is a Miſtake for *Zedekiah*, and *Uſher* puts it in *Zedekiah's* Reign.

Ver. 7. *Son*] *Evil-merodach*, Chap. lii. 31.

Ib. *Son's Son*] *Belſhazzar*, *Dan.* v. for tho' *Nerigliſſar* reigned next to *Evil-merodach*, he was *Nebuchadnezzar's* Son-in-law by the Marriage of his Daughter; and *Laboroſoarchod* his Son after him, yet he was but *Nebuchadnezzar's* Daughter's Son. Beſides this was to be the laſt by the Text: and that *Belſhazzar* was the direct Offspring of *Nebuchadnezzar* appears by 2 *Chron.* xxxvi. 20. *Dan.* v. 2, 11, 18.

Ib. *ſhall make him ſerve*] which need not be turned ſo unaptly as *ſhall ſerve themſelves of him*, eſpecially ſince there is not *themſelves* in *Heb.* ſo in other Places of this *Book*.

Babylon did not take, when he carried away Jechoniah the Son of Jehoiakim King of Judah, from Jeruſalem to Babylon, with all the Nobles of Judah and Jeruſalem;

21. Even the Lord of Armies, the God of Iſrael ſays thus, concerning the Inſtruments that are left at the Houſe of the Lord, and that of the King of Judah, and at Jeruſalem,

22. They ſhall be carried to Babylon, and be there, till the Time that I viſit them, ſays the Lord; when I will bring them up, and reſtore them to this Place.

CHAP. XXVIII.

AND at the Beginning of the Reign of Zedekiah King of Judah, in that fourth Year, in the fifth Month, Hananiah the Son of Azur the Prophet, who was of Gibeon, ſaid to me as follows at the Houſe of the Lord, in the Preſence of the Prieſts and all the People:

2. Thus ſpeaks the Lord of Armies, the God of Iſrael, ſaying; I have broke the Yoke of the King of Babylon,

3. Within the Space of two Years, I will bring back to this Place all the Inſtruments of the Lord's Houſe, which Nebuchadnezzar King of Babylon took from hence, and carried them to Babylon.

4. I will likewiſe bring back to this Place, Jechoniah the Son of Jehoiakim King of Judah, and all thoſe of the Captivity of Judah who went into Babylon, ſays the Lord: for I will break the Yoke of the King of Babylon.

5. Upon this the Prophet Jeremiah himſelf ſaid to the Prophet Hananiah in the Preſence of the Prieſts, and that of all the People who ſtood at the Lord's Houſe,

6. As follows; So let it be, the Lord do ſo: the Lord confirm thy Words which thou haſt propheſied, that the Inſtruments of the Lord's Houſe, and all that are carried away, ſhall be brought back from Babylon to this Place.

7. But hear now this Matter which I ſpeak in thy Hearing, and in that of all the People;

8. The Prophets who were before both me and thee of old Time, have propheſied againſt many Countries, as well as great Kingdoms, of War, Harm and Peſtilence.

9. The Prophet who propheſies of Peace, when the Prophet's Word comes to paſs, he will be known to be the Prophet whom the Lord has truly ſent.

10. Nevertheleſs the Prophet Hananiah took off the Yoke from the Prophet Jeremiah's Neck, and broke it.

11. Hananiah alſo ſaid in the Preſence of all the People as follows; Thus ſays the Lord, After this Manner will I break the Yoke of Nebuchadnezzar King of Babylon, within the Space of two Years, from the Neck of all the Nations. So the Prophet Jeremiah went his Way.

12. However Jeremiah had the Lord's Commiſſion as follows, after the Prophet Hananiah had broke the Yoke from his Neck;

13. Go, and tell Hananiah, that the Lord ſays thus, Though thou haſt broke the wooden Yokes, thou haſt made iron ones in their room.

14. For thus ſays the Lord of Armies, the God of Iſrael, I have put an iron Yoke upon the Neck of all theſe Nations, that they may ſerve Nebuchadnezzar King of Babylon, which they ſhall do; and I have alſo given him the Beaſts of the Field.

15. The Prophet Jeremiah ſaid to him further, Hear now, Hananiah, the Lord has not ſent thee, but thou makeſt this People truſt upon Falſehood.

16. Therefore thus ſays the Lord, Behold I will caſt thee from the Surface of the Ground: thou ſhalt die this Year, becauſe thou haſt ſpoken Apoſtacy againſt the Lord.

17. Accordingly the Prophet Hananiah died that Year, in the ſeventh Month.

CHAP. XXIX.

AND theſe are the Words of the Epiſtle which the Prophet Jeremiah ſent from Jeruſalem, to the reſt of the Elders that were carried away, to the Prieſts, Prophets, and all the People, whom Nebuchadnezzar carried away from Jeruſalem to Babylon;

2. After King Jechoniah, with the Queen and Eunuchs, the Princes of Judah and Jeruſalem, as alſo the Carpenters and Smiths, were gone out of Jeruſalem;

3. By the Hand of Elaſah the Son of Shaphan, and Gemariah the Son of Hilkiah, whom Zedekiah King of Judah ſent to Babylon, to Nebuchadnezzar King of it, as follow:

4. Thus ſays the Lord of Armies, the God of Iſrael, to all that are carried away, whom I cauſed to be carried away from Jeruſalem to Babylon:

Ver. 13. *haſt made*] *cauſed to be made*, which Meaning *ſhalt make* deſtroys; and that the Yokes were already made the next Ver. ſhews, nay this Verb here is in the Preterite Tenſe.

5. Build Houſes, and dwell; as likewiſe plant Gardens, and eat their Fruit.

6. Take Wives, and beget Sons and Daughters; take Wives alſo for your Sons, and give your Daughters to Huſbands, that they may bear Sons and Daughters; thus increaſe there, and be not leſſened.

7. Moreover endeavour for the Proſperity of the City, whither I have cauſed you to be carried away, and pray for it to the Lord; becauſe in the Proſperity of that you ſhall have it.

8. For thus ſays the Lord of Armies, the God of Iſrael; Let not your Prophets who are amongſt you, and your Diviners deceive you; nor do ye hearken to your Dreams which ye cauſe to be dreamed:

9. Becauſe they propheſy falſely to you in my Name; I have not ſent them, ſays the Lord.

10. But when ſeventy Years are fulfilled at Babylon, as the Lord ſays, I will viſit you, and confirm my good Word concerning you, by bringing you back to this Place.

11. For I know the Thoughts which I think concerning you, ſays the Lord; Thoughts of Proſperity, and not of Harm, to give you an End, and what is hoped for.

12. Then ſhall you call on me, and when you go, and pray to me, I will hearken to you.

13. And enquiring for me, you ſhall find, when you ſeek me with your whole Heart.

14. I will even be found by you, ſays the Lord, I will turn back your Captivity, and gather you from all the Nations and Places whither I have driven you, ſays the Lord; and will bring you back to the Place, from whence I have cauſed you to be carried away.

15. Though you ſay, The Lord has raiſed up Prophets for us at Babylon;

16. Yet thus ſays the Lord of Armies himſelf, concerning the King that ſits on the Throne of David, and all the People that dwell in this City, your Brethren who are not gone out with you into Captivity;

17. Behold I will ſend againſt them the Sword, Famine and Peſtilence, and make them like horrible Figs, which cannot be eat for the Badneſs.

18. And I will not only purſue after them with the Sword, Famine and Peſtilence, but will deliver them to Diſturbance in all the Kingdoms of the Earth, to be a Curſe, an Aſtoniſhment, a Hiſſing and Reproach, in all Nations whither I ſhall drive them;

19. Foraſmuch as they have not hearkened to my Words, ſays the Lord, which I ſent to them by my Servants the Prophets, and that early, though you would not hearken, ſays the Lord.

20. Hear you therefore the Lord's Commiſſion, all that are of the Captivity, whom I have ſent away from Jeruſalem to Babylon.

21. Thus ſays the Lord of Armies, the God of Iſrael, concerning Ahab the Son of Kolaiah, and Zedekiah the Son of Maaſeiah, who propheſy Falſehood to you in my Name; Behold I will deliver them into the Power of Nebuchadrezzar King of Babylon, and he ſhall ſlay them in your Sight:

22. And the following Curſe ſhall be taken from them, by all thoſe of the Captivity of Judah, who are at Babylon, The Lord make thee like Zedekiah and Ahab, whom the King of Babylon roaſted in the Fire.

23. Becauſe they have done Vileneſs in Iſrael, having committed Adultery with their Neighbours Wives, and ſpoken a falſe Commiſſion in my Name, which I did not command them; I both know, and am a Witneſs, ſays the Lord.

24. And to Shemaiah the Nehelamite thou ſhalt ſay as follows:

25. Thus ſpeaks the Lord of Armies, the God of Iſrael, ſaying; Becauſe thou haſt ſent Letters in thy own Name to all the People who are at Jeruſalem, as well as to Zephaniah the Son of Maaſeiah the Prieſt, and all the Prieſts, as follow:

26. The Lord has made thee Prieſt in the room of Jehoiada the Prieſt, for you to be Officers of the Lord's Houſe, that when any Man is mad, and makes himſelf a Prophet, thou mayeſt put him in the Stocks, or in the Pillory.

27. Now therefore why doſt not thou rebuke Jeremiah the Anathothite, who makes himſelf a Prophet to you?

28. By reaſon that he has ſent Word to us at Babylon, It will be long; build Houſes, and dwell; as likewiſe plant Gardens, and eat their Fruit.

29. And Zephaniah the Prieſt read this Letter in the Hearing of the Prophet Jeremiah;

30. Upon which Jeremiah had the Lord's Commiſſion as follows:

31. Send Word to all that are of the Captivity; Thus ſays the Lord concerning Shemaiah the Nehelamite, Becauſe Shemaiah has

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Ver. 8. *do ye hearken*] For by *hearken* only, it may rather belong to the Prophets and Diviners.

Ib. *cauſe*] by ſetting thoſe Feigners of Dreams to dream for you, and ſo ſuch Dreams may be called yours.

Ver. 15. *Prophets*] the falſe ones mentioned Ver. 21. for I cannot underſtand this with *Grot. &c.* of the true Prophets.

prophesied to you, though I did not send him, and made you trust upon Falsehood;

32. Therefore thus says the Lord, Behold I will punish Shemaiah the Nehelamite, and his Offspring: he shall have no Man dwelling among this People, nor shall he see the Good which I will do for my People, says the Lord, because he has spoken Apostacy against the Lord.

CHAP. XXX.

A Commission which Jeremiah had from the Lord was as follows:

2. Thus speaks the Lord God of Israel, saying: Write thee all the Words which I speak to thee in a Book.

3. For behold the Days are coming, says the Lord, when I will bring back the Captivity of my People Israel and Judah, continues he, and will cause them to return to the Country which I gave their Forefathers, and they shall inherit it.

4. These being the Words which the Lord speaks concerning Israel and Judah:

5. For thus says the Lord; We hear a Voice of Trembling, Dread, and not of Peace.

6. Ask now, and see whether a Man is in labour! Why do I see every Man with his Hands upon his Loins like a Woman in labour, and all Faces changed into Paleness?

7. Alas, for that Day is great, unparalleled by any; it being a Time of Distress to Jacob, yet he shall be saved out of it.

8. And on that Day, says the Lord of Armies, I will break off the Yoke of it from thy Neck, and burst thy Bonds; insomuch that Strangers shall make him serve no more.

9. But they shall serve the Lord their God, and David their King, whom I will raise up to them.

10. So do not thou fear, my Servant Jacob, says the Lord, nor be daunted, O Israel: for lo I will save thee from far off, and thy Offspring from the Country of their Captivity; so that Jacob shall return, and rest, and be quiet, none making afraid.

11. For I am with thee, says the Lord, to save thee: though I will make an entire End of all the Nations whither I disperse thee, yet I will not make an entire End of thee; but will correct thee regularly, and not let thee be at all quit.

12. For thus says the Lord; Thy Breach is mortal, thy Wound grievous.

13. There is none to plead thy Cause to be cured, thou hast no Medicines of healing up.

14. All who loved thee have forgot thee, they do not seek thee; because I have smitten thee with the Wound of an Enemy, the Correction of a cruel one, for the Abundance of thy Iniquity, thy Sins being numerous.

15. Why dost thou cry for thy Breach? Thy Grief is mortal: for the Abundance of thy Iniquity, thy Sins being numerous, I have done these Things to thee.

16. Therefore all who consume thee shall be consumed, all thy Adversaries shall every one of them go into Captivity, all who plunder thee shall become Plunder, and all who prey upon thee will I deliver for Prey.

17. For I will recover Health to thee, and heal thee of thy Wounds, says the Lord; though they call thee one driven away, that Zion whom none seeks for.

18. Thus says the Lord; Lo I will bring back the Captivity of Jacob's Tents, and have compassion upon his Dwelling-places, the City too shall be built upon its own Heap, and the Palace abide in its own Manner.

19. And there shall come out of them Thanksgiving, and the Voice of those who make themselves merry: I will also multiply them, and they shall not be few; as likewise honour them, and they shall not be small.

20. Besides his Children shall be as in old Time, and his Assembly shall be established before me; who will punish all that oppress him.

21. Nay his noble one shall be of himself, and his Governor come out from within him; whom I will bring near, and he shall approach to me: for who is it that has engaged his Heart to approach me? says the Lord.

22. And you shall be a People to me, as I will a God to you.

23. Behold the raging Whirlwind of the Lord shall go forth, a continuing one; it shall remain grievously upon the Head of the Wicked.

24. The fervent Anger of the Lord shall not return, till he has done it, and till he has confirmed the Thoughts of his Heart: in the latter Days you will consider it.

Ver. 2. *I speak*] particularly now; as all the *Annotators* I have by me, who expound it, refer it to the following Words.

Ver. 8. *of it*] of the Day; for whither can *his* be referred?

Ver. 21. *noble one*] sing. in *Heb.*

CHAP.

CHAP. XXXI.

AT that Time, ſays the Lord I will be a God to all the Families of Iſrael, as they ſhall a People to me.

2. Thus ſays the Lord, The People that remained from the Sword found Favour in the Wilderneſs, at my going to make Iſrael it ſelf reſt.

3. The Lord appeared to me from far, *ſaying*; I have even loved thee with an everlaſting Love, therefore have I drawn thee with Kindneſs.

4. I will yet build thee, ſo that thou ſhalt be built up, O Virgin of Iſrael: thou ſhalt yet be decked with thy Timbrels, and go forth in the Dance of thoſe who make themſelves merry.

5. Thou ſhalt yet plant Vines on the Mountains of Samaria; the Planters ſhall not only plant, but make *them* common.

6. For there ſhall be a Day *when* the Keepers ſhall proclaim on Mount Ephraim, Ariſe, and let us go up Zion, to the Lord our God.

7. For thus ſays the Lord; Sing with Gladneſs for Jacob, ſhout joyfully in the chief of the Nations, publiſh, praiſe, and ſay, O Lord, ſave thy People, the Reſidue of Iſrael.

8. Behold I will cauſe them to come from the north Country, and gather them from the Sides of the Earth, the Blind and the Lame, ſhe who is with Child, and ſhe who is in labour being together among them: a great Company ſhall return hither.

9. They ſhall come with Weeping, and with Supplications will I bring them, I will make them go by Brooks of Water, in a ſtraight Way wherein they ſhall not ſtumble: for I am a Father to Iſrael, and Ephraim he is my Firſt-born.

10. Hear the Lord's Commiſſion, O Nations, and declare in the Iſles far off, and ſay, He who ſcatters Iſrael will gather him, and keep him as a Shepherd his Flock.

11. For the Lord redeems Jacob, and ranſoms him from the Power of ſuch as are too ſtrong for him.

12. So ſhall they come, and ſing on the Height of Zion, and aſſemble together to the Goodneſs of the Lord, for Wheat, Wine, Oil, and the young ones of the Flock and Herd; and their Soul ſhall be like a watered Garden, nay they ſhall ſorrow again no more.

13. Then ſhall the Virgin be glad in the Dance, with young Men and old together; and I will turn their Mourning into Joy, I will comfort them, and make them glad from their Sorrow.

14. I will alſo water the Soul of the Prieſts with Fatneſs, and my People ſhall be ſatisfied with my Goodneſs, ſays the Lord.

15. Thus ſays the Lord, A Voice is heard at Ramah, Lamentation, very bitter Weeping, Rachel weeping for her Children; refuſing to be comforted concerning them, becauſe they are not.

16. Thus ſays the Lord, With-hold thy Voice from weeping, and thy Eyes from Tears: for there ſhall be a Reward to thy Work, ſays the Lord, and they ſhall return from the Country of the Enemy.

17. So there is Hope at thy End, ſays the Lord, that *thy* Children will return to their own Border.

18. I throughly hear Ephraim bemoaning himſelf; Thou haſt chaſtiſed me, and I have been chaſtiſed like a Heifer untaught: bring me back, that I may be brought back, ſince thou art the Lord my God.

19. For after I was brought back, I repented; and after I was informed, I ſtruck upon *my* Thigh: I was aſhamed, and even in confuſion, becauſe I bore the Reproach of my Youth.

20. Is Ephraim a precious Son to me? Is he a Child of Delights? For ſince I ſpoke againſt him, I throughly remember him ſtill: therefore my Bowels yern for him, I will throughly have compaſſion upon him, ſays the Lord.

21. Set thee up Monuments, make thee Spires, put thy Mind to the Road, the Way thou wenteſt: return, O Virgin of Iſrael, return to theſe thy Cities.

22. How long wilt thou withdraw thy ſelf, O deſerting Daughter? For the Lord creates a new Thing on the Earth, a Woman ſhall compaſs a Man.

23. Thus ſays the Lord of Armies, the God of Iſrael; They ſhall yet utter this Expreſſion in the Country of Judah, and in the Cities of it, when I bring back their Captivity, The Lord bleſs thee, O righteous Habitation, O holy Mountain.

24. And there ſhall dwell in Judah it ſelf, and all the Cities of it together, Huſbandmen, and ſuch as march with a Herd.

25. For I water the tired Soul, and fill every ſorrowful Soul.

26. Whereupon I awaked, and looked, my Sleep having been ſweet to me.

27. Lo the Days are coming, ſays the Lord,

Ver. 6. *go up Zion*] not merely [to] it, for which the *Heb.* here has Nothing.

Ver. 15. *Rachel*] the ſame as in *Gen.*

Ib. *are not*] as quoted in *Mat.* ii. 18.

Ver. 21. *Spires*] See *Hoſ.* xii. 14.

Ver. 22. *Woman*] *Iſrael* here compared to one, as juſt before, being weak in reſpect of its *manly* Enemies.

Lord, when I will ſow the Family of Iſrael and that of Judah, with the Seed both of Man and Beaſt.

28. And according as I have watched over them, to pluck up, break down, demoliſh, deſtroy, and hurt; ſo will I watch over them, to build up, and plant, ſays the Lord.

29. In thoſe Days they ſhall no more ſay, The Fathers did eat Grapes which were not ripe, and the Children's Teeth are ſet on edge:

30. But each ſhall die for his own Iniquity: every Man's own Teeth, who eats Grapes which are not ripe, ſhall be ſet on edge.

31. Lo the Days are coming, ſays the Lord, when I will make a new Covenant with the Family of Iſrael, and that of Judah;

32. Not like the Covenant which I made with their Forefathers, at the Time I took hold of their Hand, to bring them out of the Country of Egypt (which Covenant of mine they broke, though I was married to them, ſays the Lord:)

33. But this ſhall be the Covenant which I will make with the Family of Iſrael after thoſe Days, ſays the Lord; I will put my Law in their inward Part, and write it upon their Heart, and will be a God to them, as they ſhall a People to me.

34. And they ſhall teach no more each one his Neighbour, or each his Brother, that they ſhould know the Lord: for they ſhall all know me, even from the leaſt to the greateſt of them, ſays the Lord; ſince I will forgive their Iniquity, and remember their Sin no more.

35. Thus ſays the Lord, who has made the Sun for a Light by Day, the Ordinances of the Moon and Stars for Light at Night, who breaks the Sea when the Waves of it are boiſterous, whoſe Name is the Lord of Armies;

36. If theſe Ordinances depart from before me, ſays the Lord, the Offspring of Iſrael ſhall alſo ceaſe from being a Nation before me at all Times.

37. Thus ſays the Lord, If the Heaven above can be meaſured, and the Foundations of the Earth below ſearched out, I will alſo reject the whole Offspring of Iſrael for all that they have done, ſays the Lord.

38. Lo the Days are coming, ſays the Lord, when the City ſhall be built to the Lord, from the Tower of Hananeel to the Corner-gate.

39. And a Meaſuring-line ſhall yet go forth before it upon the Hill Gareb, and turn about to Goath.

40. To conclude, all the Vale of the Carcaſes and Aſhes, and all the Fields to the Brook Kidron, to the Corner of the Horſe-gate eaſtward, ſhall be holy to the Lord: it ſhall not be plucked up, nor demoliſhed any more for ever.

CHAP. XXXII.

A Commission that Jeremiah had from the Lord in the tenth Year of Zedekiah King of Judah, which was the eighteenth Year of Nebuchadrezzar.

2. At which time the King of Babylon's Army laid ſiege againſt Jeruſalem, and the Prophet Jeremiah was ſhut up in the Court of the Priſon, which was at the King of Judah's Houſe.

3. Whom Zedekiah King of Judah had ſhut up, ſaying; Why doſt thou propheſy, that the Lord ſays thus? Behold I will deliver this City into the Power of the King of Babylon, who ſhall take it;

4. And Zedekiah King of Judah ſhall not eſcape out of the Power of the Chaldeans, but ſhall wholly be given into that of the King of Babylon, whoſe Mouth his Mouth ſhall ſpeak with, and whoſe Eyes his Eyes ſhall ſee;

5. He ſhall alſo carry Zedekiah to Babylon, where he ſhall be till I viſit him, ſays the Lord: though you fight with the Chaldeans, you ſhall not proſper.

6. And Jeremiah ſaid: I had the Lord's Commiſſion as follows;

7. Behold Hanameel the Son of Shallum thy Uncle will come to thee, ſaying, Buy thee my Field which is at Anathoth, for the Right of Redemption is thine to buy *it*.

8. So Hanameel my Uncle's Son came to me into the Court of the Priſon, according to the Lord's Commiſſion, and ſaid to me, Do buy my Field that is at Anathoth, which is in the Country of Benjamin: for both the Right of Inheritance, and the Redemption are thine; buy *it* for thy ſelf. Then I knew that it was the Lord's Commiſſion.

Ver. 32. *though I was married to them*] At a loſs, I don't doubt, for the Meaning of the *Heb.* here, as being various, and but ſeldom uſed, the *Gr. Tranſlator* rendered *and I neglected them*, which the Apoſtle quoted *Heb.* viii. 9. putting perhaps that Senſe to בעל from נעל rather than בחל leſs known, though *Grotius* would have the laſt be the true original Word.

Ver. 33. *after*] which belongs to the foregoing, and not to the following; as may be ſeen both by the *Heb.* Pointing, and by the Quotation of it in *Heb.* viii. 10.

Ver. 40. *Fields*] *Com. Lat. Country of Death*, by the Author's following the *marginal Reading*, and interpreting the Word as two.

Ver. 5. *viſit him*] probably by Death; ſee Chap. xxxiv. 5. & lii. 11.

9. Accordingly I bought the Field which was at Anathoth, of Hanameel my Uncle's Son, and weighed the Money to him, ſeventeen Shekels of Silver.

10. I further ſigned and ſealed the Writing, and had Witneſſes to teſtify, when I weighed the Money in the Scales.

11. Next I took the Writing of the Purchaſe, that which was ſealed by the Commandment and Statutes, and that which was publiſhed.

12. And I delivered the Writing of the Purchaſe to Baruch, the Son of Neriah, the Son of Mahſeiah, both in the Sight of Hanameel my Uncle's *Son*, and of the Witneſſes that ſigned the Writing of the Purchaſe, in the Sight of all the Jews who ſate in the Court of the Priſon.

13. And I commanded Baruch in their Sight as follows:

14. Thus ſays the Lord of Armies, the God of Iſrael; Take theſe Writings, both this Writing of the Purchaſe that is ſealed, and this other which is publiſhed, and put them in an earthen Veſſel, that they may remain many Days.

15. For thus ſays the Lord of Armies, the God of Iſrael, Houſes, Fields and Vineyards, ſhall yet be purchaſed in this Country.

16. And I prayed to the Lord, after I had delivered the Writing of the Purchaſe to Baruch the Son of Neriah, as follows:

17. Ah Sovereign Lord, behold thou haſt made the Heaven and Earth by thy great Power, and thy Arm ſtretched out; there is not any Thing too wonderful for thee:

18. Shewing Kindneſs to Thouſands, and recompenſing the Iniquity of the Fathers into the Boſom of their Children after them; the Great Powerful God, his Name being the Lord of Armies.

19. Great in Counſel, and grand in Action, whoſe Eyes are open on all the Ways of Mankind, to give to each according to his own Ways, and the Fruit of his Deeds.

20. Who has put Signs and Miracles in the Country of Egypt till this Time, in Iſrael, and among Men; ſo that thou haſt made thee ſuch a Name, as there is at preſent.

21. And thou broughteſt thy People Iſrael out of the Country of Egypt, with Signs, Miracles, a ſtrong Hand, an Arm ſtretched out, and great Fear.

22. Thou alſo gaveſt them this Country, which thou hadſt ſworn to their Forefathers that thou wouldeſt give them, a Country flowing with Milk and Honey.

23. But when they were entered in, and inherited it, they did not hearken to what thou ſaideſt, nor go in thy Law, they have not done whatever thou didſt command them to do: therefore haſt thou made all this Adverſity befal them.

24. Lo there are Ramparts, they are come to the City to take it, nay the City is delivered into the Power of the Chaldeans who fight againſt it, by reaſon of the Sword, Famine and Peſtilence: ſo that what thou haſt ſpoken is come to paſs, and behold thou ſeeſt *it*.

25. Yet thou haſt ſaid to me, O Sovereign Lord, Buy thee the Field with Money, and have Witneſſes to teſtify; when the City is delivered into the Power of the Chaldeans.

26. Upon this Jeremiah had the Lord's Commiſſion as follows:

27. Behold I am the Lord, the God of all Fleſh; is any Thing too wonderful for me?

28. Therefore thus ſays the Lord; Behold I will deliver this City into the Power of the Chaldeans, and into that of Nebuchadrezzar King of Babylon, ſo that he ſhall take it.

29. And the Chaldeans who fight againſt this City ſhall come, and ſet this City on fire, burning it, with the Houſes upon whoſe Roofs they offer incenſe to Baal, and pour out Drink-offerings to other gods, that they may provoke me:

30. Becauſe the Iſraelites, and People of Judah, have done only what I was diſpleaſed with from their Youth; becauſe the Iſraelites have only provoked me with the Work of their Hands, ſays the Lord:

31. Becauſe this City has been to me for my Anger and Wrath, even from the Time that they built it to this Time, that I might put it away from before me;

32. For all the Evil of the Iſraelites and the People of Judah, which they themſelves have done to provoke me, their Kings, Princes, Prieſts and Prophets, with the Men of Judah, and Inhabitants of Jeruſalem.

33. And they have turned to me the Back, and not the Face; nay though I taught them, and that early, they did not hearken to receive Inſtruction.

34. But have put their Abominations in the Houſe which is called by my Name, to defile it.

35. Beſides they have built the Chapels of

Ver. 12. *Mahſeiah*] This is not the ſame Name as in Chap. xxix. 21, 25.

Ver. 20. *till*] thoſe Things remaining there till now.

Ver. 25. *Yet—when*] as obſerved it ſhould be in *Poole's Annotations*.

Baal, which are in the Valley of the Son of Hinnom, to make their Sons and Daughters paſs through *the Fire* to Molech, which I did not command them, nor did it come into my Mind, that they ſhould do this Abomination, in order to make Judah ſin.

36. And now therefore thus ſays the Lord God of Iſrael, concerning the City of which you ſay, It will be delivered into the Power of the King of Babylon, by the Sword, Famine and Peſtilence;

37. Behold I will gather them from all Countries, whither I drive them in my Anger, my Wrath, and in great Fury; and will bring them back to this Place, making them dwell ſecurely.

38. And they ſhall be a People to me, as I will a God to them.

39. Moreover I will give them one Heart, and one Way, to fear me at all Times, for their own Good, and their Children's after them.

40. And I will make an everlaſting Covenant with them, that I will not turn back from following them to do them good; but will put my Fear in their Heart, that they may not depart from me.

41. Nay I will be joyful for them to do them good, and will truly plant them in this Country, with my whole Heart and Soul.

42. For thus ſays the Lord; According as I have brought all this great Harm on this People, ſo will I bring upon them all the Good which I ſpeak concerning them.

43. And Fields ſhall be bought in this Country, of which you ſay, It is deſolate without Man or Beaſt, is delivered into the Power of the Chaldeans.

44. They ſhall buy Fields for Money, ſign and ſeal Writings, and have Witneſſes to teſtify in the Country of Benjamin, the Places round about Jeruſalem, and the Cities of Judah, with thoſe of the Mountains, of the Vales, and of the South: for I will bring back their Captivity, ſays the Lord.

CHAP. XXXIII.

AND Jeremiah had the Lord's Commiſſion again, while he was yet ſhut up in the Court of the Priſon, as follows:

2. Thus ſays the Lord the Maker of it, the Lord that formed it to eſtabliſh it, whoſe Name is the Lord,

3. Call to me, and I will anſwer thee, and tell thee great and reſerved Things, which thou doſt not know.

4. For thus ſays the Lord God of Iſrael, concerning the Houſes of this City and thoſe of the Kings of Judah, that are broke down by the Ramparts and the Sword;

5. Though coming to fight with the Chaldeans, is *but* to fill them with the dead Bodies of Men, whom I ſlay in my Anger and Wrath, and for all whoſe Wickedneſs I hid my Face from this City.

6. Behold I will bring on it Health and Healing, and will heal them, as alſo reveal to them Plenty of Proſperity and Truth.

7. For I will bring back the Captivity of Judah and that of Iſrael, and will build them up as at firſt.

8. And I will cleanſe them from all their Iniquity by which they ſin againſt me, as well as forgive all their Iniquities by which they have both ſinned and tranſgreſſed againſt me.

9. Which ſhall be for me a Name of Joy, a Praiſe, and Glory to all the Nations of the Earth; that ſhall hear all the Good which I do to them, nay ſhall be afraid and tremble, for all the Good and Proſperity which I perform for them.

10. Thus ſays the Lord; There ſhall yet be heard in this Place (of which you ſay, It is waſte, without Man or even Beaſt) both in the Cities of Judah and the Streets of Jeruſalem, that are deſolate without either Man, Inhabitant or Beaſt;

11. The Voice of Joy and that of Mirth, the Voice of the Bridegroom and that of the Bride, the Voice of thoſe who ſay, Praiſe the Lord of Armies, becauſe the Lord is good, ſince his Kindneſs is for ever; of ſuch as bring Thank-offerings to the Houſe of the Lord: for I will bring back the Captivity of the Country as at firſt, ſays the Lord.

12. Thus ſays the Lord of Armies; There ſhall be yet in this Place that is waſte, both without Man and Beaſt, and at all the Cities of it, a Habitation of Shepherds who make the Flocks lie down.

13. At the Cities of the Mountains, thoſe of the Vales and of the South, as alſo in the Country of Benjamin, the Places round

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Ver. 36. *therefore*] as that in Ver. 28. becauſe the Lord is God, and can do any Thing, Ver. 27. Not as *Lowth* ſays, the Particle is often (or ever) taken for *notwithſtanding*.

Ver. 2. *it*] the City of *Jeruſalem*, Ver. 4. See the like Introduction of it, with a Relative without an Antecedent, *Pſa.* lxxxvii. 1. and the ſame Words, *Iſa.* xxii. 11.

Ver. 6. *Proſperity*] as the ſame Word is rendered Ver. 9.

Ver. 11. *Mirth*] and thus different from *Joy*, and is the ſame Expreſſion that is uſed Chap. vii. 34. & xvi. 9. & xxv. 10.

Ib. *Praiſe*] How literally this was fulfilled ſee *Ezr.* iii. 11.

about

about Jeruſalem, and at the Cities of Judah, ſhall the Flocks yet paſs by the Hands of him that numbers *them*, ſays the Lord.

14. Behold the Days are coming, ſays the Lord, when I will confirm the good Matter which I ſpeak, to the Family of Iſrael and that of Judah.

15. In thoſe Days, and at that Time I will make a righteous Sprout grow to David, who ſhall do Judgment and Righteouſneſs in the Country.

16. In thoſe Days ſhall Judah be ſaved, and Jeruſalem dwell ſecurely; and this is what it ſhall be called by, The Lord is our Righteouſneſs.

17. For thus ſays the Lord; There ſhall not fail to David a Man ſitting upon the Throne of the Family of Iſrael.

18. Nor ſhall there fail to the Prieſts, the Levites, a Man from before me, offering up Burnt-offerings, burning Meat-offerings, and performing Sacrifies at all Times.

19. Jeremiah had the Lord's Commiſſion further as follows:

20. Thus ſays the Lord; If you can make void my Covenant of Day, and that of Night, ſo that there ſhall not be Day and Night in their Time;

21. My Covenant may alſo be made void with my Servant David, for him not to have a Son reigning upon his Throne, and with the Levites, the Prieſts, my Miniſters.

22. As the Army of Heaven cannot be counted, nor the Sand of the Sea meaſured; ſo will I multiply the Offspring of my Servant David, and the Levites who miniſter to me.

23. Moreover Jeremiah had the Lord's Commiſſion as follows:

24. Doſt not thou mind what this People ſpeaks, namely, The two Families which the Lord choſe, even them does he reject? ſo they contemn my People from being any more a Nation before them.

25. Thus ſays the Lord; If my Covenant is not for Day and Night, *if* I did not appoint the Ordinances of Heaven and Earth;

26. Then will I reject the Offspring of Jacob and David my Servant, not to take Governors of his Offspring, for the Offspring of Abraham, Iſaac and Jacob: for I will bring back their Captivity, and have compaſſion upon them.

CHAP. XXXIV.

A Commission which Jeremiah had from the Lord, when Nebuchadnezzar King of Babylon, with all the People of his whole Army, and all the Kingdoms of the Earth in the Dominion of his Hand, fought againſt Jeruſalem and all its Cities, was as follows:

2. Thus ſays the Lord God of Iſrael; Go, and ſpeak to Zedekiah King of Judah, telling him the Lord ſays thus; Behold I will deliver this City into the Power of the King of Babylon, who ſhall burn it with Fire.

3. And thou ſhalt not eſcape from his Power, but ſhalt be actually taken, and delivered into it; ſo that thy Eyes ſhall ſee the King of Babylon's Eyes, his Mouth ſhall ſpeak with thy Mouth, and thou ſhalt go to Babylon.

4. Yet hear the Lord's Commiſſion, O Zedekiah King of Judah, concerning whom the Lord ſays thus; Thou ſhalt not die by the Sword.

5. Thou ſhalt die in Peace, and with the Burnings of thy Fathers, the former Kings who were before thee; ſo ſhall they burn for thee, and lament for thee, Ah Lord: for I ſpeak the Word, ſays the Lord.

6. Accordingly the Prophet Jeremiah ſpoke to Zedekiah King of Judah, all theſe Words in Jeruſalem;

7. When the King of Babylon's Army fought againſt Jeruſalem, and all the Cities of Judah that were left, even Lachiſh and Azekah: for thoſe fortified Cities remained of the Cities of Judah.

8. A Commiſſion which Jeremiah had from the Lord, after King Zedekiah made a Covenant with all the People who were at Jeruſalem, to proclaim Liberty to them,

9. That each Perſon ſhould let his Servant-man and Maid, being a Hebrew Man and Woman, go away free, that no Perſon ſhould make thoſe ſerve who were Jews his Brethren.

10. For when all the Princes and People who entered into the Covenant, heard that each Perſon ſhould let his Servant-man and Maid go away free, that no Perſon ſhould make them ſerve any more, they obeyed, and let *them* go away.

11. But after that they made the Servant-men and Maids, whom they had let go away free, return again, and brought them into ſubjection for Servant-men and Maids.

Ver. 16. *The Lord is*] For a Place could not be *the Lord*.

Ver. 24. *this People*] which I underſtand to be the Gentiles, as at Ver. 9.

Ib. *from being*] exactly from the *Heb.* and properly in *Eng.* but *deſpiſing the People* would not make *them be no more a nation*.

Ver. 11. *brought them into ſubjection*] So truly did *Solon* ſay, Τοις̀ νόμις τοῖς ἀραχνίοις ὁμοίοις· καὶ γὰρ ἐκεῖνα, ἐαν̀ μεν̀ ἐμπέσῃ τὶ κῦφον καὶ ασθενὲς, κέγειν· ἐαν̀ δὲ μεῖζον, διακόψαν ὄιχεσθαι. *Laws are like Spiders Webs; ſince if any light or weak Thing falls into them they hold it, but with a bigger are broke aſunder, Diog. Laert.* in *Vit.*

12. Upon

12. Upon which Jeremiah had the Lord's Commiſſion from him as follows:

13. Thus ſays the Lord God of Iſrael; I made the following Covenant with your Forefathers, at the Time I brought them out of the Country of Egypt, out of the Place of being Servants;

14. At the Term of ſeven Years, you ſhall each let his Brother being a Hebrew, who has been ſold to thee, go away, even when he has ſerved thee ſix Years ſhalt thou let him go away free from thee; but your Forefathers did not hearken to me, nor incline their Ear.

15. And whereas you were returned now, and did what I approved of, in proclaiming Liberty each to his Neighbour, and made a Covenant before me in the Houſe which is called by my Name;

16. You are turned back, and have profaned my Name, for you have each Perſon made his Servant-man and Maid, whom you had let go away free according to their Deſire, return again, and have brought them into Subjection, to become Servant-men and Maids to you.

17. Therefore thus ſays the Lord; As you do not hearken to me, in proclaiming Liberty each Perſon to his Brother and Neighbour, behold I proclaim Liberty to you, ſays the Lord, to the Sword, Peſtilence and Famine, and will deliver you to Diſturbance in all the Kingdoms of the Earth.

18. And I will deliver the Men that have tranſgreſſed my Covenant, who have not confirmed the Words of the Covenant which they made before me, by the Calf that they cut in two, and paſſed between the Pieces of it;

19. *Even* the Princes of Judah and thoſe of Jeruſalem, the Eunuchs, Prieſts, and all the People of the Country, who paſſed between the Pieces of the Calf,

20. Will I deliver into the Power of their Enemies, and into the Power of ſuch as ſeek their Life: ſo that their dead Bodies ſhall become Food for the Fowls of the Air, and the Beaſts of the Earth.

21. And Zedekiah King of Judah, with his Princes, will I deliver into the Power of their Enemies, and into the Power of ſuch as ſeek their Life, even into that of the King of Babylon's Army who are gone up from you.

22. Behold I will command, ſays the Lord, and make them return to this City, which they ſhall not only fight againſt, but take, and burn with Fire; the Cities of Judah will I alſo make deſolate without an Inhabitant.

CHAP. XXXV.

A Commiſſion which Jeremiah had from the Lord, in the Time of Jehoiakim the Son of Joſiah King of Judah, was as follows,

2. Go to the Family of the Rechabites, and ſpeak to them, and bringing them to the Houſe of the Lord into one of the Rooms, give them Wine to drink.

3. Accordingly I took Jaazaniah, the Son of Jeremiah, the Son of Habaziniah, together with his Brethren, all his Sons, and the whole Family of the Rechabites.

4. Whom I brought to the Houſe of the Lord, into the Room of the Sons of Hanan, the Son of Igdaliah, a Man of God; which was by the Room of the Princes, that was above the Room of Maaſeiah, the Son of Shallum, the Keeper of the Door.

5. And I put before the Sons of the Family of the Rechabites Pots full of Wine, and Cups, bidding them drink Wine.

6. But they ſaid: We will not drink Wine, for Jonadab the Son of Rechab our Father commanded us thus; You ſhall not drink Wine, your ſelves nor your Children for ever;

7. Neither ſhall you build Houſe, ſow Seed, plant Vineyard, nor have it; but ſhall dwell in Tents all your Days, that you may live many Days upon the Surface of the Ground where you are Strangers.

8. And we have hearkened to what Jehonadab the Son of Rechab our Father ſaid, in all that he commanded us; not drinking Wine in all our Days, our ſelves, our Wives, Sons or Daughters;

9. Nor building Houſes for us to dwell in, nor having Vineyard, Field or Seed;

10. And have dwelt in Tents, hearkening and doing according to all that Jonadab our Father commanded us.

11. But when Nebuchadrezzar King of Babylon came up into the Country, we ſaid, Come, and let us go to Jeruſalem, by reaſon of the Army of the Chaldeans, and of that of the Syrians: ſo we dwell in Jeruſalem.

12. Then had Jeremiah the Lord's Commiſſion as follows;

Ver. 14. *Term*] See *Exod.* xxi. 2. *Deut.* xv. 12. Perhaps it was any Time in the 7th Year, as they let their Land then lie ſtill, and had Little for the Servants to do.

Ver. 4. *to*] for which the *Heb.* has Nothing but the Verb, as in *Gen.* x. 11. but ב for *into* following.

Ver. 8. *Jehonadab*] as it is in the *Heb.* here, &c.

Ib. *not drinking Wine*] From the Beginning of the Reign of *Jehu*, when we read of this *Jehonadab*, 2 *King.* x. 15. to the Beginning of *Jehoiakim*'s Reign, is by the *Chron. Tab.* 283 Years.

13. Thus ſays the Lord of Armies, the God of Iſrael: Go, and ſay to the Men of Judah, and the Inhabitants of Jeruſalem; Will you not receive Inſtruction, by hearkening to my Words? ſays the Lord.

14. The Words of Jehonadab the Son of Rechab, with which he commanded his Children not to drink Wine, are confirmed; ſince they do not drink *it* to this Day, but hearken to their Father's Commandment: whereas I have ſpoken to you, and that early, yet ye have not hearkened to me;

15. And have ſent to you all my Servants the Prophets, and that early, to ſay, Return now each from his evil Way, let your Deeds be good, and go not after other gods to ſerve them, ſo ſhall ye dwell in the Country which I gave you and your Fathers; nevertheleſs ye have not inclined your Ear, nor hearkened to me.

16. Since the Children of Jehonadab the Son of Rechab have confirmed their Father's Commandment which he enjoined them, and this People has not hearkened to me;

17. Therefore thus ſays the Lord God of Armies, the God of Iſrael; Behold I will bring on Judah, and all the Inhabitants of Jeruſalem, the whole Adverſity which I have ſpoken againſt them; becauſe I have ſpoken to them, and they would not hearken, as likewiſe called to them, and they would not anſwer.

18. Beſides Jeremiah ſaid to the Family of the Rechabites; Thus ſays the Lord of Armies, the God of Iſrael, Becauſe ye have hearkened to the Commandment of your Father Jehonadab, obſerved all his Precepts, and done entirely as he commanded you;

19. Therefore thus ſays the Lord of Armies, the God of Iſrael, There ſhall not fail to Jonadab the Son of Rechab, a Man ſtanding before me at all Times.

CHAP. XXXVI.

AND in the fourth Year of Jehoiakim the Son of Joſiah King of Judah, Jeremiah had this following Commiſſion from the Lord;

2. Take thee a Volume of a Book, and write in it all the Things which I have ſpoken to thee, againſt Iſrael, Judah and all Nations, from the Time I ſpoke to thee in the Days of Joſiah to this Time.

3. Perhaps the Family of Judah will regard all the Ill which I intend to do to them, that they may return each from his evil Way, and I may forgive their Iniquity and Sin.

4. Then Jeremiah called Baruch the Son of Neriah, and Baruch wrote from Jeremiah's Mouth all the Words which the Lord had ſpoken to him, in the Volume of the Book.

5. And Jeremiah commanded Baruch thus; I am ſhut up, I cannot go to the Houſe of the Lord.

6. So go thou, and read in the Volume which thou haſt written from my Mouth, the Words of the Lord in the Hearing of the People, at the Lord's Houſe, on the Day of Faſting; and thou ſhalt alſo read them in the Hearing of all Judah, who come from their Cities.

7. Perhaps they will fall down with their Supplication before the Lord, and return from their reſpective evil Ways: for great is the Anger and Wrath, with which the Lord ſpeaks concerning this People.

8. And Baruch the Son of Neriah did according to all that the Prophet Jeremiah commanded him, by reading the Words of the Lord in the Book at the Lord's Houſe.

9. For in the fifth Year of Jehoiakim the Son of Joſiah King of Judah, in the ninth Month, they proclaiming a Faſt before the Lord *for*

Ver. 17. *would not hearken*] But if they *had not heard*, as in the *vulg. Tranſ.* would not they have been excuſable?

Ver. 4. *Baruch wrote*] See with this Chap. xlv.

Ver. 5. *I am ſhut up*] *Forbid to go from home by the King*, *Grot.* to which *Jun.* and *Trem.* add the Excommunication of the Prieſts, and the Command of God; and to the laſt may be ſubjoin'd, as *Paul*, *Act.* xx. 22.

Ver. 9. *For*] *Uſher* and *Prideaux* hold that *Baruch* read thoſe Words twice in the Temple: the firſt time as is pleaded in the 4th Year of *Jehoiakim*, Ver. 1. but the Text only informs us that the Lord then communicated the Matter to *Jeremiah*, after which there muſt be ſome Time for writing the whole, next it was not to be read till the Faſt-day; ſo that there was Time enough for the Day of the King's Inauguration to the Throne to come between, which would make it be in two different Years. The other Reaſon given is, that *Jeremiah* was ſhut up the former Time, Ver. 5. and at Liberty to hide the latter, Ver. 26. whereas the firſt might well be before the Faſt, when *Jeremiah* ſaid ſo of himſelf, and the laſt at it; but the Shutting up does not appear to be Impriſonment, but rather a Prohibition to go to the Temple. On the other hand *Baruch*'s reading it in the 5th Year, on the Faſt as he was ordered at firſt, the Improbability of its being ſuffered to be ſo publickly read a ſecond time, and the Novelty of it to all the Princes in the ninth Month of the fifth Year, Ver. 12, 16, 22. with no Command for reading it twice, are Circumſtances for its being but once read, which I preſume will not be ſo eaſily anſwered. *Trem.* and *Jun.* alſo tranſlate *enim*, *for*; and tho' *Lightfoot* ſuppoſes it was done twice, yet not above two Months aſunder, by the Year beginning between.

Ib. *ninth*] Since there was no other conſtant Faſt ordered by the Law, but that on the tenth of the ſeventh Month, *Lev.* xxiii. 4, 27. nor appears to have been kept before the Captivity; conſequently they were religious, or hypocritical, enough to make this Faſt: notwithſtanding in the *Univerſal Hiſtory*, B. I. Chap. vii. 7. by conſulting Ver. 22. and not this, it is ſuppoſed to be the Faſt firſt mentioned, and Something framed to make up the intermediate Time of about two Months, from the *Book* being read at the Temple and to the King; which latter ſeems to have been done the next Day.

all

all the People in Jeruſalem, and all thoſe who came from the Cities of Judah thither;

10. Baruch read in the Book the Words of Jeremiah at the Lord's Houſe, in the Room of Gemariah the Son of Shaphan the Scribe, in the uppermoſt Court, at the Entrance of the new Gate of the Lord's Houſe, in the Hearing of all the People.

11. But when Michaiah the Son of Gemariah, the Son of Shaphan, had heard all the Words of the Lord from the Book;

12. He went down to the King's Houſe into the Scribe's Room, and behold all the Princes were ſitting there, Eliſhama the Scribe, Delaiah the Son of Shemaiah, Elnathan the Son of Achbor, Gemariah the Son of Shaphan, Zedekiah the Son of Hananiah, and all the Princes;

13. And Michaiah told them all the Things which he had heard, when Baruch read in the Book in the Hearing of the People.

14. Upon this all the Princes ſent Jehudi, the Son of Nethaniah, the Son of Shelemiah, the Son of Cuſhi, to Baruch, that he ſhould take in his Hand the Volume wherein he had read in the Hearing of the People, and come to them; which Baruch the Son of Neriah did accordingly.

15. Then they ſaid to him, Sit down now, and read it in our Hearing; ſo Baruch did.

16. And when they heard all the Things, they were afraid one with another, and ſaid to Baruch, We will throughly tell the King all theſe Things.

17. Beſides they aſked Baruch thus, Tell us now, how didſt thou write all theſe Words from his Mouth?

18. He pronounced, ſaid Baruch to them, all theſe Words out of his Mouth to me, and I wrote *them* in the Book with Ink.

19. At which the Princes replied to Baruch, Go, thou and Jeremiah hide, and let no Man know where you are.

20. And they went into the Court to the King, having laid up the Volume in the Room of Eliſhama the Scribe, and told all the Things in the King's Hearing.

21. Who ſent Jehudi to fetch the Volume, and when he had fetched it out of the Room of Eliſhama the Scribe, Jehudi read it in the Hearing of the King, and of all the Princes who ſtood beſide him.

22. Now the King was ſitting in the Winter-houſe in the ninth Month, and there being *a Fire* burning *on* the Hearth before him;

23. As ſoon as Jehudi had read three or four Leaves, he mangled it with a Scribe's Pen-knife, and threw *it* into the Fire which was on the Hearth, till the whole Volume was conſumed in the ſame.

24. Neither was the King, or any of his Servants, who heard all theſe Words afraid, nor tore their Garments.

25. And Elnathan, Delaiah, and Gemariah did alſo interceed with the King, not to burn the Volume, yet he would not hearken to them.

26. On the contrary the King commanded Jerahmeel the Son of Hammelech, Seraiah the Son of Azriel, and Shelemiah the ſon of Abdeel, to take Baruch the Scribe, and Jeremiah the Prophet; but the Lord hid them.

27. Nevertheleſs Jeremiah had the Lord's Commiſſion, after the King had burnt the Volume, with the Words which Baruch wrote from his Mouth, as follows:

28. Take thee again another Volume, and write in it all the former Words that were in the firſt Volume, which Jehoiakim King of Judah has burnt.

29. Concerning whom thou ſhalt declare; Thou haſt burnt, as the Lord ſays, this Volume, ſaying, Why didſt thou write in it, that the King of Babylon will actually come, deſtroy this Country, and make Man and Beaſt ceaſe from it?

30. Therefore thus ſays the Lord concerning Jehoiakim King of Judah; He ſhall have none ſitting upon the Throne of David, his dead Body ſhall alſo be caſt to the Heat in the Day, and to the Froſt in the Night.

31. I will not only puniſh him, but his Offſpring and Servants for their Iniquity, and will bring upon them, the Inhabitants of Jeruſalem and Men of Judah, all the Ill which I have ſpoken to them, and they would not hearken.

32. Jeremiah accordingly took another Volume, and gave it to Baruch the Son of Neriah the Scribe, who wrote in it from Jeremiah's Mouth, all the Words of the Book which Jehoiakim King of Judah had burnt in the Fire; and there were yet added to them many ſuch Words as thoſe.

Ver. 18. *Ink*] Once for all I would juſt mention what Conſideration is to be had in uſing ſome *Concordances*, by reaſon of the uncertain Spelling; as this even in the *Cambridge* one is *ynk* under *y*, and in *Bibles* of the *preſ. Tranſ.* was at firſt *ynke*; and Printers alter the Letters as they pleaſe, from whence is much Variety, unfit for the *Holy Scripture*.

Ver. 30. *Throne*] *Jehoiachin* his Son reigning but about a Quarter of a Year, in Time of great Trouble, might have no Coronation, and ſo not ſit upon the Throne; a Circumſtance unobſerved by the *Commentators*.

CHAP.

CHAP. XXXVII.

AND when King Zedekiah the Son of Josiah, whom Nebuchadrezzar King of Babylon made King in the Country of Judah, reigned in the room of Coniah the Son of Jehoiakim,

2. Neither he, his Servants, nor the People of the Country hearkened to the Words of the Lord, which he spoke by the Ministry of the Prophet Jeremiah.

3. However King Zedekiah sent Jehucal the Son of Shelemiah, and Zephaniah the Son of Maaseiah the Priest, to the Prophet Jeremiah, saying, Pray now for us to the Lord our God;

4. While Jeremiah went in and out among the People, they having not put him into the Prison-house.

5. When Pharaoh's Army was come out of Egypt, and the Chaldeans who laid siege to Jerusalem, hearing the News of them, went up from Jerusalem.

6. Whereupon the Prophet Jeremiah had the Lord's Commission as follows:

7. Thus, as the Lord God of Israel says, shall ye tell the King of Judah, who has sent you to me to enquire of me; Behold Pharaoh's Army that is come out for your Help, will return to Egypt its own Country.

8. And the Chaldeans shall come again, and fighting against this City, shall take it, and burn it with Fire.

9. Thus says the Lord; Do not deceive your selves, saying, The Chaldeans are quite gone from us; because they are not gone.

10. Nay if ye had smitten all the Army of the Chaldeans who fought with you, so that there remained *but* wounded Men among them, they should rise up in their several Tents, and burn this City with Fire.

11. Moreover when the Army of the Chaldeans went up from Jerusalem, by reason of Pharaoh's Army;

12. Jeremiah was going out of Jerusalem, to go to the Country of Benjamin, that he might part himself from being there among the People.

13. But when he was at the Gate of Benjamin, a chief Officer was there, whose Name was Irijah, the Son of Shelemiah, the Son of Hananiah, and he took the Prophet Jeremiah, saying, Thou art deserting to the Chaldeans.

14. And though Jeremiah said, It is false, I am not; he would not hearken to him: but Irijah took him, and brought him to the Princes.

15. Enraged therefore at Jeremiah, they beat him, and put him into the House of Confinement, that of Jehonathan the Scribe, for they made that the Prison-house.

16. When Jeremiah was come into the Dungeon-house, and into the Cells, and had abode there many Days;

17. King Zedekiah sent, and fetching him, the King asked him privately in his House, whether there was any Commission from the Lord? And Jeremiah answered, Yes, adding, Thou wilt be delivered into the Power of the King of Babylon.

18. Besides Jeremiah said to King Zedekiah; How have I offended thee, thy Servants, or this People, that you have put me into the Prison-house?

19. And where are your Prophets who propheſied to you, that the King of Babylon would not come against you, nor this Country?

20. Now therefore hear, I pray, my Lord O King, let me fall down, I pray, with Supplication before thee, and do not make me return to the House of Jehonathan the Scribe, lest I should die there.

21. So King Zedekiah commanded, that they should commit Jeremiah to the Court of the Prison, and give him a Piece of Bread daily out of the Bakers Street, till all the Bread was consumed out of the City. Thus Jeremiah abode in the Court of the Prison.

CHAP. XXXVIII.

AND Shephatiah the Son of Mattan, Gedaliah the Son of Pashur, Jucal the Son of Shelemiah, and Pashur the Son of Malchiah heard the following Words which Jeremiah had spoken to all the People;

2. Thus says the Lord, He that abides in this City shall die by the Sword, Famine or Pestilence; but he who goes forth to the Chaldeans shall live, and shall have his Life for Spoil, that he may live.

3. Thus says the Lord, This City shall be wholly delivered into the Power of the King of Babylon's Army, which shall take it.

4. Therefore the Princes said to the King, Let this Man, we pray, be put to death; for by reason of this he makes the Hands of the Warriors who are left in this City slack, and the Hands of all the People, by speaking these Words to them: for this Man does not endeavour for the Prosperity of this People, but the Adversity.

Ver. 7. *will return*] not *shall*, because they were blamed and punished for it, *Ezek.* xxix. 6, 7, 8.

Ver. 10. *Nay*] so *Nold.* in *Heb. Part. For* having Nothing to do here.

5. And

5. And King Zedekiah ſaid, Behold he is in your Power, for there is no King can be capable of any thing with you.

6. So they took Jeremiah, and caſt him into the Dungeon of Malchiah the Son of Hammelech, which was in the Court of the Priſon, letting him down with Cords; and there being no Water in the Dungeon but Mire, Jeremiah ſunk in the Mire.

7. But when Ebed-melech a Cuſhite Man, an Eunuch who was in the King's Houſe, heard that they had put Jeremiah into the Dungeon, the King ſitting at the Gate of Benjamin;

8. Ebed-melech went out of the King's Houſe, and ſpoke thus to him;

9. My Lord O King, theſe Men have done ill, in all that they have done to the Prophet Jeremiah, whom they have caſt into the Dungeon, and he will die where he is for Hunger, ſince there is no more Bread in the City.

10. At this the King ordered Ebed-melech the Cuſhite, that he ſhould take along with him from thence thirty Men, and get up the Prophet Jeremiah out of the Dungeon, before he was dead.

11. Accordingly he took the Men along with him, and going into the King's Houſe under the Treaſury, took from thence old Rags and old Things worn out, and let them down with Cords to Jeremiah, into the Dungeon.

12. To whom this Ebed-melech ſaid, Put now the old Rags and Things worn out, under thy Arm-pits with the Cords; and Jeremiah did ſo.

13. Thus they drew Jeremiah with Cords, and got him up out of the Dungeon, and he abode in the Court of the Priſon.

14. Then King Zedekiah ſent, and fetched the Prophet Jeremiah to him, into the third Entry which was at the Houſe of the Lord; and the King ſaid to him, I will aſk thee a Matter, do not conceal it from me.

15. Who ſaying to Zedekiah, When I tell thee, wilt not thou quite put me to death? And when I counſel thee, thou wilt not hearken to me;

16. King Zedekiah ſwore ſecretly to him thus, By the Lord's living, who made us this Soul, I will not put thee to death, nor deliver thee into the Power of theſe Men who ſeek thy Life.

17. Upon which Jeremiah ſaid to him; Thus ſays the Lord God of Armies, the God of Iſrael; If thou wilt at all go out to the King of Babylon's Princes, thy Life ſhall be ſaved, and this City ſhall not be burnt with Fire; ſo both thou and thy Family will live.

18. But if thou wilt not go out to them, this City will be delivered into the Power of the Chaldeans, who will burn it with Fire, and thou wilt not eſcape from their Power.

19. And King Zedekiah anſwered Jeremiah, I am anxious about the Jews who are deſerted to the Chaldeans, leſt they ſhould deliver me into their Power, and they ſhould mock me.

20. They will not deliver *thee*, replied Jeremiah, hearken to what the Lord ſays, I pray, which I ſpeak to thee; that it may be well with thee, and thy Life may be ſaved.

21. Whereas if thou refuſeſt to go forth, this is the Matter which the Lord has ſhewn me;

22. That behold all the Women who are left in the King of Judah's Houſe, ſhall be had out to the Princes of the King of Babylon, and they will ſay, The Men that were at peace with thee perſuading thee, and prevailing over thee, thy Feet are ſunk in the Dirt, they are turned backward.

23. They will not only have out all thy Wives and thy Children to the Chaldeans, but thou thy ſelf wilt not eſcape from their Power: for thou wilt be taken by the Power of the King of Babylon, and wilt cauſe this City to be burnt with Fire.

24. Zedekiah however ſaid to him: Let no Man know of theſe Things, and thou ſhalt not die.

25. And though the Princes ſhould hear that I have talked with thee, and ſhould come to thee, ſaying to thee, Tell us now what thou haſt ſpoken to the King, conceal *it* not from us, and we will not put thee to death, as alſo what the King ſpoke to thee;

26. Do thou anſwer them, I proſtrated my ſelf with Supplication before the King, that he would not make me return to the Houſe of Jehonathan to die there.

27. And all the Princes coming to Jeremiah, and aſking him, he told them according to all theſe Words which the King had commanded: ſo they held their Peace to him, for the Matter was not underſtood.

28. Jeremiah afterwards abode in the

Ver. 5. *no King*] See this Senſe proved by the Accent in *Buxtorf's Theſaur. Gram.* Lib. II. xix.

Ver. 15. *thou wilt not*] So the Prophet might well conclude, ſays *Lowth*, from his former Behaviour, Chap. xxxvii. 2. but this Author takes unneceſſary Trouble for it, to prove *that the negative Interrogation* Halo, *is ſometimes equivalent to an Affirmative*; becauſe it is not *Halo* here, but *lo* a ſimple Negative.

Ver. 22. *the Dirt*] As if *botz* had its Meaning from *boſh*, the Author of the *Targum* rendered it *Shame*.

Ib. *they are*] his Feet from going out, Ver. 17. as *Jeremiah* perſuaded him to, Ver. 20. and his Counſellors probably againſt; otherwiſe it might have reſpect to his Flight, Chap. lii. 7, 8. which is more likely to me, than to mean the Perſons.

Court of the Priſon, till the Time that Jeruſalem was taken, where he was when Jeruſalem was taken.

CHAP. XXXIX.

IN the ninth Year of Zedekiah King of Judah, in the tenth Month, came Nebuchadrezzar King of Babylon with all his Army to Jeruſalem, and they laid ſiege againſt it.

2. In the eleventh Year of Zedekiah, on the Ninth of the fourth Month, the City was broke open.

3. And all the King of Babylon's Princes came in, and ſate at the middle Gate, Nergal-ſharezer, Samgar-nebo, Sarſechim, Rab-ſaris, Nergal-ſharezer, Rab-mag, with all the Reſidue of the Princes of the King of Babylon.

4. And as ſoon as Zedekiah King of Judah and all the Warriors ſaw them, they fled, and went out of the City by Night, the Way of the King's Garden, at the Gate between the two Walls, going out the Way of the Plain.

5. But the Army of the Chaldeans purſued after them, and overtook Zedekiah in the Plains of Jericho: whom having taken, they brought up to Nebuchadnezzar King of Babylon, at Riblah in the Country of Hamath, and he pronounced the Judgments on him.

6. Then the King of Babylon killed Zedekiah's Sons at Riblah in his Sight, he alſo killed all the Nobles of Judah.

7. Next he put out Zedekiah's Eyes, and bound him with Chains to carry him to Babylon.

8. Beſides the Chaldeans burnt the King's Houſe, and thoſe of the People with Fire, and broke down the Walls of Jeruſalem.

9. The reſt of the People too that were left in the City and elſewhere, with the Deſerters who had deſerted to him, did Nebuzaradan the Captain of the Guard carry away to Babylon.

10. However ſome of the poor People, who had Nothing, he left in the Country of Judah, and gave them Vineyards and Fields at the ſame Time.

11. But Nebuchadrezzar King of Babylon gave command concerning Jeremiah, by the Service of Nebuzaradan the Captain of the Guard, thus,

12. Take him, and put thy Eyes on him, that thou mayeſt do Nothing ill to him; but as he ſpeaks to thee, ſo do with him.

13. Accordingly he himſelf, in conjunction with Nebuſhaſban, Rab-ſaris, Nergal-ſharezar, Rab-mag, and all the King of Babylon's Captains,

14. Sent, and took Jeremiah out of the Court of the Priſon, and delivered him to Gedaliah the Son of Ahikam, the Son of Shaphan, that he might carry him out home: ſo he dwelt among the People.

15. Now Jeremiah had the Lord's Commiſſion, while he was ſhut up in the Court of the Priſon, as follows:

16. Go, and tell Ebed-melech the Cuſhite, that the Lord of Armies the God of Iſrael ſays thus; Behold my Words ſhall come to paſs on this City for Ill, and not for Good, and they ſhall be before thee at that Time.

17. But at the ſame Time I will reſcue thee, ſays the Lord, and thou ſhalt not be given into the Power of the Men of whoſe Face thou art afraid.

18. For I will throughly deliver thee, and thou ſhalt not fall by the Sword, but ſhalt have thy Life for Spoil, becauſe thou haſt truſted in me, ſays the Lord.

CHAP. XL.

A Commission which Jeremiah had from the Lord, after Nebuzaradan the Captain of the Guard let him go from Ramah, *follows*; who, when he had taken him, and he was bound in Fetters among all thoſe of the Captivity of Jeruſalem and Judah, that were carried away to Babylon,

2. Fetched Jeremiah, and ſaid to him; The Lord thy God ſpoke this Adverſity to this Place;

3. And the Lord has brought *it*, and done according as he ſpoke: becauſe ye ſinned againſt the Lord, and did not hearken to what he ſaid, therefore this Thing is come to paſs on you.

4. And now behold I releaſe thee to Day from the Fetters which have been upon thy Hand; if thou likeſt to go with me to Babylon, do, and I will look to thee; but if thou diſlikeſt to go with me to Babylon, refrain: ſee the whole Country is before thee; go whither thou likeſt, and approveſt of, to go.

5. Who being not yet returned, *he ſaid*, Return then to Gedaliah the Son of Ahikam, the Son of Shaphan, whom the King of Ba-

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Ver. 6. *Sons*] his Daughters being alive after this, Ch. xli. 10.

Ver. 9. *elſewhere*] thoſe who fled out of the City, and were caught, Ver. iv. 5.

Ver. 1. follows] beginning Chap. xlii. 9.

bylon has ſet over the Cities of Judah, and dwell with him among the People, or go where-ever thou pleaſeſt to go. So the Captain of the Guard gave him Proviſion and a Preſent, and let him go.

6. Jeremiah accordingly went to Gedaliah the Son of Ahikam at Mizpah, and dwelt with him among the People that were left in the Country.

7. All the Princes themſelves likewiſe of the Forces who were in the Field, and their Men, hearing that the King of Babylon had ſet Gedaliah the Son of Ahikam over the Country, and that he had committed to him the Men, Women and Children, and thoſe of the Poor of the Country, who were not carried away to Babylon;

8. Came to Gedaliah at Mizpah, namely Iſhmael the Son of Nethaniah, Johanan and Jonathan the Sons of Kareah, Seraiah the Son of Tanhumeth, the Sons of Ephai the Netophathite, and Jezaniah the Son of a Maachathite, with their Men.

9. To whom Gedaliah the Son of Ahikam, the Son of Shaphan, ſwore thus; Be not afraid of ſerving the Chaldeans, dwell in the Country, and ſerve the King of Babylon, and it ſhall be well with you.

10. As for me, behold I will dwell at Mizpah, to attend before the Chaldeans who will come to us: as for you, gather Wine, Summer-fruit and Oil, and put into your Veſſels, dwelling in your Cities which you have taken.

11. And when all the Jews too who were in Moab, among the Ammonites, in Edom, and thoſe who were in any of the Countries, heard that the King of Babylon had placed in Judah ſuch as were left, and that he had ſet over them Gedaliah the Son of Ahikam, the Son of Shaphan;

12. They all returned from all the Places whither they were driven, and came into the Country of Judah, to Gedaliah at Mizpah, gathering Wine and Summer-fruit very much.

13. And Johanan the Son of Kareah, with all the Princes of the Forces who were in the Field, came to Gedaliah at Mizpah,

14. Saying to him, Doſt thou know at all, that Baalis King of the Ammonites has ſent Iſhmael the Son of Nethaniah, to take away thy Life? But Gedaliah the Son of Ahikam would not believe them.

15. And Johanan the Son of Kareah ſaying thus to Gedaliah at Mizpah ſecretly, Do let me go and ſlay Iſhmael the Son of Nethaniah, and no Man ſhall know *it:* why ſhould he take away thy Life, that all the Jews who are gathered to thee may be diſperſed, and the Reſidue of Judah periſh?

16. Gedaliah the Son of Ahikam ſaid to him, Thou ſhalt not do this Thing, for thou ſpeakeſt falſely of Iſhmael.

CHAP. XLI.

HOWEVER in the ſeventh Month, Iſhmael the Son of Nethaniah, the Son of Eliſhama, one of the royal Family, having with him ten of the King's chief Men, came to Gedaliah the Son of Ahikam at Mizpah; where as they were eating Victuals together,

2. He and they roſe up, and ſmote Gedaliah the Son of Ahikam, the Son of Shaphan with the Sword, and killed him, whom the King of Babylon had ſet over the Country.

3. All the Jews likewiſe that were with Gedaliah at Mizpah, and the Chaldeans that were found there, the Warriors did Iſhmael ſlay.

4. Moreover the ſecond Day of his killing Gedaliah, when no Man knew *it*,

5. There came fourſcore Men from Shechem, Shilo and Samaria, with the Beard ſhaved, the Garments torn, having cut themſelves, with an Offering and Frankincenſe in their Hand, to bring to the Houſe of the Lord.

6. And Iſhmael the Son of Nethaniah went out of Mizpah to meet them, going along weeping as he went, and when he met them, he ſaid to them, Come to Gedaliah the Son of Ahikam.

7. But when they were come within the City, he himſelf, and the Men that were with him, killed them, *throwing them* into the midſt of a Pit.

8. Nevertheleſs ten Men being found among them, who ſaid to Iſhmael, Do not kill us, becauſe we have Treaſures in the Field of Wheat, Barley, Oil and Honey; he refrained, and did not kill them among their Brethren.

9. And the Pit wherein Iſhmael threw all the dead Bodies of the Men, whom he ſlew at the Side of Gedaliah, was the ſame that King Aſa made by reaſon of Baaſha King of Iſrael, which Iſhmael the Son of Nethaniah filled with the Slain.

10. Then Iſhmael took all the Reſidue of the People Priſoners that were at Mizpah, the King's Daughters, as well as all the People that were left there, whom Nebuzaradan the Captain of the Guard had com-

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Ver. 9. *at the Side*] according to the Senſe the ſame is rendered in Chap. xxxviii. 10, 11. ſo *Jun.* and *Trem.* tranſlate it *ad latus*; *Caſt. ſecundum*, *by*; and can ſcarce be pretended to ſignify *becauſe of*.

mitted to Gedaliah the Son of Ahikam; thoſe Iſhmael the Son of Nethaniah having taken Priſoners, went to paſs to the Ammonites.

11. But Johanan the Son of Kareah, and all the Princes of the Forces who were with him, hearing of all the Evil that he had done;

12. Took all the Men, and went to fight with Iſhmael the Son of Nethaniah, whom they found at the great Water which is in Gibeon.

13. And when all the People that were with Iſhmael ſaw Johanan the Son of Kareah, and all the Princes of the Forces who were with him, they were glad.

14. So all the People that Iſhmael had taken Priſoners from Mizpah turned about, and went back again to Johanan the Son of Kareah.

15. Iſhmael himſelf however eſcaped with eight Men from the Face of Johanan, and went to the Ammonites.

16. Afterwards Johanan the Son of Kareah; and all the Princes of the Forces who were with him, took from Mizpah all the Reſidue of the People that he had recovered from Iſhmael the Son of Nethaniah, after he had ſlain Gedaliah the Son of Ahikam, the Men that were Warriors, with the Women, Children and Eunuchs, whom he had brought back from Gibeon.

17. And they went, and abode at the Lodging-place of Chimham, which is by Beth-lehem, that they might go to enter into Egypt;

18. By reaſon of the Chaldeans, ſince they were afraid by reaſon of them, becauſe Iſhmael the Son of Nethaniah had ſlain Gedaliah the Son of Ahikam, whom the King of Babylon had ſet over the Country.

CHAP. XLII.

AND there came nigh all the Princes of the Forces, with Johanan the Son of Kareah, Jezaniah the Son of Hoſhaiah, and all the People from the leaſt to the greateſt,

2. Saying to the Prophet Jeremiah; Let us fall now with Supplication before thee, and pray for us to the Lord thy God, for all this Reſidue, ſince we are left a few out of many, as thy Eyes ſee us:

3. That the Lord thy God may tell us the Way in which we ſhould go, and the Thing which we ſhould do.

4. To whom the Prophet Jeremiah ſaid, I hear, behold I will pray to the Lord your God according to your Words; and what thing ſoever the Lord anſwers you, I will tell you, and with-hold nothing from you.

5. And they replied to Jeremiah; The Lord be a true and faithful Witneſs with us, whether we do not act entirely ſo as the Matter is, with which the Lord thy God ſends thee to us.

6. Whether it be good or ill, we will hearken to what the Lord our God ſays, to whom we ſend thee; in order that it may be well with us, when we do thus.

7. And at the End of ten Days Jeremiah having the Lord's Commiſſion,

8. Called to Johanan the Son of Kareah, to all the Princes of the Forces who were with him, and all the People from the leaſt to the greateſt,

9. And ſaid to them: Thus ſays the Lord God of Iſrael, to whom you ſent me to proſtrate my ſelf with your Supplication before him;

10. If you will at all abide in this Country, I will build you up, and not pull down, as alſo plant you, and not pluck up; ſince I am ſorry for the Ill which I have done to you.

11. Be not afraid by reaſon of the King of Babylon, becauſe of whom you are afraid; be not afraid of him, ſays the Lord; for I am with you to ſave you, and deliver you from his Power.

12. And I will grant you Compaſſions, ſo that he ſhall have compaſſion on you, and let you return to your own Country.

13. But if you ſay, We will not abide in this Country; not hearkening to what the Lord your God ſpeaks:

14. Saying, No, for we will go into the Country of Egypt, in which we ſhall not ſee War, nor hear the Sound of the Trumpet, nor have a Famine of Bread, and there we will abide;

15. Now therefore hear the Lord's Commiſſion, O Reſidue of Judah: Thus ſays the

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Ver. 2. *Let us fall—with Supplication*] in the *Heb. Let our Supplication fall*; not *be accepted*, as may be ſeen by the rendering of the like Expreſſion in the *com. Tranſ.* Chap. xxxvi. 7. & xxxviii. 26. and even in the 9th Ver. of this Chap.

Ver. 10. *at all*] The Signification of *ſtill* being when the Words are tranſpoſed.

Ver. 11. *by reaſon of—becauſe of*] not merely *of*, as after.

Ver. 13. *not hearkening*] The Matter the ſame with the foregoing, and no Conjunction between; beſides that theſe are not the Words of the People, ſince they pretended they would hearken to the Lord in this particular Matter, Ver. 6. agreeable to Chap. xliii. 2. as alſo the next Ver. to this beginning with their *Saying*, ſhews they were not ſuppoſed to ſay theſe Words: ſo that *neither* is both wrong and improper.

Lord

Lord of Armies, the God of Iſrael; If you at all put your Faces to go into Egypt, and do go in to ſojourn there;

16. The Sword which you are afraid of ſhall overtake you there in the Country of Egypt, and the Famine which you are anxious about ſhall follow cloſe after you there at Egypt, inſomuch that you ſhall die there.

17. Thus ſhall it be with all the Perſons who put their Faces to go into Egypt to ſojourn there, they ſhall die by the Sword, Famine and Peſtilence; and ſhall have no Remainder or Remnant, by reaſon of the Adverſity which I will bring upon them.

18. For thus ſays the Lord of Armies, the God of Iſrael, As my Anger and Wrath has been poured forth upon the Inhabitants of Jeruſalem, ſo ſhall my Wrath be poured forth upon you when you go into Egypt; ſo that you ſhall become an Execration, Aſtoniſhment, Curſe and Reproach, and ſhall ſee this Place no more.

19. The Lord has ſpoken concerning you, O Reſidue of Judah; Do not go into Egypt; know certainly that I charge you this Day.

20. For you erred in your Minds when you ſent me to the Lord your God, ſaying, Pray to the Lord our God for us, and entirely as he ſays, ſo tell us, and we will do *it*.

21. And I having told you this Day, ye do not hearken to what the Lord your God ſays, nor to any Thing with which he has ſent me to you.

22. Now therefore know fully, that you ſhall die by the Sword, Famine and Peſtilence, in the Place whither you delight to go, to ſojourn.

CHAP. XLIII.

NEVERTHELESS when Jeremiah had made an end of ſpeaking to all the People, all the Words of the Lord their God already mentioned, with which he ſent him to them;

2. Azariah the Son of Hoſhaiah, Johanan the Son of Kareah, and all the proud Men, ſaid thus to Jeremiah; Thou ſpeakeſt falſely, the Lord our God has not ſent thee to ſay, Do not go into Egypt to ſojourn there.

3. But Baruch the Son of Neriah perſuades thee againſt us, in order to deliver us into the Power of the Chaldeans, that they may kill us, and carry us away to Babylon.

4. So Johanan the Son of Kareah, all the Princes of the Forces, and all the People would not hearken to what the Lord ſaid, to abide in the Country of Judah.

5. On the contrary that Johanan, and all thoſe Princes, took all the Reſidue of Judah, who were returned from all the Nations whither they had been driven, to ſojourn in the Country of Judah,

6. Men, Women and Children, with the King's Daughters, and every Perſon that Nebuzaradan Captain of the Guard had left with Gedaliah the Son of Ahikam, the Son of Shaphan, as alſo Jeremiah the Prophet, and Baruch the Son of Neriah;

7. And went into the Country of Egypt, for they would not hearken to what the Lord ſaid, going to Tahpanhes.

8. However Jeremiah had the Lord's Commiſſion at Tahpanhes as follows:

9. Take great Stones in thy Hand, and hide them among the Clay in the Brick-kiln, which is at the Entrance of Pharaoh's Houſe at Tahpanhes, in the Sight of the Men of Judah;

10. And tell them: Thus ſays the Lord of Armies, the God of Iſrael; Behold I will ſend, and fetch Nebuchadrezzar King of Babylon my Servant, whoſe Throne I will put above theſe Stones which I have hid, and he ſhall pitch his Pavilion over them.

11. Nay he ſhall come, and ſmite the Country of Egypt, thoſe who are for Death with Death, thoſe who are for Captivity with Captivity, and thoſe who are for the Sword with the Sword.

12, And I will ſet the Houſes of the gods of Egypt on fire, whom he ſhall burn and carry captive; and being cloathed with the Country of Egypt, as a Shepherd is with his Garment, he ſhall go out from thence in Peace.

13. He ſhall alſo break the Statues of Beth-ſhemeſh in pieces, which are in the Country of Egypt, as well as burn the Houſes of the gods of Egypt with Fire.

CHAP. XLIV.

A COMMISSION which Jeremiah had to all the Jews who dwelt in the Country of Egypt, namely at Migdol, Tahpanhes and Noph, in the Country of Pathros, was as follows:

Ver. 21. *do not*] Theſe four laſt Verſes might be ſpoken after the People's Refuſal.

Ver. 12. *Shepherd*] who wears more Cloaths than ordinary, to ſecure himſelf againſt the Weather to which he is ſo much expoſed; and eſpecially puts on his upper *Garment*, a Cloak or great Coat, when he is about to return home, which makes the Compariſon very good.

Ver. 1. *to*] It being ſpoken *to* thoſe *Jews* in the ſecond Perſon.

2. Thus ſays the Lord of Armies, the God of Iſrael: You have ſeen all the Adverſity which I have brought upon Jeruſalem, and all the Cities of Judah, ſo that behold they are waſte at this Time, and none dwells in them;

3. By reaſon of their Wickedneſs which they did to provoke me, by going to burn incenſe, to ſerve other gods, whom neither they, you, nor your Fathers knew.

4. Notwithſtanding I had ſent to you all my Servants the Prophets, and that early, ſaying, Oh, do not this abominable Thing which I hate!

5. But they did not hearken, nor incline their Ear, to return from their Wickedneſs, not to burn incenſe to other gods.

6. My Wrath and Anger therefore was poured out, and kindled in the Cities of Judah and Streets of Jeruſalem, ſo that they became waſte *and* deſolate, as at preſent.

7. And now thus ſays the Lord God of Armies, the God of Iſrael; Why do ye commit a great Evil againſt your ſelves, to cut off from you Man and Woman, Child and ſucking Babe, from within Judah, to leave you no Remainder;

8. By provoking me with the Works of your Hands, by burning incenſe to other gods in the Country of Egypt, whither you are gone to ſojourn; that you may be cut off, and that you may become a Curſe and Reproach in all the Nations of the Earth?

9. Have you forgot the Wickedneſs of your Fathers, with that of the Kings of Judah and of their Wives, as alſo your own and your Wives Wickedneſs, which they have committed in the Country of Judah and the Streets of Jeruſalem?

10. They are not mortified to this Day, neither have they feared, nor gone in my Law and Ordinances, which I did put both before you and your Fathers.

11. Therefore thus ſays the Lord of Armies, the God of Iſrael; Behold I will put my Face againſt you for Ill, even to cut off all Judah.

12. For I will take the Reſidue of Judah who have put their Faces to go into the Country of Egypt to ſojourn there, and they ſhall all be conſumed, ſhall fall in that Country, being conſumed by the Sword *and* Famine, with which they ſhall die from the leaſt to the greateſt; and become an Execration, Aſtoniſhment, a Curſe and Reproach.

13. Thus will I puniſh thoſe who dwell in the Country of Egypt, as I have puniſhed Jeruſalem, with the Sword, Famine and Peſtilence.

14. So that the Reſidue of Judah who are gone to ſojourn there in the Country of Egypt, ſhall have no Remnant or Remainder; that they may return to the Country of Judah, whither they lift up their Mind to return to dwell: for none ſhall return but thoſe who eſcape.

15. Nevertheleſs all the Men who knew that their Wives burnt incenſe to other gods, and all the Women that ſtood by, a great Company, even all the People who dwelt in the Country of Egypt at Pathros, made Jeremiah the following Anſwer;

16. *In* the Thing which thou haſt ſpoken to us in the Name of the Lord, we will not hearken to thee.

17. But will actually do every Thing that comes out of our own Mouth, to burn incenſe to the Work of Heaven, and pour out Drink-offerings to it, as we, our Fathers, Kings, and Princes have done, in the Cities of Judah and Streets of Jeruſalem, when we were ſatisfied with Bread, were well, and ſaw no Ill.

18. Whereas ever ſince we left off burning incenſe to the Work of Heaven, and pouring out Drink-offerings to it, we have wanted every Thing, and have been conſumed by the Sword and Famine.

19. And when we burnt incenſe to the Work of Heaven, and poured out Drink-offerings to it, did we make Cakes for it, to make images to it, or pour out Drink-offerings to it, without our Huſbands?

20. Then Jeremiah replied to all the People, both Men and Women, even all the People who anſwered him in that Manner, as follows;

21. Did not the Lord remember the Incenſe which you burnt in the Cities of Judah, and the Streets of Jeruſalem, your ſelves, and your Fathers, Kings and Princes, with the People of the Country, and that come into his Mind?

22. And the Lord being no longer able to bear, by reaſon of the Evil of your

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Ver. 10. *They*] the *Wives* eſpecially, Ver. 9. according to Ver. 15. 19. and whom this Word denotes juſt before in *they have committed*; without ſuch paſſing from one Perſon to another, and back again, as *Grotius* ſpeaks of.

Ver. 17. *Work*] accordingly called *Army*, Chap. viii. 2. & xix. 13. 2 *Chr.* xxxiii. 3, 5. *Iſa.* xl. 26. compared with *Gen.* ii. 1, 2. rendered by *Jun.* and *Trem. rebus, Things*; by *Munſt.* & *L. Jud. machinæ, Fabrick*; and *Pagnine* in his great *Heb. Lexicon* puts it *operi, Work*; as likewiſe *Mercer* in the *Additions* to the ſame, ſays the ſimple Meaning is, *machinæ, operi*, or *artificio*; ſee alſo *Buxt. Lex.* under לאך & *Amam. Anti. B.* in Cap. vii. 18.

Ver. 19. *make images*] as עצב ſeems here properly to ſignify from the Noun עֲצַבִּים *Images*, and being in the Conjugation *Hiphil* intimating *to make*; and *Kimhi* in the *Book of Roots* expounds exactly as here לעשות לה עצבים Which *Abomination* of theirs, as it is called, Ver. 22. has a notable Reſemblance to Popery.

Deeds,

Deeds, becauſe of the Abominations which you did, your Country became waſte, deſolate, and a Curſe, without Inhabitant, as at preſent.

23. By reaſon that you burnt incenſe, and ſinned againſt the Lord, not hearkening to what the Lord ſaid, nor going in his Law, Ordinances and Teſtimonies, therefore this Adverſity befel you, as at preſent.

24. Beſides Jeremiah ſaid to all the People, including all the Women: Hear the Lord's Commiſſion, all Judah who are in the Country of Egypt;

25. Thus it is the Lord of Armies, the God of Iſrael, ſays; You and your Wives have not only ſpoken with your Mouths, but fulfilled with your Hand, what follows, We will actually perform our Vows which we have made, to burn incenſe to the Work of Heaven, and pour out Drink-offerings to it: you throughly confirm your Vows, and actually perform them.

26. Therefore hear the Lord's Commiſſion, all Judah who dwell in the Country of Egypt; Behold I ſwear by my great Name, ſays the Lord, that my Name ſhall no more be pronounced in the Mouth of any Man of Judah, in the whole Country of Egypt, ſaying, The Sovereign Lord lives.

27. Behold I will watch over them for Ill, and not for Good; inſomuch that all the Men of Judah who are in the Country of Egypt, ſhall be conſumed by the Sword and Famine, till they are finiſhed.

28. Only a few Perſons who eſcape the Sword, ſhall return from the Country of Egypt to that of Judah: thus all the Reſidue of Judah that are gone into the Country of Egypt to ſojourn there, ſhall know whoſe Word ſhall be confirmed, mine or theirs.

29. And this ſhall be a Sign to you, ſays the Lord, that I will puniſh you in this Place, in order for you to know that my Words ſhall be throughly confirmed againſt you for Ill.

30. Thus ſays the Lord, Lo I will deliver Pharaoh-hophra King of Egypt into the Power of his Enemies, and into the Power of thoſe who ſeek his Life, as I did Zedekiah King of Judah into that of Nebuchadrezzar King of Babylon his Enemy, and he who ſought his Life.

CHAP. XLV.

A Commission which the Prophet Jeremiah ſpoke to Baruch the Son of Neriah, when he wrote the foregoing Words in a Book from Jeremiah's Mouth, in the fourth Year of Jehoiakim the Son of Joſiah King of Judah, was as follows:

2. Thus ſays the Lord God of Iſrael to thee, O Baruch;

3. Thou haſt ſaid, Wo now is to me, for the Lord adds Sorrow to my Grief: weary as I am of my Sighing, I find no Reſt.

4. Tell him thus, as what the Lord ſays; Behold that which I have built up I will pull down, and that which I have planted I will pluck up, even this whole Country.

5. And wouldeſt thou ſeek great Things for thy ſelf? Do not: for lo when I bring Adverſity upon all Fleſh, ſays the Lord, I will give thee thy Life for Spoil in all Places whither thou goeſt.

CHAP. XLVI.

A Commission which the Prophet Jeremiah had againſt the Gentiles;

2. Namely Egypt, the Army of Pharaohnecho King of it that was by the River Euphrates at Carchemiſh, which Nebuchadrezzar King of Babylon defeated in the fourth Year of Jehoiakim the Son of Joſiah King of Judah:

3. Put in order the Shield and Buckler, and approach to the Battle.

4. Harneſs the Horſes, and get up, you Horſemen, as alſo ſtand in the Helmets, ſcour the Spears, put on the Corſlets.

5. Why do I ſee them daunted, turned backward, and their ſtout Men either beat down, or quite fled without turning about? There ſhall be Dread on every Side, ſays the Lord.

6. Let not the Swift flee, nor the Stout eſcape: they ſtumble and fall, northward by the Side of the River Euphrates.

7. Who is this comes up like a Stream, whoſe Waters are moved like the Rivers?

8. Egypt comes up like a Stream, and the Waters are moved like the Rivers, and he ſays, I will go up, will cover the Country, deſtroy the City and the Inhabitants in it.

Ver. 22. *deſolate*] as Ver. 6. though *Aſtoniſhment* ſuits better to the People, Ver. 12. thoſe *Heb.* Words having this twofold Meaning.

Ver. 30. *Pharaoh-hophra*] called in profane Hiſtory *Apries*, he being defeated and taken by *Amaſis*, whom *Nebuchadnezzar* had left King of *Egypt*, was ſtrangled in his Palace at *Sais*, *Herodot.* Lib. II. *Diod. Sicul.* Lib. I. Pt. 2. Accordingly obſerve it is not ſaid, the Lord would deliver him into the Power of the King of *Babylon*, though he conquered *Egypt*, and though it is ſaid ſo of *Zedekiah*.

9. Come

9. Come up, O Horſes, and glory, you Chariots, let the ſtout Men alſo come forth, the Ethiopians and Libyans who handle the Shield, and the Ludites who handle, bend the Bow.

10. That being a Day for the Sovereign Lord of Armies, a Day of Vengeance to be revenged on his Adverſaries, when the Sword ſhall conſume, and be ſatisfied, nay be drunk with their Blood: for the Sovereign Lord of Armies has a Sacrifice in the north Country, at the River Euphrates.

11. Go up to Gilead, and take Balſam, O Virgin, Daughter of Egypt: in vain ſhalt thou have many Medicines, thou ſhalt have no healing up.

12. The Nations hear of thy Vileneſs, and thy Cry fills the Country: for the Stout have ſtumbled againſt the Stout, both of them are fallen together.

13. A Commiſſion which the Lord ſpoke to the Prophet Jeremiah, that Nebuchadrezzar King of Babylon ſhould come to ſmite the Country of Egypt:

14. Declare you in Egypt, publiſh at Migdol, as likewiſe at Noph and Tahpanhes, ſay, Place and make thy ſelf ready; for the Sword will conſume round about thee.

15. Why are thy ſtrong ones ſwept away? They could not ſtand, becauſe the Lord drove them away.

16. He made many ſtumble, they even fell one on another, and ſaid, Riſe up, and let us return to our own People and our native Country, by reaſon of the oppreſſing Sword.

17. They call out there, Pharaoh King of Egypt is a Noiſe, he has paſſed the appointed Time.

18. By my living, ſays the King, whoſe Name is the Lord of Armies, as Tabor is among the Mountains, and Carmel at the Sea, he ſhall come.

19. Make thee Inſtruments of Captivity, O Daughter, who dwelleſt in Egypt: for Noph ſhall become deſolate, and waſte without Inhabitant.

20. Egypt being *like* a very handſome Heifer, Slaughter comes, from the North it comes.

21. Her hired Men too within her are like Heifers of the Stall, for they alſo are turned about, fled away together without ſtanding; becauſe the Day of their Calamity is come upon them, the Time of their Viſitation.

22. Her Voice goes along like a Serpent; becauſe they march with an Army, and come to her with Axes as Fellers of Wood.

23. They cut down her Coppice, ſays the Lord, though it cannot be ſearched out: for they are more than the Locuſts, and even out of Number.

24. The Daughter of Egypt is aſhamed, being delivered into the Power of the People of the North.

25. The Lord of Armies, the God of Iſrael ſays; Behold I will puniſh the Multitude from No, even Pharaoh and Egypt, with its gods and Kings, and not only Pharaoh, but thoſe who truſt in him.

26. And will deliver them into the Power of ſuch as ſeek their Lives, and into that of Nebuchadrezzar King of Babylon, and of his Servants: yet after that it ſhall be inhabited as in old Time, ſays the Lord.

27. But do not thou fear, my Servant Jacob, nor be daunted, O Iſrael: for lo I will ſave thee from far off, and thy Offspring from the Country of their Captivity; ſo that Jacob ſhall return, and reſt, and be quiet, none making afraid.

28. Do not thou fear, my Servant Jacob, ſays the Lord, ſince I am with thee: though I will make an entire End of all the Nations whither I drive thee, I will however not make an entire End of thee, but will correct thee regularly, and not let thee at all be quit.

CHAP. XLVII.

THE Lord's Commiſſion which the Prophet Jeremiah had concerning the Philiſtines, before Pharaoh ſmote Gaza.

2. Thus ſays the Lord: Behold Waters come up from the North, which are an overflowing Flood, and overflow the Country with what it is full of, the City and thoſe who dwell in it; ſo that the Men cry, and every Inhabitant of the Country laments.

3. At the Sound of the Stamping of the

Ver. 9. *Ludites*] See *Ezek.* xxx. 5.

Ver. 18. *at the Sea*] See on 1 *King.* xviii. 43.

Ver. 20. *Slaughter*] as more proper both to *Heifer*, and to the Meaning of the *Heb.* Word than *deſtruction*.

Ver. 21. *like Heifers of the Stall*] pampered like them, and unfit to ſtand a Battle.

Ver. 22. *like a Serpent*] as whiſpering, I ſuppoſe, for Fear of being diſcovered by the Enemy.

Ver. 25. *from No*] called afterwards *Alexandria*, where the Army might rendezvous, before they marched out; ſee *Nah.* iii. 8.

Ver. 26. *deliver*] See Chap. xliv. 30.

Ver. 1. *Gaza*] in the Country of the *Philſtines*, 1 *Sam.* vi. 17. *Amos* i. 6, 8.

Ver. 2. *from the North*] It would paſs indiſputable, I ſuppoſe, that this Deſtruction was made by one of the Kings of *Egypt*, to whom *Pharaoh* was a common Name, but that it was from the North, and *Egypt* lay on the South of the *Philiſtines*: for it looks unlikely that the *Egyptians* began the Conqueſt, and another People carried it on, eſpecially the *Babylonians* or *Aſſyrians* as expounded, becauſe they were not Allies but Enemies to the *Egyptians*, and ſo would rather have ſaved the *Philiſtines* from them; however had ſuch an odd Thing fallen out, one might fully

Hoofs

Hoofs of his ſtrong Beaſts, at the Buſtling of his Chariots, the Noiſe of his Wheels, the Fathers do not turn about to the Children through Slackneſs of Hands;

4. For the Day that comes to waſte all the Philiſtines, to cut off from Tyre and Zidon every Helper who remains: becauſe the Lord waſtes the Philiſtines, the Reſidue of the Region of Caphtor.

5. Baldneſs is come on Gaza, Aſhkelon is periſhed, the Reſidue of their Vale: how long wilt thou cut thy ſelf?

6. Alas, O Sword of the Lord, how long wilt thou not be quiet? Withdraw into thy Sheath, be quiet, and ſtill.

7. How can it reſt, when the Lord has given it a Command? To Aſhkelon and the Harbour of the Sea, there has he appointed it.

CHAP. XLVIII.

CONCERNING Moab, thus ſays the Lord of Armies, the God of Iſrael: Wo is to Nebo, becauſe it is waſted, Kiriathaim is aſhamed, being taken, the high Place is aſhamed, and daunted.

2. There is no Praiſe of Moab any more, at Heſhbon they contrive Harm againſt it, Come, and let us cut it off from being a Nation: thou ſhalt alſo be cut down, O Madmen, the Sword ſhall go after thee.

3. There is a Voice of Crying from Horonaim, of Waſting and great Ruin.

4. Moab is ruined, its little ones cauſe a Cry to be heard.

5. For at the Aſcent of Luhith it goes up with continual Weeping, and in the Deſcent of Horonaim the Adverſaries hear a Cry of Ruin.

6. Flee, eſcape with your Lives, and be like a Shrub in the Wilderneſs.

7. For ſince thou doſt truſt in thy own Works and Treaſures, thou ſhalt alſo be taken; and Chemoſh ſhall go forth into Captivity, his Prieſts and Princes together.

8. And the Waſter ſhall come to every City, ſo that no City ſhall eſcape, the Vale too ſhall periſh, and the Plain be deſtroyed, which the Lord ſays.

9. Give Moab Wings, that it may fly quite away; ſince its Cities will be deſolate, without an Inhabitant in them.

10. Curſed be he who does the Lord's Work deceitfully, and curſed be he who with-holds his Sword from Blood.

11. Moab has been quiet from his Youth, and he has been at reſt on his Lees, for he has not been emptied from one Veſſel to another, nor gone into Captivity; conſequently his Taſte remains in him, and his Smell is not changed.

12. Therefore behold the Days are coming, ſays the Lord, when I will ſend to him Rangers, who ſhall make him range about, empty his Veſſels, and diſperſe the Bottles belonging to them.

13. And Moab ſhall be aſhamed of Chemoſh, as the Family of Iſrael were of Beth-el their Truſt.

14. How can you ſay, We are ſtout, and Men of Ability for War?

15. Moab is waſted, and gone up *from* its Cities, and the choiceſt of his choſen ones ſhall go down to the Slaughter, ſays the King, whoſe Name is the Lord of Armies.

16. The Calamity of Moab is near to come, and his Adverſity haſtens exceedingly.

17. Bemoan him, all you who are round about him, and all that know his Name, ſay, How the ſtrong Staff is broke, the fine Stick!

18. Come down from the Glory, and ſit with Thirſt, O Daughter who dwelleſt in Dibon: for the Waſter of Moab is come up againſt thee, deſtroying thy Fortifications.

19. Stand at the Way, and watch, O Inhabitant of Aroer, aſk him who flees, and her that is eſcaped thus, What is come to paſs;

20. Moab being aſhamed becauſe it is

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expect the Deſcription would have ſhewn it; but inſtead of this the Affliction of *Gaza* is afterwards mixed with that of the reſt, plainly denoting it to be the ſame Overthrow of their Country, and conſequently by the *Egyptians*. The Army alſo coming from the North is ſo far from being an Inconſiſtency, that it fixes the Time and Manner at leaſt to me, as follow: *Pharaoh-necho* King of *Egypt* going to war againſt the King of *Aſſyria*, was interrupted in his March by *Joſiah*, whom he defeated and ſlew, 2 *King.* xxiii. 29. 2 *Chron.* xxxv. 20. and it ſeems as if he had met with a like Interruption at *Gaza*, that Country being brought under *Aſſyria* before, *Iſa.* xx. 1. and ſo took the City, as it lay in his Way, on the Side towards *Egypt*. He afterwards gaining the Victory by the River *Euphrates*, *Joſephus*, *Antiq.* Lib. x. 6. and bringing the Kingdom of *Judah* into Subjection as he came back, 2 *King.* xxiii. 33, 34. how agreeable it is to ſuppoſe he now alſo did to the *Philiſtines*, what is here propheſied concerning them, coming thus againſt them from the North. So it agrees well alſo with *Zephaniah*'s *Prophecy*, Chap. i. 1. & ii. 4.

Ver. 4. *from Tyre and Zidon*] whom the *Philiſtines* might help, as being their Neighbours.

Ver. 6. *Withdraw*] *put up thy ſelf* being a ſtrange Action for a Sword.

Ver. 1. *Moab*] That the Overthrow and Captivity of the *Moabites*, was at the ſame Time with that of the *Ammonites*; appears by *Ezek.* xxv. 10. therefore ſee on *Ezek.* xxv. 3, 13.

Ib. *daunted*] as in Ver. 39.

Ver. 5. *it goes up*] as *Iſa.* xv. 5. and the *Heb.* has alſo *with* here.

Ver. 8. *which*] the *Heb.* Relative being here.

Ver. 12. *Bottles belonging*] Towns belonging to the Cities, as Bottles to a Veſſel for emptying it. But *their* reads uncertain to which of the three it pertains.

daunted, lament, and cry: tell in Arnon, that Moab is waſted.

21. For Judgment is come on the Country of the Plain; on Holon, and on Jahzah, and upon Mephaath,

22. And upon Dibon, and upon Nebo, and upon Beth-diblathaim,

23. And upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon,

24. And upon Kerioth, and upon Bozrah, nay upon all the Cities of the Country of Moab, far off and near.

25. The Horn of Moab is cut off, and his Arm is broke, ſays the Lord.

26. Make him drunk, becauſe he magnifies himſelf againſt the Lord; that Moab may clap *Hands* in his Vomit, and he himſelf likewiſe become Deriſion.

27. For was not Iſrael Deriſion to thee? Was he found among Thieves? Becauſe by thy Words againſt him, thou art moved.

28. Forſake the Cities, and dwell in the Rock, O Inhabitants of Moab, and be like a Dove that makes a Neſt in the Sides of the Pit's Mouth.

29. We have heard of the Pride of Moab, who is very proud, his Loftineſs, Pride, Haughtineſs, and the Ambition of his Heart.

30. I know his Wrath, ſays the Lord, but it is not ſo, his falſe Devices do not ſo accompliſh.

31. Therefore I ſhall lament for Moab, and cry for Moab all of it, one ſhall bemoan the Men of Kir-heres.

32. O Vine of Sibmah, I ſhall weep for thee with the Weeping of Jazer, thy Sprouts being gone over the Sea, as far as that of Jazer: the Waſter is fallen both upon thy Summer-fruit and Vintage.

33. Thus is Gladneſs and Rejoicing taken away from the arable Land, even from the Country of Moab; and I have made the Wine ceaſe from the Wine-preſſes, none ſhall tread with Acclamation, that which is ſhall not be Acclamation.

34. From the Cry of Heſhbon they utter their Voice to Elaleh, to Jahaz, from Zoar to Horonaim, *as* a Heifer of the third Year: for the Waters of Nimrim alſo ſhall become deſolate.

35. I will cauſe to ceaſe likewiſe in Moab, ſays the Lord, him who offers up at the Chapel, and him who burns incenſe to his gods.

36. Therefore ſhall my Heart make a Noiſe for Moab like Pipes, as it ſhall alſo for the Men of Kir-heres: therefore the reſt which he does will periſh.

37. For every Head will be bald, and every Beard diminiſhed: upon all Hands will there be Cuttings, and upon the Loins Sackcloth.

38. Upon all the Roofs of Moab, and in all its Streets there ſhall be wholly Lamentation: for I have broke Moab as a Veſſel in which is no Delight, ſays the Lord.

39. They lament, How it is daunted! How Moab has turned about the Back with Shame! So Moab is become Deriſion and Daunting, to all who are round about him.

40. For thus ſays the Lord; Behold he ſhall fly as an Eagle, and ſpread forth his Wings to Moab.

41. Kerioth is taken, and the Fortifications are ſeized; the Heart of the powerful ones of Moab at that Time ſhall be as the Heart of a Woman in Pains.

42. And Moab ſhall be deſtroyed from being a People, becauſe he has magnified himſelf againſt the Lord.

43. Dread, the Pit, and the Snare are for thee, O Inhabitant of Moab, ſays the Lord.

44. He that flees from the Preſence of the Dread ſhall fall into the Pit, and he who gets up out of the Pit ſhall be taken in the Snare: for I will bring on Moab it ſelf the Year of their Viſitation, ſays the Lord.

45. Thoſe who flee from the Power ſtand in the Shadow of Heſhbon; but the Fire ſhall come out of Heſhbon, and the Flame from within Sihon, which ſhall conſume the Corner of Moab, and the Crown of the Head of the tumultuous Race.

46. Wo is to thee, Moab, the People of Chemoſh are periſhed: for thy Sons and Daughters are both taken captive.

47. Yet I will bring back the Captivity

Ver. 26. *clap* Hands] as he did at *Iſrael*, Ver. 27. and in the Manner of a Drunkard.

Ver. 27. *Was he found*] Was he ſo bad as one of a Gang of Thieves?

Ver. 36. *therefore*] the ſame as the Verſe begins with, and referring to the ſame in the foregoing Verſes.

Ib. *the reſt*] of offering, burning incenſe, &c. Ver. 35.

Ver. 39. *daunted*] which Verb is not only the Root of the following Noun here rendered *diſmaying* in the *com. Tranſ.* but the ſame with that Verb rendered *diſmayed*, Chap. xlix. 37. & l. 36.

Ver. 40. *to*] not *over*, as in Chap. xlix. 22.

Ver. 45. *from the*] as the moſt literal *Tranſlators* render it, and *ours* with the ſame Verb, 1 *Sam.* xvii. 24. & xix. 8. 2 *Sam.* xxiii. 11. *Iſa.* xxiv. 18. & xxxi. 8. 1 *Chr.* xi. 13. *Zech.* ii. 6. & xiv. 5. *Joſh.* x. 11. *Exod.* xiv. 25. & iv. 3. and even in the Verſe before this. *Jonath.* ſeems to have taken it in the Senſe of *without*, tranſlating in the *Chald. their Power being ſhortened, they fled.*

Ib. *Power*] *Vulg. Snare*, which is the Meaning of פח inſtead of כח

Ib. *Fire*] alluding to, or partly uſing the old Proverb or Song, *Num.* xxi. 28.

Ver. 46. *Wo*] See *Num.* xxi. 29.

Ver. 47. *bring back*] *Bedford* not finding when this, and that of the *Ammonites*, Chap. xlix. 6. was done, interprets it of bringing again another Captivity upon them, which is ſuppoſed to be fulfilled in 1 *Mac.* v. 6, 7, &c.

of

of Moab in the latter Days, ſays the Lord. Hitherto is the Judgment of Moab.

CHAP. XLIX.

CONCERNING the Ammonites, thus ſays the Lord: Has Iſrael no Sons? Has he no Heir? Why does their King inherit Gad, and his People dwell in its Cities?

2. Therefore behold the Days are coming, ſays the Lord, when I will make a Noiſe of War be heard at Rabbah of the Ammonites, and it ſhall become a deſolate Heap, and its Daughters ſhall be burnt with Fire; then ſhall Iſrael be Heir to thoſe who are Heirs to him, ſays the Lord.

3. Lament, O Heſhbon, becauſe Ai is waſted; cry, O Daughters of Rabbah, gird your ſelves with Sackcloth, cry, and run about into the Hedges, for their King ſhall go into Captivity, his Prieſts and Princes together.

4. Why doſt thou boaſt of thy Vales, thy flowing Vale, O deſerting Daughter? She that truſts in her Treaſures, *ſaying*, Who ſhall come to me?

5. Behold I will bring Dread upon thee, ſays the Sovereign Lord of Armies, from all that are round about thee: and you ſhall be driven away each one ſtraight forward, none gathering him who wanders.

6. Yet after that I will bring back the Captivity of the Ammonites, ſays the Lord.

7. Concerning Edom, thus ſays the Lord of Armies: Is Wiſdom no more in Teman, Counſel periſhed from the underſtanding ones, their Wiſdom become ſuperfluous?

8. Flee, be turned about, dwell deep, O Inhabitants of Dedan: for I will bring the Calamity of Eſau upon him, the Time *when* I will viſit him.

9. If thoſe who gather Grapes came to thee, would they not leave Gleaning-grapes? If Thieves by Night, they would ſpoil *but* what was ſufficient for them.

10. But I have made Eſau bare, diſcovered his ſecret Places, and he ſhall not be able to hide; his Offſpring is waſted, with his Brethren and Neighbours, and there is none *to ſay*,

11. Leave thy Orphans, I will ſave *them* alive, and let thy Widows truſt upon me.

12. For thus ſays the Lord; Behold they whoſe Judgment was not to drink of the Cup do throughly drink, and ſhalt thou thy ſelf be wholly quit? Thou ſhalt not be quit, but ſhalt throughly drink.

13. For I ſwear by my ſelf, ſays the Lord, that Bozrah ſhall become a Deſolation, Reproach, Waſting and a Curſe; and all its Cities ſhall become perpetual Waſtes.

14. I have heard a Report from the Lord, and an Ambaſſador is ſent into the Nations, Gather your ſelves together, come againſt it, and riſe up to War.

15. For behold I make thee ſmall among the Nations, deſpiſed among Mankind.

16. Thy Terribleneſs deceives thee, the Pride of thy Heart, thou that dwelleſt in the Clefts of the Rock, who holdeſt the Height of the Hill: though thou makeſt thy Neſt as high as an Eagle, I will bring thee down from thence, ſays the Lord.

17. And Edom ſhall become deſolate, every one who paſſes by it ſhall be aſtoniſhed, and hiſs for all its Plagues.

18. As at the Overthrow of Sodom and Gomorrah, with its Neighbours, ſays the Lord, no Perſon ſhall inhabit there, nor Son of Man ſojourn in it.

19. Behold like a Lion he ſhall come up from the Height of Jordan, againſt the Habitation of the Strong, for I will make him run off from it in an Inſtant; and who is the choſen one that I ſhall ſet over it? For who is like my ſelf? And who ſhall appoint for me? And who is that Shepherd that can ſtand before me?

Scrip. Chron. B. VI. iii. 51. not conſidering perhaps that they muſt come back before they were carried away again, as the firſt Captivity was univerſal, Ver. 42, 44. Chap. xlix. 5. nor does the Verb. ſignify *repeating a thing in the ſame manner*. According to his Expoſition the *Iſraelites* would rejoice when they were carried into Captivity again, *Pſa.* xiv. 7. The returning of thoſe People to their own Country is not a Matter likely to be recorded among the few Scraps we have of their Hiſtory, and they might go back but a few at a time, it is ſufficient that they were there again, *Ezr.* ix. 1. *Neh.* xiii. 23. & iv. 7. *Dan.* xi. 41. and *Joſephus* relates they were a populous Nation in his Time, *Antiq.* Lib. I. 11. ſee alſo *Bel. Jud.* i. 4.

Ver. 1. *Ammonites*] Look *Ezek.* xxv. 2.

Ib. *their King*] that of the *Ammonites*.

Ver. 2. *Heap*] *Vulg. Tumult*, by *tumultum* for *tumulum*.

Ib. *Heir*] as fulfilled 1 *Mach.* v. 6, 7, 8.

Ver. 6. *bring back*] *This was manifeſtly done, from Joſeph. Ant. Lib.* XII. 12. *and elſewhere, Grot.*

Ver. 7. See *Ezek.* xxv. 13. *Obad.* i.

Ver. 8. *dwell deep*] in Caves and Pits, to hide from the Enemy, Ver. 10.

Ver. 9. See the like, *Obad.* v, &c.

Ver. 10. *none*] no Brethren nor Neighbours. *Jun.* and *Trem.* tranſlate, *adeo ut nullus ſuperſit* qui dicat: *ſo that none remains* who may ſay.

Ver. 12. *ſhalt thou thy ſelf*] *ſhalt* in the *preſ. Bibles* not being in Concord with *he*, and indeed I find *ſhall* in the 4to *Edit.* 1613; but then that does not agree with the *Heb.* where the Verb is of the ſecond Perſ. as juſt after.

Ver. 19. *Lion*] *Jordan* being beſet with Buſhes and Trees, and thought to harbour ſuch; ſee *Maundrell's Journal*, p. 81.

Ib. *he ſhall come*] *Nebuchadnezzar*, the ſame as in Ver. 22. as appears by the like Expreſſion.

Ib. *from the Height of Jordan*] as being northward, and ſo ſuiting with the *Babylonian* King or Nation here, Ch. i. 14, 15. & xxv. 9. and with that of the *Medes* in Ch. l. 44. according to Ver. 3, 9, 41. of the ſame; whereas *Edom*, whoſe coming againſt *Judah* ſome inter-

20. There-

20. Therefore hear the Counſel of the Lord which he has taken concerning Edom, and what he intends concerning the Inhabitants of Teman; that the little ones of the Flock ſhall draw them, that their Paſtures ſhall be made deſolate for them.

21. The Earth is moved at the Noiſe of their Fall, by the Cry their Voice is heard at the Red Sea.

22. Behold like an Eagle he ſhall come up, and fly, ſpreading forth his Wings over Bozrah; and the Heart of the powerful ones of Edom at that Time ſhall be as the Heart of a Woman in Pains.

23. Concerning Damaſcus; Hamath is aſhamed, and Arpad; for having heard ill News, they are quite diſcouraged: there is Trouble at the Sea, it cannot be quiet.

24. Damaſcus is ſlack, turns about to flee, and Terror ſeizes: Diſtreſs and Pangs take hold of it as of a Woman in labour.

25. *Which ſaid*, How the City of Praiſe is not forſaken, the Town of my Joy!

26. Therefore ſhall its young Men fall in the Streets of it, and all the Warriors be cut off at that Time, ſays the Lord of Armies.

27. And I will kindle a Fire in the Wall of Damaſcus, which ſhall conſume the Palaces of Ben-hadad.

28. Concerning Kedar, and concerning the Kingdoms of Hazor, which Nebuchadrezzar King of Babylon ſhall conquer, thus ſays the Lord: Ariſe, go up to Kedar, and waſte the Sons of the Eaſt.

29. Their Tents and Flocks ſhall they take away, their Curtains, all their Inſtruments and their Camels they ſhall take for themſelves, and proclaim againſt them Dread on every Side.

30. Flee, remove very *far*, dwell deep, O Inhabitants of Hazor, ſays the Lord: for Nebuchadrezzar King of Babylon has taken Counſel againſt you, and intends Something againſt you.

31. Ariſe, go up to the quiet Nation that dwells ſecurely, ſays the Lord, which has neither Gates nor Bars, dwelling alone.

32. For their Camels ſhall become Prey, and the Multitude of their Cattle Spoil, and I will ſcatter in every Wind thoſe who are ſeparated at a Corner, as alſo bring their Calamity from all Sides of it, ſays the Lord.

33. And Hazor ſhall become a Habitation of Serpents, a Deſolation for ever: no Perſon ſhall dwell there, nor Son of Man ſojourn in it.

34. The Lord's Commiſſion which the Prophet Jeremiah had concerning Elam, in the Beginning of the Reign of Zedekiah King of Judah, was as follows:

35. Thus ſays the Lord of Armies; Behold I will break the Bow of Elam, the chief of their Power.

36. And will bring to Elam the four Winds from the four Borders of the Heaven, and will ſcatter them in all theſe Winds; inſomuch that there ſhall be no Nation whither the Elamites who are driven away ſhall not come.

37. So the Elamites ſhall be daunted before their Enemies, and before thoſe who ſeek their Life, and I will bring Adverſity upon them, even my fervent Anger, ſays the Lord; nay will ſend the Sword after them, till I have conſumed them.

38. I will alſo put my Throne in Elam, and cauſe the King and Princes to periſh from thence, ſays the Lord.

39. However in the latter Days I will bring back the Captivity of Elam, ſays the Lord.

CHAP. L.

A Commission which the Lord ſpoke concerning Babylon, concerning the Country of the Chaldeans, by the Miniſtry of the Prophet Jeremiah.

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pret this to be, was ſouthward: and thus *Nebuchadnezzar* is ſpoken of, Ch. iv. 6, 7.

Ib. *off from it*] viz. *Jordan*, the Names of Places being fem. *Lowth* in his *Commentary* ſays this ſhould be rendered, *and make him run*, or *ſeize upon her*; aſſerting that the Prepoſition *Menal* (as he calls it) doth likewiſe ſignify *upon*, for which he cites 1 *King*. ix. 5. where it is *cut off from*, not *upon*; beſides כִּי is *for* not *and*.

Ver. 20. *that*] or *ſhall not* interrogative.

Ver. 21. *their*] plural.

Ver. 30. *you*] At the End is by the *Heb. them*: for tho' *Munſter*'s *Bible* has *you*, yet he altered Words in that Manner, conformable to the *Tranſlations*; and tho' *Buxtorf*'s great *Baſil Bible* has *you* a *marginal Reading*, I don't find it authentically ſo, &c. And why may it not be *them*, applicable to *Inhabitants*, according to ſuch Changes of Expreſſion which are frequent in the *Heb. Scripture*, and agreeing with *their* in Ver. 32?

Ver. 31. *quiet*] nothing of *wealthy*.

Ver. 34. *Elam*] afterwards Part of *Perſia*, lying on the Eaſt of the River *Tigris*, *Dan.* viii. 2. which *Zenophon* relates was conquered by *Nebuchadnezzar*, *Cyropæd.* Lib. VI. *Jun.* and *Trem.* refer this Prophecy to the *Scythians* taking Part of the Empire of the *Medes* from them, which they held 28 Years, *Herodotus*, Lib. I. but as *Elam* was not in *Upper Aſia*, which was what the *Scythians* took, the *Medes* recovered that again, by *Prideaux*'s Computation, eight Years before *Jeremiah* propheſied it, *Connect.* An. 606.

Ver. 35. *Bow*] for the *Perſians*, ſays *Herodotus*, teach their Sons three Things only, *to ride*, *ſhoot with a Bow*, *and ſpeak Truth*, Lib. I. p. 25. agreeable likewiſe to *Iſa.* xxii. 6.

Ver. 39. *bring back*] *Elam* afterwards joining *Cyrus*, helped to ſubdue the *Babylonians*, *Iſa.* xxi. 2. for *Panthea* the Wife of *Abradates* Prince of *Shuſhan*, the Capital of *Elam*, being taken Priſoner by *Cyrus* in his firſt Battle with the *Babylonians*, he kept her ſafe for her Huſband; who upon this Kindneſs revolted to *Cyrus*, and was afterwards ſlain fighting for him, *Xenophon*, *Cyropæd.* Lib. V, & VI.

2. Declare

2. Declare in the Nations, and publiſh, nay ſetting up a Standard, to publiſh without concealing, proclaim, Babylon is taken, Bel aſhamed, Merodach daunted, its Images are aſhamed, its filthy Idols daunted.

3. For there comes up a Nation againſt it from the North, which ſhall make its Country ſo deſolate, that there ſhall be no Inhabitant in it: both Man and Beaſt ſhall remove, go away.

4. In thoſe Days, and at that Time, ſays the Lord, will the Iſraelites themſelves and the Men of Judah come together, going along weeping as they go, and ſeeking the Lord their God.

5. They will aſk the Way *to* Zion with their Faces thither, *ſaying*, Come, and let us be joined to the Lord by an everlaſting Covenant that ſhall not be forgot.

6. My People are loſt Sheep, their Shepherds have made them go aſtray, turned them back *on* the Mountains: they have gone from Mountain to Hill, have forgot their Reſting-place.

7. All who found them have conſumed them, and their Adverſaries ſaid, We are in no fault, foraſmuch as they have ſinned againſt the Lord, the Habitation of Righteouſneſs, even the Lord on whom their Forefathers hoped.

8. Remove from within Babylon, and go out of the Country of the Chaldeans, and be like the He-goats before the Flock.

9. For lo I will rouſe, and bring up againſt Babylon, a Company of great Nations from the north Country; who ſetting themſelves in order againſt it, from thence it ſhall be taken: their Arrows ſhall be as of a powerful depriving one, none ſhall return void.

10. And Chaldea ſhall become Spoil, all who ſpoil it ſhall be ſatisfied, ſays the Lord.

11. Though you are glad, though you triumph, who plunder my Poſſeſſion, though you are full as a Heifer at Graſs, and bellow as Bulls;

12. Your Mother ſhall be exceedingly aſhamed, even ſhe who bore you ſhall be confounded: behold it ſhall be the laſt of the Nations, a dry Wilderneſs, and a Deſart.

13. By reaſon of the Lord's Wrath it ſhall not be inhabited, but be deſolate all of it: every one who paſſes by Babylon ſhall be aſtoniſhed, and hiſs for all its Plagues.

14. Set your ſelves in order againſt Babylon round about, all who bend the Bow, ſhoot at it, do not ſpare Arrows; becauſe it has ſinned againſt the Lord.

15. Shout againſt it round about, that has given its Hand; the Foundations of it are fallen, its Walls demoliſhed: for it being the Lord's Vengeance, be revenged on it; as that has done, do to it.

16. Cut off the Sower from Babylon, and him who holds the Sickle at Harveſt-time: by reaſon of the oppreſſing Sword they ſhall turn about each to his own People, and flee to their ſeveral Countries.

17. Iſrael is *like* a ſcattered Sheep *that* a Lion has driven away: firſt the King of Aſſyria conſumed him, and laſtly this Nebuchadrezzar King of Babylon has broke his Bones.

18. Therefore thus ſays the Lord of Armies, the God of Iſrael; Behold I will puniſh the King of Babylon and his Country, as I did the King of Aſſyria.

19. And will bring back Iſrael to his Habitation, ſo that he ſhall feed at Carmel and Baſhan, and his Mind ſhall be ſatisfied on Mount Ephraim and Gilead.

20. In thoſe Days, and at that Time, ſays the Lord, when the Iniquity of Iſrael is ſought, there ſhall be none, and when the Sins of Judah, they ſhall not be found: for I will pardon thoſe whom I cauſe to remain.

21. Go up againſt the very Country of Rebellions, and to the Inhabitants of Pekod: waſte, and utterly deſtroy after them, ſays the Lord, doing entirely as I command thee.

22. There is a Noiſe of War in the Country, and of great Ruin.

23. How the Hammer of the whole Earth is cut off, and broke! How Babylon is become deſolate among the Nations!

Ver. 2. *daunted*] By the Figure of Rhetorick called *Proſopopœia*, in which inanimate are reckoned as animate Beings; and ſee Chap. xlviii. 1, 39. where there is the ſame Verb.

Ver. 9. *depriving*] the *Heb.* Word being *maſhchil*, not *maſchil*; ſee *Buxtorf*'s *Gram. Lexic.* and *Concord.*

Ver. 12. *ſhall be the laſt*] as the Senſe requires, and beſides the *Heb.* has a conſiderable Point or Pauſe at *Nations.*

Ver. 13. *not be inhabited*] Look *Iſa.* xiii. 20.

Ver. 15. *Hand*] in Friendſhip to confirm the grand Treaty of Alliance, which *Nabonadius* or *Belſhazzar* made with *Cræſus* King of *Lydia*, againſt *Cyrus*, but were both overcome, *Xenophon*, *Cyropædia* Lib. VI. *Herodot.* Lib. i. See *Ezek.* xvii. 18. *Lam.* v. 6. *Lowth* and other *Eng. Annotators* very improbably expound it by ſubmitting to the Conqueror: for as *Cyrus* took *Babylon* by the Sword, and had ſubdued all the reſt of the Empire before, what Agreement was there to be made?

Ib. *Walls*] About 20 Years after the firſt taking of *Babylon* by *Cyrus*, upon its rebelling, *Darius Hyſtaſpis* took it again, by means of *Zopyrus* one of his Generals, who having mangled himſelf, fled thither as a Deſerter, under Pretence that *Darius* had done it; upon which being made General there, he delivered up the City to him: and he it was that flung down the Walls of *Babylon*, to a quarter Part of the Height they were before, *Herodot.* Lib. iii. *Juſtin*, Lib. i. 10.

24. I have laid a Snare for thee, and thou art alſo taken, Babylon, when thou waſt not aware: thou art found, and alſo caught, becauſe thou haſt made war againſt the Lord.

25. The Lord has opened his Treaſury, and brought out the Weapons of his Indignation: for it is the Work of the Sovereign Lord of Armies in the Country of the Chaldeans.

26. Come againſt it from the Border, open its Magazines, caſt it up like Heaps, and utterly deſtroy it: let there be Nothing of it left.

27. Waſte all its Bullocks, let them go down to the Slaughter: wo is upon them, becauſe their Day is come, the Time of their Viſitation.

28. There is the Voice of thoſe who flee, and eſcape from the Country of Babylon, to tell in Zion the Vengeance of the Lord our God, the Vengeance of his Temple.

29. Call the Shooters together againſt Babylon, all who bend the Bow, encamp againſt it round about, let none of it eſcape, recompenſe it according to its Work; according to all that it has done, do to it; becauſe it has behaved proudly towards the Lord, towards the Holy One of Iſrael.

30. Therefore ſhall its young Men fall in the Streets of it, and all its Warriors be cut off at that Time, ſays the Lord.

31. Behold I am againſt thee, O proud one, ſays the Sovereign Lord of Armies: for thy Day is come, the Time *when* I will viſit thee.

32. So the Proud ſhall ſtumble and fall, and none raiſe him up; and I will kindle a Fire in his Cities, which ſhall conſume all *that* are round about him.

33. Thus ſays the Lord of Armies; The Iſraelites and Men of Judah are oppreſſed together, and all who have taken them Priſoners hold them faſt, refuſe to let them go.

34. Their Redeemer is ſtrong, whoſe Name is the Lord of Armies, he will throughly plead their Cauſe; that he may make the Country quiet, and diſturb the Inhabitants of Babylon.

35. The Sword is upon the Chaldeans, ſays the Lord, as likewiſe on the Inhabitants of Babylon, its Princes and wiſe Men.

36. The Sword is on the falſe Deviſers, and they ſhall be fooliſh: the Sword is on its ſtout ones, and they ſhall be daunted.

37. The Sword is both on its Horſes and Chariots, and on all the mixed People who are within it, and they ſhall be *as* Women: the Sword is on its Treaſures, and they ſhall be plundered.

38. There is a Drought on its Waters, and they ſhall be dried up: for it is a Country of carved Images, and they glory in the dreadful Idols.

39. Therefore ſhall the wild Creatures of the Deſarts with thoſe of the Iſlands inhabit, and the young Oſtriches dwell in it; and it ſhall no more be inhabited perpetually, nor dwelt in to all Ages.

40. As God overthrew Sodom and Gomorrah, with its Neighbours, ſays the Lord, no Perſon ſhall inhabit there, nor Son of Man ſojourn in it.

41. Behold a People ſhall come from the North, and a great Nation with many Kings be ſtirred up from the Sides of the Earth.

42. Who will hold the Bow and Spear, they are cruel, and will have no compaſſion, their Voice will make a Noiſe like the Sea, and they will ride upon Horſes; each being ſet in order as a Man for War againſt thee, O Daughter of Babylon.

43. The King of Babylon hears the News of them, and his Hands are ſlack; Diſtreſs takes hold of him, Anguiſh as of a Woman in labour.

44. Behold like a Lion he ſhall come up from the Height of Jordan, againſt the Habitation of the Strong, for I will make them run off from it in an Inſtant; and who is the choſen one that I ſhall ſet over it? For who is like my ſelf? And who ſhall appoint for me? And who is that Shepherd that can ſtand before me?

45. Therefore hear the Counſel of the Lord which he has taken concerning Babylon, and what he intends concerning the Country of the Chaldeans; that the little ones of the Flock ſhall draw them, that the Paſture ſhall be made deſolate for them.

46. The Earth is moved at the Noiſe of the taking of Babylon, and the Cry is heard in the Nations.

CHAP. LI.

THUS ſays the Lord: Behold I will ſtir up againſt Babylon, and thoſe who dwell in the midſt of them that riſe up againſt me, a deſtroying Wind.

2. And will ſend Winnowers to Babylon,

Ver. 30. *Streets of it*] here as Chap. xlix. 26.

Ver. 38. *dried up*] See Chap. li. 36.

Ib. *glory*] as I render with *Munſt. Caſt. &c.* rather than *are mad*, as ſeeming to accord better with the Context, and with *in*, the Verb having both Meanings.

Ib. *dreadful*] by *Jun.* and *Trem.* becauſe they terrified the Minds of the Superſtitious; or perhaps for their terrible Form.

Ver. 44. *againſt*] the ſame as in Chap. xlix. 19.

Ver. 1. *Wind*] In *Thevenot*'s *Travels*, as well as other Writers on eaſtern Affairs, is an Account of a hot Wind in the eaſtern Countries, that ſometimes comes and deſtroys People at once. *Mahomet* alſo makes mention of it in the *Koran*, or *Alcoran*, Chap. li. as living in thoſe Parts.

who

who ſhall winnow it, and make its Country empty: for they ſhall be againſt it on every Side in the Time of Adverſity.

3. At him that bends let the Bender bend his Bow, and at him who lifts himſelf up in his Corſlet; and do not ſpare its young Men, utterly deſtroy its whole Army.

4. That the Slain may fall in the Country of the Chaldeans, and thoſe who are pierced through in the Streets of it.

5. For Iſrael is not become a Widow, nor is Judah *ſo* from his God, from the Lord of Armies; though their Country was full of Guilt, contrary to the Holy One of Iſrael.

6. Flee from within Babylon, and deliver each his own Life, be not cut off in its Iniquity: for it is the Time of the Lord's Vengeance, he is rendering a Recompence to it.

7. Babylon has been a Cup of Gold in the Lord's Hand, that has made all the Earth drunk: the Nations drank of its Wine, therefore they are mad.

8. Suddenly is Babylon fallen, and ruined: lament for it, take Balſam for its Grievance, perhaps it may be healed.

9. When we would have healed Babylon, it would not be healed; forſake it, and let us go to our reſpective Countries: for the Judgment of it reaches to the Heaven, and is got up to the Skies.

10. The Lord having brought forth our Righteouſneſs, come, and let us rehearſe in Zion the Work of the Lord our God.

11. Scour the Arrows, compleat the Shield, the Lord having ſtirred up the Spirit of the Kings of the Medes, becauſe his Intent is againſt Babylon to deſtroy it; for it is the Vengeance of the Lord, the Vengeance of his Temple.

12. Lift up the Standard on the Walls of Babylon, make the Watch ſtrong, ſet up the Watchmen, prepare the Ambuſcades: for the Lord is both intending and doing, what he has ſpoken concerning the Inhabitants of Babylon.

13. Thou who dwelleſt by many Waters, with Plenty of Treaſures, thy End is come, the Extent of thy Gain.

14. The Lord of Armies ſwears by his own ſelf, I will fill thee with Men as Canker-worms, and they ſhall cry out againſt thee with Acclamation.

15. When he, who made the Earth by his Power, eſtabliſhed the World by his Wiſdom, and by his Underſtanding ſtretched out the Heaven,

16. Utters *his* Voice, there is Abundance of Water in the Heaven, he cauſing the Vapours to aſcend from the Border of the Earth; he makes the Lightnings with the Rain, and brings the Wind out of his Treaſuries.

17. Every Man is too ſenſeleſs to know, every Founder is aſhamed through the carved Image: for his molten Image is Falſehood, and there is no Breath in them.

18. They are Vanity, the Work of Errors; in the Time of their Viſitation they will periſh.

19. The Share of Jacob is not like theſe; for he is the Former of all Things, and *Iſrael* is the Tribe of his Poſſeſſion: his Name being the Lord of Armies.

20. Thou art a Club to me, Weapons of War; and by thee I diſperſe Nations, and by thee deſtroy Kingdoms,

21. By thee I alſo diſperſe the Horſe and his Rider, and by thee diſperſe the Chariot and him who rides in it,

22. And by thee I diſperſe Man and Woman, and by thee diſperſe the old Man and the Boy, and by thee diſperſe the young Man and the Virgin,

23. As likewiſe by thee diſperſe the Shepherd and his Flock, and by thee diſperſe the Huſbandman and his Yoke of Oxen, and by thee diſperſe Captains and Rulers.

24. But I will recompenſe to Babylon, and to all the Inhabitants of Chaldea, all the Harm which they have done to Zion, in your Sight, ſays the Lord.

25. Lo I am againſt thee, O deſtroying Mountain, ſays the Lord, that deſtroyeſt the whole Earth, and I will ſtretch out my Hand upon thee, will roll thee down from the Rocks, and make thee a burnt Mountain:

26. Inſomuch that People ſhall neither take of thee a Stone for a Corner, nor a Stone for Foundations, ſince thou ſhalt be perpetual Deſolations, ſays the Lord.

27. Set up the Standard in the Country,

Ver. 3. *Bender*] to be, as the *Heb.* is, like the other. The Author of the *State of the Pr. Heb. Text* ſays, *We read in print* אל ידרך ידרך הדרך ne tendat tendat tendens, *words the Impropriety of which is too ſtriking to want a Comment*, p. 514. True of his own *Latin*, but in the *Heb.* we read אֶל *at* or *to*, Thanks be to the Pointing! not אַל *let not*.

Ver. 17. *too ſenſeleſs to know*] right to the *Heb.* the ſame as in Chap. x. 14. however our [by] here is as much beſides Senſe as beſides the *Original*.

Ver. 19. Iſrael] added from Chap. x. 16. which is the laſt of five Verſes like theſe.

Ver. 20. *Club*] to daſh to pieces, as both the Root of the Word and the Context ſhew; *Buxt.* ſays, to break the Enemies Armour.

Ib. *by thee I diſperſe*] by *Babylon*, according to the *Tranſlations* of *Jun.* and *Trem. Munſt. Leo Jud.* and *Caſt.* as alſo to *art*, and eſpecially to Ver. 25. & Cap. l. 23.

ſound

ſound the Trumpet in the Nations, prepare the Nations againſt it, call together againſt it the Kingdoms of Ararat, Minni and Aſhchenaz, appoint a Commander againſt it, bring up the Horſes as the rough Cankerworms.

28. Prepare againſt it the Nations with the Kings of the Medes, its Captains, and all the Rulers of it, nay the whole Country of its Dominion.

29. So the Country ſhall be moved, and tremble: for the Lord's Intents will be confirmed againſt Babylon, to make the Country of it deſolate without Inhabitant.

30. The powerful ones of Babylon leave off fighting, they remain in the Fortifications, their Power fails, they are *as* Women, they burn its Habitations, the Bars of it are broken.

31. One Poſt ſhall run to meet another, and one Meſſenger to meet another, to tell the King of Babylon that his City is taken at the Outſide,

32. And that the Paſſages are ſeized, the Ruſhes burnt with Fire, and the Warriors troubled.

33. For thus ſays the Lord of Armies, the God of Iſrael; The Daughter of Babylon is like a Floor, it is Time to threſh her, within a little while her Harveſt-time will come.

34. Nebuchadrezzar King of Babylon has conſumed me, routed me, placed me *as* an empty Veſſel, devoured me like a Dragon, filled his Paunch with my Dainties, has driven me away.

35. The Violence to me, and my Fleſh be upon Babylon, ſhe who inhabits Zion ſays; and my Blood be on the Inhabitants of Chaldea, does Jeruſalem ſay.

36. Therefore thus ſays the Lord: Behold I will plead thy Cauſe, and take vengeance for thee, making its Sea dry, and drying up its Fountain.

37. And Babylon ſhall become Heaps, a Habitation of Dragons, an Aſtoniſhment and Hiſſing, without Inhabitant.

38. They ſhall roar together like young Lions, yell like Lions Whelps.

39. I will make Entertainments for them when they are hot, and make them drunk, ſo that when they have triumphed, they ſhall ſleep a perpetual Sleep, and not awake, ſays the Lord.

40. I will bring them down like Sheep for Slaughter, like Rams with He-goats.

41. How Sheſhach is taken! And how the Praiſe of the whole Earth is ſeized! How Babylon is become deſolate among the Nations!

42. The Sea is come up over Babylon, ſhe is covered with the Multitude of its Waves.

43. Her Cities are become deſolate, a dry Country, and a Deſart, a Country wherein no Perſon dwells, nor Son of Man paſſes through it.

44. I will puniſh Bel too in Babylon, and make what he has ſwallowed come out of his Mouth, and the Nations ſhall no more aſſemble together to him; the Wall of Babylon alſo ſhall fall.

45. Come out from within it, my People, and eſcape each with his own Life, from the fervent Anger of the Lord:

46. Leſt your Heart likewiſe ſhould be diſcouraged, and you ſhould be afraid at the News which will be heard in the Country; when News will come *one* Year, and there will be News the Year after it, that there is Violence in the Country, Governor againſt Governor.

47. Therefore behold the Days are coming, when I will bring a Viſitation upon the carved Images of Babylon, and its whole Country ſhall be aſhamed, and all its Slain fall within it.

48. Then will the Heaven and Earth, with all that is in them, ſing for Babylon, becauſe Waſters will come to it from the North, ſays the Lord.

49. Not only the Slain of Iſrael are to fall by Babylon, but alſo of Babylon it ſelf ſhall fall the Slain of the whole Country.

50. You who are eſcaped from the Sword, get away, do not ſtand ſtill; remember the Lord far off, and let Jeruſalem come into your Mind.

51. We are aſhamed, becauſe we hear Reproach, Confuſion covers our Faces: for Strangers are entered into the Sanctuary of the Lord's Houſe.

52. Therefore behold the Days are coming,

Ver. 36. *dry*] *Babylon* being exceeding ſtrong, of which ſee *Dan.* iv. 30. *Cyrus* beſieged it almoſt two Years in vain. But then there having been a large Lake of 160 Miles in Compaſs made on the Weſt of the City, to receive the River which ran through it by a Canal above, while vaſt Banks or Walls were made at the Sides of the River within the City, *Herodotus*, Lib. 1. *Diodorus Siculus*, Lib. 2. *Abydenus* in *Euſebius*, *Præpar. Evan.* Lib. 9. *Cyrus* turned the River into that Lake, and into two other Canals on the eaſt Side, by which his Army got into the City on both Sides in the Channel; and it being deſignedly in the Night of a great Feſtival, *Dan.* v. 1, 30. the Gates were careleſsly left open towards the River, there being one at the End of each Street there, by which means *Babylon* was taken, *Herodotus*, ibid. *Xenophon*, *Cyropedia* Lib. 7.

Ver. 37. *Dragons*] not preſently upon taking the City, but afterwards, as on *Iſa.* xiii. 22.

Ver. 39. *hot*] inflamed with Wine; ſee Ver. 57.

Ver. 41. *deſolate*] the ſame as in Ver. 43. Ch. xlix. 17. and according to the *Tranſ.* of *Jun.* and *Trem.* with *Caſt.*

Ver. 42. *The Sea*] comparatively.

Ver. 44. *ſwallowed*] *Xerxes* returning from the *Grecian* War, plundered and deſtroyed the Temples at *Babylon*, *Strabo*, Lib. 16. *Herodot.* Lib. 1. *Diod. Siculus*, Lib. 2.

Ib. *Wall*] See on Chap. l. 15.

ſays

ſays the Lord, when I will bring a viſitation upon its carved Images, and the Wounded ſhall cry throughout the whole Country.

53. Though Babylon ſhould get up to the Heaven, and though it ſhould fortify the Height of its Strength, Waters ſhould come to it from me, ſays the Lord.

54. There is the Sound of a Cry from Babylon, and of a great Ruin from the Country of the Chaldeans;

55. Becauſe the Lord has waſted Babylon, and deſtroyed the great Sound out of it, though their Waves make a noiſe like many Waters, *and* the Noiſe of their Sound be uttered;

56. Becauſe a Waſter is come againſt Babylon it ſelf, and the ſtout ones of it are taken, each of their Bows is broke: for the Lord God of Recompences will throughly reward.

57. And I will make its Princes, wiſe Men, Captains, Rulers, and ſtout ones drunk, when they ſhall ſleep a perpetual Sleep, and not awake, ſays the King, whoſe Name is the Lord of Armies.

58. Thus ſays the Lord of Armies, The broad Walls of Babylon ſhall become quite bare, and its high Gates be burnt with Fire; ſo that the People ſhall labour for what is vain, and the Nations for the Fire, and ſhall be tired.

59. This was the Commiſſion which the Prophet Jeremiah gave Seraiah, the Son of Neriah, the Son of Maaſeiah, in charge; when he went for Zedekiah King of Judah to Babylon, in the fourth Year of his Reign, Seraiah being a quiet Prince.

60. For Jeremiah wrote the whole Adverſity which would come on Babylon in a Book, all theſe Words written concerning Babylon.

61. And Jeremiah ſaid to Seraiah; As ſoon as thou art arrived at Babylon, ſee that thou readeſt all theſe Words;

62. And ſay withal, O Lord, it is thou haſt ſpoken concerning this Place, that it ſhall be cut off, that none ſhall dwell in it, whether Man or Beaſt, but it ſhall be perpetual Deſolations.

63. And when thou haſt made an end of reading this Book, thou ſhalt tie a Stone to it, and throw it into the middle of Euphrates,

64. Saying, Thus ſhall Babylon ſink, and not riſe, by reaſon of the Adverſity which I will bring upon it, ſo that they ſhall be tired. Hitherto are the Words of Jeremiah.

CHAP. LII.

ZEDEKIAH was in his twenty firſt Year when he began reigning, and reigned eleven Years in Jeruſalem; whoſe Mother's Name was Hamutal, the Daughter of Jeremiah of Libnah.

2. And he did what the Lord was diſpleaſed with, according to all that Jehoiakim had done.

3. For it came to paſs in Jeruſalem and Judah, that Zedekiah rebelled againſt the King of Babylon, by the Anger of the Lord, till he had caſt them from before him.

4. And in the ninth Year of his Reign, on the tenth of the tenth Month, came Nebuchadrezzar King of Babylon, with all his Army, againſt Jeruſalem, and encamped againſt it, building Forts againſt it round about.

5. So the City came to be in a Siege, till the eleventh Year of King Zedekiah.

6. When on the ninth of the fourth Month the Famine became ſo grievous in the City, that there was no Food for the People of the Country.

7. Thus the City was broke into, and all the Warriors fled, going out of the City by Night the Way of the Gate between the two Walls, which was by the King's Garden, the Chaldeans being againſt the City round about; and they went the Way of the Plain.

Ver. 57. *drunk*] at the Feaſt when *Babylon* was taken, *Dan.* v. 1, 3, 4.

Ib. *perpetual Sleep*] The City being ſurprized that Night, and not only the King himſelf, *Dan.* v, 30. but the thouſand Princes who were at the Feaſt ſlain, *Xenophon*, *Cyrop.* Lib. 7.

Ver. 58. *broad Walls*] The Breadth of them being 29 Yards, *Herodotus*, Lib. 1.

Ib. *bare*] of Towers, &c. as the Meaning is not *broken*.

Ib. *Gates*] done by *King Darius* 2d. as the otheron Chap. l. 15.

Ib. *for*] See *Hab.* ii. 13.

Ver. 59. *for Zedekiah*] Divers have thought it unlikely that *K. Zedekiah* went then to *Babylon*, as there is no other Hint of ſuch a remarkable Affair; *Prideaux* ſays, *Seraiah* was then ſent to *Babylon* by *Zedekiah*, *Connect.* An. 595. *Jun.* and *Trem.* render it *a (from) Tzidkija*, and ſo *Grot.* *Ezra* being four Months coming from *Babylon* to *Jeruſalem*, *Ezr.* vii. 9. if *K. Zedekiah* had gone to *Babylon*, his Stay there and Return would ſcarce have been leſs than a Year, and in that Year of his Reign the falſe fawning Prophet *Hananiah* propheſied that *Nebuchadnezzar*'s Yoke ſhould be broke, *Jer.* xxviii. 4, 11. which he would hardly ventured to have done ſo publickly, if *Zedekiah* had been then at *Babylon*. On the contrary there is Account of *Zedekiah*'s ſending ſome thither to *Nebuchadnezzar*, Chap. xxix. 3. one of whom this *Seraiah* might probably be. And את may ſignify *for*, which ſuppoſing to be the Meaning deſigned, might not have been ſo well exhibited by another *Heb.* Particle, as אל or ל might be taken for *to*, על for *againſt*, and either of them for *concerning*; beſides if *with* was intended, it ſhould be עם to have it plain.

Ib. *quiet*] The *Heb.* is *Prince of Quietneſs*, that Language uſing Subſtantives ſo for Adjectives: but hence ſome have taken him for *a Chamberlain*, and *Jon.* in the *Targum* as if *an Almoner*, by wrong accepting or expounding the Word *menuhah* for or by *minhah*. Our *Reading* is the moſt ſubſtantial.

Ver. 64. *Words*] of his Prophecies, or his *Commiſſions*; which does not hinder but that he might write the laſt Chapter.

8. But the Army of the Chaldeans purſued after the King, and overtook Zedekiah on the Plains of Jericho, all his Army being diſperſed from him.

9. And taking the King, they carried him up to the King of Babylon at Riblah, in the Country of Hamath; and he pronounced the Judgments on him.

10. Next the King of Babylon killed the Sons of Zedekiah before his Eyes, as he did likewiſe all the Princes of Judah at Riblah.

11. He alſo put out Zedekiah's Eyes, and the King of Babylon binding him with Chains, carried him to Babylon, and put him into a Houſe of cloſe Confinement to the Day of his Death.

12. Moreover on the tenth of the fifth Month, which was in the nineteenth Year of King Nebuchadrezzar King of Babylon, Nebuzaradan the Captain of the Guard, who attended before the King of Babylon, came into Jeruſalem,

13. And burnt the Houſe of the Lord, with that of the King: all the Houſes likewiſe of Jeruſalem, eſpecially every great one did he burn with Fire.

14. And all the Walls of Jeruſalem round about, did the whole Army of the Chaldeans, who were with him, break down.

15. Some alſo of the poor People, and the reſt of the People that were left in the City, and the Deſerters who deſerted to the King of Babylon, with the reſt of the Multitude, Nebuzaradan the Captain of the Guard carried away.

16. Yet he left ſome of the Poor of the Country, for Vine-dreſſers and Huſbandmen.

17. And the Pillars of Braſs which were at the Lord's Houſe, as alſo the Baſes, and the braſen Sea that was there, the Chaldeans broke; and took away all the Braſs of them to Babylon.

18. The Pots too, the Shovels, muſical Inſtruments, Bowls, Spoons, and all the braſen Things with which they miniſtred, thoſe took:

19. As did the Captain of the Guard the Baſons, Cenſers, Bowls, Pots, Candleſticks, Spoons and Cups, what was Gold in Gold, and what was Silver in Silver;

20. *With* the two Pillars, one Sea, and the twelve braſen Oxen that were under the Baſes, which King Solomon made for the Houſe of the Lord, the Braſs of all theſe Things being without Weight.

21. As for the Pillars, the Height of one was eighteen Cubits, and a Line of twelve Cubits incloſed it, the Thickneſs of which was four Fingers, being hollow.

22. And the Chapiter upon it was Braſs, the Height of one being five Cubits with the Infolding, and the Pomegranates upon the Chapiter round about were all Braſs; the other Pillar too had like theſe, along with the Pomegranates.

23. And there were ninety ſix Pomegranates ſideways, all the Pomegranates upon the Infolding round about being a hundred.

24. Beſides the Captain of the Guard took Seraiah the principal Prieſt, Zephaniah the ſecond Prieſt, and the three Door-keepers.

25. And out of the City he took one Officer, who was General over the Warriors, and ſeven Men of thoſe that were intimate with the King who were found in the City, as alſo the chief Scribe of the Army that muſtered the People of the Country, and ſixty Men of the ſame People who were found within the City:

26. Even them did Nebuzaradan the Captain of the Guard take, and carried them to the King of Babylon at Riblah;

27. Who ſmote them, and killed them there in the Country of Hamath. Thus was Judah carried away from their own Country.

28. Theſe were the People whom Nebuchadrezzar carried away: in the ſeventh Year three thouſand twenty three Jews.

Ver. 12. *into*] He coming as ſeems likely to the Camp without the City three Days before, 2 *King*. xxv. 8. Here is ב for *into* before *Jeruſalem*, but not in *Kings*.

Ver. 13. *every great one*] near the City. Both *great* and *Houſe* are ſingular in the *Heb*.

Ver. 19. *Cenſers*] See *Exod*. xxvii. 3.

Ver. 20. *Oxen*] as 1 *King*. vii. 25.

Ib. *the Baſes*] which appear to have been between the Oxen and the Sea, 1 *King*. vii. 25. that the Sea might lie the firmer on the Oxen: other Expoſitions, not to be allowed, ſee in *Buxtorf*'s *Vindic*. p. 936.

Ver. 21. *twelve Cubits*] long, the Circumference of a Pillar; and not of the Line, of which *Grot*. writes ſo ſtrangely, and from the Irreconcileableneſs of his own Notion, ſuppoſes an Error in the Scripture Number.

Ver. 23. *ſideways*] on the four Sides, which with one at each Corner make a hundred.

Ib. *a hundred*] See 2 *Chron*. iii. 16. & iv. 13.

Ver. 25. *Officer*] as *Lowth* ſays it is better rendered.

Ib. *ſeven*] It being *five*, 2 *King*. xxv. 19. why might not *Jeremiah* mean by two more, *Baruch* the Brother of Prince *Seraiah*, Chap. xxxii. 12. & li. 59. and *Ebed-melech*, Chap. xxxviii. 7? who thought they might be taken and carried to the King of *Babylon*, were ſaved alive according as *Jeremiah* had foretold, Chap. xlv. 5. & xxxix. 18. and perhaps upon his Account. But then they muſt be excepted out of *them* in Ver. 27.

Ib. *intimate*] expreſſed the ſame as in *Eſt*. i. 14.

Ver. 28. *Theſe*] who were carried away at other Times, beſides the three noted Captivities in the 1ſt, 8th and 19th Years of *Nebuchadnezzar*, *Dan*. i. 1. with *Jer*. xxv. 1. 2 *King*. xxiv. 12. & xxv. 8. according to *Capellus*, *Chron*. ad A. M. 3398, & 3414. *Uſher*, *Chron. Sacr*. p. 36. The Conſideration of which might have ſaved ſome Expoſitors the Trouble they have taken to reconcile the Number in this Verſe with thoſe in 2 *King*. xxiv. 14, 16. See *Stackh. Hiſt. Bib*, p. 940. 2d. Edit. *Bedf. Scrip. Chron*. p. 602.

Ib. *ſeventh*] when *Jehoiakim* rebelled, in the laſt Year of his Reign, 2 *King*. xxiv. 1, 2.

29. In

29. In the eighteenth Year of Nebuchadrezzar, he carried away from Jeruſalem eight hundred thirty two Perſons.

30. In the twenty third Year of Nebuchadrezzar, did Nebuzaradan the Captain of the Guard carry away of the Jews, ſeven hundred forty five Perſons: all the Perſons being four thouſand and ſix hundred.

31. And in the ſeven and thirtieth Year of the Captivity of Jehoiachin King of Judah, on the twenty fifth of the twelfth Month, Evil-merodach King of Babylon, in the Year that he began reigning, lifted up the Head of Jehoiachin King of Judah, bringing him out of the Priſon-houſe.

32. To whom he ſpoke well, and put his Seat above thoſe of the Kings who were with him at Babylon.

33. And changing his Priſon-garments, he did eat Victuals continually before him, all the Days of his Life.

34. For his Proviſion was a continual one given him from the King of Babylon, each Day's Allowance the very ſame Day, till that of his Death, all the Days of his Life.

Ver. 29. *eighteenth*] when *Nebuchadnezzar* went from *Jeruſalem* againſt the *Egyptian* Army, Chap. xxxvii. 5.

Ver. 34. *till that of his Death*] The Author of the *State of Pr. Heb. Text*, p. 481, 482. reckons *the Inſertion of theſe Words a Corruption*, as being *a moſt unneceſſary Tautology, and* as being *not in* 2 *King*. xxv. 30. whereas each of theſe Things ſhews the Unlikelihood of this being put in after the firſt.

NOTES

NOTES upon the LAMENTATIONS of JEREMIAH.

CHAP. I.

ח HOW the City ſits ſolitary, that had many People, being like a Widow! She that was great among the Nations, a Princeſs among the Provinces, is become tributary.

2. ב She weeps ſadly in the Night, and her Tears are on her Cheeks, ſhe has no Comforter of all her Lovers: all her Friends are treacherous to her, they are become her Enemies.

3. ג Judah is carried away captive, by the Affliction and great Servitude, ſhe dwells among the Gentiles, ſhe finds no Reſt: all who purſued her overtook her between the Streights.

4. ד The Ways of Zion mourn, becauſe none come to the ſolemn Aſſembly, all her Gates are deſolate, her Prieſts ſigh, her Virgins are ſorrowful, and ſhe has Bitterneſs,

5. ה Her Adverſaries are become the chief, her Enemies are in Quietneſs, ſince the Lord has made her ſorrowful for the Multitude of her Treſpaſſes; her Children are gone into Captivity before the Adverſary.

6. ו And all her Beauty is gone out of the Daughter of Zion: her Princes are like Deer that find no Paſture, and go without Strength before the Purſuer.

7. ז Jeruſalem remembers *in* the Days of her Affliction and Lamentings, all her deſirable Things which there were in former Times; when her People fell into the Power of the Adverſary, and none helped her, the Adverſaries ſeeing her, laughed at her Reſting-days.

8. ח Jeruſalem has ſinned exceedingly, therefore ſhe is become ſeparate: all who honoured her vilify her, becauſe they have ſeen her Nakedneſs; ſhe alſo ſighs and turns backward.

9. ט Her Uncleanneſs is in her Skirts, ſhe did not remember her End; upon which ſhe came down wonderfully, none comforting her. See my Affliction, O Lord, for the Enemy has made himſelf great.

10. י The Adverſary has ſpread out his Hand upon all her deſirable Things: for ſhe has ſeen the Gentiles enter into her Sanctuary, whom thou didſt command they ſhould not come into thy Congregation.

11. כ All her People ſigh, they ſeek for Bread, having given their deſirable Things for Food to reſtore Life. See, O Lord, and conſider, for I am become vile.

12. ל All that paſs *this* Way to whom it does not belong, behold and ſee, if there is any Grief like mine that is done to me, with which the Lord has made ſorrowful at the Time of his fervent Anger.

13. מ He has ſent Fire from on high into my Bones, which has power over them: he has ſpread a Net for my Feet, turned me backward, made me deſolate all Day, *and* languiſhing.

14. נ The Yoke of my Treſpaſſes is tied on by his Hand, they being plaited together, *and* coming upon my Neck, he makes my Strength decay: the Lord has delivered me into the Power of thoſe I cannot riſe up from.

15. ס The Lord has trod down all my ſtout ones in the midſt of me, he has called a Company together againſt me to break my young Men: the Lord has trod the Wine-preſs to the Virgin, the Daughter of Judah.

16. ע For theſe Things I weep, my Eye, my Eye runs down with Water, becauſe the Comforter that would reſtore my Life is far off from me: my Children are deſolate, becauſe the Enemy has prevailed.

17. פ Zion ſpreading forth her Hands, has no Comforter: the Lord has commanded concerning Jacob, his Adverſaries ſhould be round about him; among whom Jeruſalem is become ſeparated.

Lamentations] Thoſe who made *Titles* to the *Books of Scripture*, might as well have put this ſingular as *Revelation*, nay better.

It is not likely, not tho' *Uſher* ſays it, *Annal. Mun.* 3394. that theſe are the *Lamentations* mentioned 2 *Chron.* xxxv. 25. of which ſee there; but were made by *Jeremiah* after, and upon Account of, the *Babyloniſh* Captivity; as appears by ſeveral Paſſages, particularly Ver. 3, 5, 10, 18. of this Chap. & Chap. ii. 6, 7, 9, 15, 17, 20. & iii. 45, 47. & iv. 1, 4, 5, 6, 9, 10, 11, 12, 15, 17, 18, 20, 22. & v. 2, 6, 10, 18. They are very Alphabetical, the Verſes of this Chapter begin regularly with the 22 *Heb.* Letters; as likewiſe thoſe of the 2d and 4th, only the 16th and 17th Letters there are tranſpoſed; and the 3d Chap. has three Verſes beginning on each Letter, with the like Tranſpoſition.

Ver. 3. *by*] as *Grotius* obſerves it ſhould be.

Ver. 9. *End*] See *Iſa.* xlvii. 7.

Ver. 12. *to whom it does not belong*] The *Heb.* has Nothing to make it a Queſtion. The *Vulg.* has *O you*, *Chald. I adjure you*, *Gr. To you*; all by miſtaking the *Original.*

Ib. *with which the Lord has made ſorrowful*] The *vulgar Lat. Tranſlator* has turned it, *as the Lord has ſpoken*; being miſtaken by the Likeneſs of הוֹגָה which is made from יָגָה to the Root הָגָה

18. צ The

18. ע The Lord he is righteous, for I have rebelled againſt his Command: hear, I pray, all People, and ſee my Grief; my Virgins and young Men are gone into Captivity.

19. פ I called for my Lovers, who deceived me: my Prieſts and Elders expired in the City, when they were ſeeking Food for themſelves to reſtore their Lives.

20. ר See, O Lord, ſince I am in Diſtreſs; my Bowels are diſturbed, my Heart is turned within me, becauſe I have exceedingly rebelled: the Sword deprives of Children abroad, there is as it were Death at home.

21. ש They hear that I ſigh, having no Comforter; all my Enemies hear of my Harm, rejoicing that thou haſt done *it*: thou wilt bring the Time thou haſt proclaimed, that they ſhall be like me.

22. ת Let all their Evil come before thee, and do to them as thou haſt done to me for all my Treſpaſſes: for my Sighs are many, and my Heart is faint.

CHAP. II.

א HOW the Lord makes it cloudy to the Daughter of Zion in his Anger! he has thrown the Ornament of Iſrael from Heaven to the Earth, and not remembred his Footſtool in the Day of his Anger.

2. ב The Lord has devoured all the Habitations of Jacob without ſparing, has demoliſhed in his Wrath the fortified Places of the Daughter of Judah, beating *them* down to the Ground: he has made the Kingdom and its Princes profane.

3. ג In the Heat of his Anger has he cut off the whole Horn of Iſrael, he has drawn back his right Hand from the Face of the Enemy, and burnt againſt Jacob as a flaming Fire that conſumes round about.

4. ד He bent his Bow like an Enemy, ſtood with his right Hand like an Adverſary, and killed all who were deſirable to the Eye: he has poured out his Rage as Fire in the Tent of the Daughter of Zion.

5. ה The Lord is like an Enemy, he has devoured Iſrael, devoured all her Palaces, has deſtroyed his fortified Places, and multiplied on the Daughter of Judah Sorrow and Sadneſs.

6. ו And he has done Violence to his Tabernacle, as if it were one in a Garden, has deſtroyed his ſolemn Aſſembly: the Lord has made that and the Sabbath to be forgot in Zion, and contemned in the Indignation of his Anger the King and the Prieſt.

7. ז The Lord has caſt off his Altar, deteſted his Sanctuary, delivered up the Walls of her Palaces into the Power of the Enemy: they have made a Noiſe in the Houſe of the Lord, as on a Day of the ſolemn Aſſembly.

8. ח The Lord intended to deſtroy the Wall of the Daughter of Zion, he ſtretched out the Meaſuring-line, did not draw back his Hand from devouring; ſo that he made the Fort and Wall mourn, they languiſhed together.

9. ט Her Gates are ſunk down into the Ground, he has deſtroyed and broke her Bars: her King and Princes are among the Gentiles, there is no Law, nor do her Prophets find Viſion from the Lord.

10. י The Elders of the Daughter of Zion ſit on the Ground, being ſilent, having put Duſt upon their Heads, *and* being girded with Sackcloth: the Virgins of Jeruſalem put down their Heads to the Earth.

11. כ My Eyes fail with Tears, my Bowels are diſturbed, my Liver is poured out on the Ground, for the Ruin of the Daughter of my People, by the Children and ſucking Babes fainting in the Streets of the Town.

12. ל They ſay to their Mothers, Where is there Corn and Wine? when they are fainting away, as one wounded in the Streets of the City, when they are pouring forth their Lives into their Mothers Boſoms.

13. מ What ſhall I cauſe to teſtify for thee? What ſhall I liken to thee, O Daughter of Jeruſalem? What ſhall I make equal to thee, that I may comfort thee, O Virgin, Daughter of Zion? For thy Ruin is great like the Sea; who can heal thee?

14. נ Thy Prophets have ſeen for thee vain and impertinent Things, and not diſcovered thy Iniquity, to turn back thy Captivity: they have alſo ſeen for thee vain Burdens, and Expellings.

15. ס All who paſs *that* Way clap Hands at thee, they hiſs, and ſhake their Heads at the Daughter of Jeruſalem, *ſaying*, Is this the City which they ſay was perfect in Beauty, the Joy of the whole Earth?

16. פ All thy Enemies open their Mouths againſt thee, they hiſs, and gnaſh the Teeth, ſaying, We have devoured *her*; certainly this

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Ver. 20. *my Bowels are diſturbed*] Both in *Tyndal*'s and *Cranmer*'s *Bibles*, *my wombe is diſquyeted*; and with the latter after *me* in a ſmall Letter and Parentheſis, denoting what is more in the *vulg. Lat. and I am full of heuyneſſe*, which in *Tyndal*'s of 1549. is in the full Letter without a Parentheſis, and the following omitted, *bycauſe I rebelled ſtubburnly*.

Ver. 3. *his right Hand*] God's, as Ver. 4, 8.

Ver. 9. *ſunk down into the Ground*] being thrown down, and covered with Rubbiſh.

Ver. 14. *vain Burdens*] idolatrous and ſuperſtitious Service, the Effect of which follows.

is the Day which we waiting for, have found, *and* ſeen.

17. ע The Lord has done what he purpoſed, has accompliſhed his Saying which he commanded in old Time, having demoliſhed without ſparing, and made the Enemy glad over thee, exalting the Horn of thy Adverſaries.

18. ע Their Heart cries to the Lord: O Wall of the Daughter of Zion, let Tears run down as a River Day and Night, give thy ſelf no Reſt, let not the Apples of thy Eyes be ſtill.

19. פ Get up, cry out in the Night, at the Beginning of the Watches pour forth thy Heart as Water before the Face of the Lord, lift up thy Hands to him, for the Life of thy Children, who are fainting for Hunger at the Top of all the Streets.

20. ר See, O Lord, and behold to whom thou doeſt thus: ſhall the Women eat the Fruit of themſelves, Children that are ſwaddled? Shall the Prieſt and Prophet be killed in the Sanctuary of the Lord?

21. ש The Youths and the Elders lie on the Ground in the Streets, my Virgins and young Men are fallen by the Sword: thou haſt ſlain at the Time of thy Anger, haſt killed without ſparing.

22. ת Thou haſt called as on a Day of the ſolemn Aſſembly my Fears round about, and there has been no Remnant nor Remainder at the Time of the Lord's Anger: thoſe whom I ſwaddled and brought up, my Enemy has conſumed.

CHAP. III.

א I Am the Man who has ſeen Affliction by the Rod of his Wrath.

2. א He has led and made me go *into* Darkneſs, and not Light.

3. א Certainly he is turned back againſt me, he turns his Hand all Day.

4. ב He has made my Fleſh and Skin decay, has broke my Bones.

5. ב He has built up againſt me, and ſurrounded with Gall and Trouble.

6. ב In dark Places he makes me dwell, as thoſe dead long ago.

7. ג He has made a Fence about me, ſo that I cannot get out, he has made my Chain heavy.

8. ג Moreover when I cry, and that aloud, he ſtops up my Prayer.

9. ג He has fenced up my Ways with hewn Stone, made my Paths crooked.

10. ד *As* a Bear lying in wait is he to me, a Lion in ſecret Places.

11. ד My Ways has he turned aſide, and pulled me in pieces, he has made me deſolate.

12. ד He has bent his Bow, and ſet me as a Mark for the Arrow;

13. ה Making the Brood of his Quiver come into my Reins.

14. ה I am Sport for all my People, their Muſick all Day,

15. ה He has filled me with bitter Things, made me drunk with Wormwood.

16. ו And has broke my Teeth with Gravel, covered me over with Aſhes.

17. ו Thou haſt alſo caſt away my Life from Peace, I have forgot Proſperity:

18. ו So that I ſaid, My Strength and Hope are periſhed from the Lord;

19. ז Remembering my Affliction and Lamenting, the Wormwood and Gall;

20. ז *Which* my Soul throughly remembers, and is bowed down in me.

21. ז This I bring again to my Mind, therefore I wait;

22. ח It is the Kindneſs of the Lord that we are not conſumed, becauſe his Compaſſions do not fail.

23. ח *They* are new every Morning, thy Faithfulneſs is great.

24. ח The Lord is my Part, ſays my Soul, therefore I wait for him.

25. ט The Lord is good to ſuch as are waiting for him, to the Soul that ſeeks him.

26. ט It is good that one ſhould wait, and be ſilent for the Salvation of the Lord.

27. ט It is good for a Man that he ſhould bear the Yoke in his Youth:

28. י Who ſits alone, and is ſilent, becauſe he has put *it* upon him;

29. י Who puts his Mouth into the Duſt, there being perhaps Hope;

30. י Who puts his Cheek to him that ſtrikes him, who is filled with Reproach.

31. כ For the Lord will not caſt away for ever.

32. כ For if he makes ſorrowful, yet he has compaſſion, according to the Multitude of his Favours.

Ver. 20. *ſwaddled*] agreeing with the Verb of the ſame, Ver. 22.

Ver. 22. *as on a Day*] when the People were called together.

Ver. 1. *I am the Man*] It ſeems to me, that *Jeremiah* ſpeaking in the firſt Perſon ſingular means himſelf, as proper; ſee beſides this Ver. 14, 24, 48, 51, 53, 57, 59.

Ver. 21. *This*] which follows in Ver. 22. not the foregoing; therefore the Section is placed wrong in the *com. Tranſlation.*

Ib. *wait*] which the *Heb.* Word properly ſignifies, and eſpecially here, that it may not diſagree with Ver. 18.

Ver. 27. *Yoke*] *Diog. Laertius* tells us that *Ariſtotle* had to ſay, *three Things were neceſſary for Youth*, φύσεως, μωθήσεως, ἀσκήσεως, *Wit, Exerciſe and Learning*, in ejus *Vit.*

33. כ Be-

33. כ Becauſe he does not from his Heart afflict, nor cauſe Mankind to be ſorrowful.

34. ל To cruſh under his Feet all the Priſoners of the Earth,

35. ל To turn aſide the Judgment of a Man before the Face of the Supreme Being,

36. ל To deal perverſely with a Perſon in his Cauſe, the Lord will not ſee.

37. מ Who is it ſays, and it comes to paſs, the Lord not commanding?

38. מ Does not Ill as well as Good proceed from the Mouth of the Supreme Being?

39. מ Why does a living Perſon bewail himſelf, a Man for his Sin?

40. נ Let us ſearch and trace out our Ways, and return to the Lord.

41. נ Let us liſt up our Heart with the Hands, to God in Heaven.

42. נ We having revolted, and rebelled, thou doſt not pardon.

43. ס Thou covereſt with Anger, and purſueſt us, thou ſlayeſt without ſparing.

44. ס Thou covereſt thy ſelf with a Cloud, ſo that Prayer cannot paſs through.

45. ס *As* that which is ſcraped off and rejected, haſt thou made us among the People.

46. פ All our Enemies open their Mouths againſt us.

47. פ Fear and a Pit are for us, Waſting and Ruin.

48. פ With Streams of Water does my Eye run down, for the Ruin of the Daughter of my People.

49. ע My Eye flows out, and is not ſtill, having no Reſt;

50. ע Till the Lord looks, and ſees from Heaven.

51. ע My Eye affects my Mind, by reaſon of all the Daughters of my City.

52. צ Eagerly have my Enemies hunted me as a Bird, without cauſe.

53. צ They have cut off my Life in the Dungeon, throwing a Stone on me.

54. צ The Water flowing over my Head, I ſaid, I am cut off.

55. ק I called on thy Name, O Lord, out of the loweſt Dungeon.

56. ק Thou didſt hear my Voice, *ſaying*, Hide not thy Ear at my Breathing, at my Cry.

57. ק Thou cameſt near in the Day I called on thee, thou ſaideſt, Do not fear.

58. ר Thou, Lord, didſt plead the Cauſes of my Soul, didſt vindicate my Life.

59. ר O Lord, thou ſeeſt my Wrong; execute Judgment for me.

60. ר Thou ſeeſt all their Vengeance, all their Devices towards me;

61. ש Thou heareſt their Reproach, O Lord, all their Devices againſt me;

62. ש The Lips of them who riſe up againſt me, and their Study againſt me all Day.

63. ש Look on their ſitting down or riſing up, I am their Melody.

64. ת Render to them a Recompence, O Lord, according to the Work of their Hands.

65. ת Give them Overwhelming of Heart, thy Curſe to them.

66. ת Purſue and deſtroy them in Anger, from under the Heaven of the Lord.

CHAP. IV.

א HOW the Gold is obſcured! The beſt famous Gold is changed; the Stones of the Holy Place are poured forth at the Top of all the Streets.

2. ב The precious Sons of Zion, to be eſteemed with pure Gold, how they are counted for earthen Pitchers, the Work of the Potter's Hands!

3. ג Even Dragons draw forth the Breaſt, they give their young ones ſuck; *but* the Daughter of my People is become cruel, like the Oſtriches in the Wilderneſs.

4. ד The Tongue of the ſucking Babe cleaves to the Roof of his Mouth for Thirſt: the Children aſk for Bread, none dividing to them.

5. ה They that did eat with Delights, are deſolate in the Streets: thoſe who were bred up in Scarlet, embrace Dunghils.

6. ו For the Puniſhment of the Iniquity of the Daughter of my People is greater than that of the Sin of Sodom, which was overthrown in a Moment, and no Hands remained in her.

Ver. 38. *Does not Ill*] according to *Job* ii. 10. *Am.* iii. 6. In the *com. Tranſlation* it is worded as if it was an Aſſertion, that *evil and good proceedeth not out of the mouth of the moſt High*, as I have known it taken to be, and I ſuppoſe is commonly, by not minding the *Note of Interrogation*; and ſo underſtanding *evil*, as indeed moſt properly, in a moral, not a phyſical Senſe.

Ver. 39. *Sin*] The *Original* has not here any other Word for the *puniſhment of*.

Ver. 65. *thy Curſe to them*] For this the *old Lat.* has only, *thy Labour*, but the *Chald. let thy Fatigue fatigue them*, and the LXX joining it to *Heart* before have, *the Labour of my Heart*; ſo that too much Streſs ſhould not be laid on thoſe *ancient Verſions*: they ſeem to have derived *taalah*, *Curſe*, from *laah* inſtead of *alah*, or to have taken it for *telaah*.

Ver. 6. *no Hands remained in her*] to help her; the *Heb.* being thus.

7. ו Her

7. ז Her Nazarites who were more pure than Snow, whiter than Milk, more red in Body than Carbuncles, whoſe Trimming was *like* Sapphire;

8. ח Their Viſage is darker than Black, they are not known in the Streets; their Skin ſticks to their Bones, it is withered, it is like a Stick.

9. ט Thoſe are better who are ſlain with the Sword, than they that are with the Famine; becauſe the latter languiſh away, being pierced through, for the Fruits of the Field.

10. י The Hands of compaſſionate Women boiled their own Children, who became Meat for them in the Ruin of the Daughter of my People.

11. כ The Lord has accompliſhed his Wrath, has poured out his fervent Anger, and kindled a Fire in Zion, which has conſumed the Foundations of it.

12. ל The Kings of the Earth, and all the Inhabitants of the World did not believe, that the Adverſary and Enemy would have entered in at the Gates of Jeruſalem.

13. מ By the Sins of her Prophets, the Iniquities of her Prieſts, who have ſhed the Blood of the Righteous within her;

14. נ They wandered *as* the Blind in the Streets, were polluted with Blood, ſo that their Garments could not be touched.

15. ס Get away, it is unclean, they called concerning them, get away, get away, do not touch; when they fled away, as well as wandered: they ſaid among the Gentiles, They ſhall ſojourn no more.

16. פ The Face of the Lord has parted them, he will no more look on them; who did not reſpect the Faces of the Prieſts, nor favour the Elders.

17. צ As for us yet, our Eyes fail for our vain Help: we have watched with our Watching, for a Nation that could not ſave.

18. ק They hunt our Steps from going in our Streets: our End has been approaching, our Days are fulfilled, for our End is come.

19. ר Thoſe who purſue us are ſwifter than the Eagles of the Air; they follow us upon the Mountains, they lie in wait for us in the Wilderneſs.

20. ר The Breath of our Noſtrils, the Lord's anointed one, was taken in their Pits; of whom we ſaid, We ſhall live in his Shadow among the Gentiles.

21. ש Be joyful and glad, O Daughter of Edom, who dwelleſt in the Country of Uz; however the Cup will paſs to thee, thou wilt be drunk, and become naked.

22. ת Thy Iniquity is accompliſhed, O Daughter of Zion, he will no more carry thee away captive: he will viſit thy Iniquity, Daughter of Edom, will carry *thee* away captive for thy Sins.

CHAP. V.

REMEMBER, O Lord, how it is with us, look on, and ſee our Reproach.

2. Our Poſſeſſion is turned to Strangers, our Houſes to Foreigners.

3. We are Orphans without a Father, our Mothers as Widows.

4. Our Water we drink for Money, our Wood comes at a Price.

5. We are perſecuted on our Necks, are tired without having Reſt.

6. We have put Hands to the Egyptians, to Aſſyria, to be ſatisfied with Bread.

7. Our Foreſathers have ſinned, thoſe who are not, and we bear their Iniquities.

8. Servants have dominion over us, none reſcuing from their Power.

9. We did fetch our Bread in *Danger of* our Lives, by reaſon of the Sword in the Wilderneſs.

10. Our Skins were black like an Oven, becauſe of the Tempeſts of Famine.

11. They humbled the Women in Zion, the Virgins in the Cities of Judah.

12. The Princes were hanged up by their Hand, the Faces of the Elders were not honoured.

13. They took the young Men to grind, and the Boys fell down with the Wood.

Ver. 9. *languiſh away*] on which *Sandys*,

For they in ling'ring Torments pine away;
And find not Death ſo cruel as Delay.

Ver. 15. *They ſhall ſojourn no more*] *vulg. Lat. He will dwell among them no more*, but not after the *Heb.*

Ver. 16. *The Face of the Lord has parted them*] by turning from them; and this alſo anſwers to *Faces* after, not ſignifying *anger*.

Ver. 20. *Breath*] *Zedekiah*, as late *Interpreters* ſeem to agree.

Ver. 22. *will carry* thee *away captive*] the ſame Verb as before in this Verſe, and is rendered to this Senſe in the Paſſive of the ſame Conjugation, *Nah.* ii. 7. beſides that ל *for* follows it, which is left out in the *common Verſion*, and thus *Jun.* and *Trem.* tranſlate the two Words, *deportabit propter*.

Ver. 12. *Hand*] *By the Hand of their Enemies*, *Lowth*; but *their* is left out of the *com. Lat.* which denotes it to be their own Hand, ſo that this is a dangerous Manner of tranſlating.

14. The

14. The Elders are ceaſed from the Gate, the young Men from their Muſick.

15. The Joy of our Heart is ceaſed, our Dancing is turned to Mourning.

16. The Crown of our Head is fallen off: wo to us now, becauſe we have ſinned.

17. For this our Heart is languiſhing, for theſe Things are our Eyes darkened:

18. For Mount Zion that is deſolate, on which the Foxes go.

19. Thou, O Lord, abideſt for ever, thy Throne to Generation and Generation.

20. Why doſt thou forget us eternally, leave us for a long while?

21. Bring us back to thee, O Lord, that we may be brought back, renew our Days as in old Time.

22. But thou doſt utterly reject us, thou art very much in Wrath againſt us.

NOTES upon the BOOK of EZEKIEL.

CHAP. I.

NOW in the thirtieth Year, on the fifth of the fourth Month, as I was among the Captives at the River Chebar, Heaven was opened, and I ſaw Viſions of God.

2. On which Day, it being the fifth Year of King Joiachin's Captivity,

3. Ezekiel the Son of Buzi, the Prieſt, had the Lord's Commiſſion expreſsly, in the Country of the Chaldeans, at the River Chebar, where the Hand of the Lord was upon him.

4. I ſaw that behold there was a Whirlwind came out of the North, a great Cloud, and Fire flaſhing, with Brightneſs to it round about; and at the midſt of it, within the Fire, was like the Colour of a live Coal.

5. At the midſt of it was alſo the Likeneſs of four living Creatures: and this was their Appearance, they had the Likeneſs of a Man.

6. And each of them had four Faces, and each four Wings.

7. Their Feet were ſtraight ones, and the Soles of them like thoſe of a Calf's Foot, which ſparkled as the Colour of poliſhed Braſs.

8. Nay there were Man's Hands under their Wings on their four Parts, and they four had their Faces and Wings.

9. Their Wings were joined one to another; they did not turn about when they went, each one going ſtraight forward.

10. And the Likeneſs of their Faces was, thoſe four had the Face both of a Man and a Lion on the right Side, the ſame four had the Face of an Ox on the left, as they had alſo of an Eagle:

11. Thus were their Faces. And their Wings were ſpread upward; each one had two joined together, and two covered their Bodies.

12. And they went each one ſtraight forward, going whither the Spirit was to go, not turning about when they went.

13. As for the Likeneſs of the living Creatures, their Appearance was as burning Coals of Fire, as the Appearance of Lamps, that went about between the living Creatures; and the Fire was bright, out of which came Lightning.

14. And the living Creatures ran, and returned, as the Appearance of Lightning.

15. As I was looking at them, behold there was a Wheel on the Earth by *each of* them, with its four Outſides.

16. The Appearance of the Wheels, and their Work, was like the Colour of a Beryl, and thoſe four had the ſame Likeneſs; their Appearance alſo, and their Work, was as it were one Wheel within another.

17. When they went it was upon their four Parts, and that without turning about.

18. By their Felloes, and the Height that was to them, they were dreadful; thoſe four having alſo their Felloes full of Eyes round about.

19. Moreover when the living Creatures went, the Wheels went by them; and when the former were lifted up from the Earth, the latter were.

20. Whither the Spirit was to go, they went, the Spirit being to go thither; and the Wheels were lifted up over againſt them, for the Spirit of the living Creature was in the Wheels.

21. When thoſe went, they went; and when thoſe ſtood ſtill, they did; and when thoſe were lifted up from the Earth, the Wheels were lifted up over againſt them, as the Spirit of the living Creature was in the Wheels.

22. Beſides the Likeneſs of the Firmament over the Heads of the living Creature was as the Colour of terrible Ice, ſtretched out over their Heads above.

Ver. 1. *thirtieth*] from the Reformation and great Paſſover in *Joſiah*'s Reign, as ſhewn in the *Chronology* at the End of *Dan*.

Ver. 15. each of *them*] there being four Wheels, as there were living Creatures, Ver. 5, 16, 18. Chap. x. 9.

Ib. *Outſides*] the ſame as the Parts, Ver. 17. Each of thoſe Wheels being one Wheel within another, Ver. 16. viz. acroſs each other, would be compoſed of four Semicircles on the Outſide; and ſo might go either forward or ſideways, without turning about, Ver. 17. Ch. x. 11. *Lowth* would have this tranſlated ſo that it might be the four Faces of each living Creature, but ſeems not to have minded that the Gender of the Pronoun agrees with the *Heb.* Word for Wheel, not with that for *living Creature*, which would alſo make a mere Tautology.

23. And

23. And under the Firmament their Wings were ſtraight one to another; each on one Side having two which covered their Bodies, and each on the other having two that did.

24. I further heard the Sound of their Wings like that of great Waters, as the Voice of the Almighty, when they went, the Sound of the Noiſe being like that of an Army: when they ſtood ſtill, they let down their Wings;

25. And having done ſo, there was a Voice from the Firmament that was over their Heads.

26. Above which was the Likeneſs of a Throne, as the Appearance of Sapphire Stone; and over the Likeneſs of the Throne, there was a Likeneſs as the Appearance of a Man upon it above.

27. I ſaw too as the Colour of a live Coal, as the Appearance of Fire at the Inſide of it round about, from the Appearance of his Loins upward; and from that of his Loins downward I ſaw as the Appearance of Fire, with Brightneſs to it round about.

28. Like the Appearance of the Bow that is in a Cloud on a ſhowery Day, ſo was that of the Brightneſs round about. This was the Appearance of the Lord's Glory; which I ſeeing, fell upon my Face, and heard the Voice of one that ſpoke.

CHAP. II.

WHO ſaid to me, Man, ſtand upon thy Feet, and I will ſpeak to thee.

2. And the Spirit came into me, as he ſpoke to me, and made me ſtand upon my Feet, that I might hear him who ſpoke to me.

3. Then he ſaid to me: Man, I ſend thee to the Iſraelites, to rebellious Gentiles who have rebelled againſt me; they and their Fathers have revolted from me, to this very Day.

4. Nay they are Perſons of an impudent Face, and ſtubborn Heart, to whom I ſend thee, and thou ſhalt declare to them, Thus ſays the Sovereign Lord.

5. And they, whether they will hearken or forbear, for they are a rebellious Family, ſhall however know that there has been a Prophet among them.

6. And thou Man, be not afraid of them, nor yet of their Words, though there are froward Things and Briers with thee, and thou dwelleſt with Scorpions: be not afraid of their Words, nor daunted at their Looks, though they be a rebellious Family.

7. Thou ſhalt ſpeak my Words to them, whether they will hearken or forbear, for they are rebellious.

8. But thou Man, hear what I ſpeak to thee, Be not thou rebellious as *that* Family is; open thy Mouth, and eat what I give thee.

9. Upon this I looked, and behold there was a Hand reached out to me, and lo a Volume of a Book was in it.

10. Which he ſpread before me, and it was written both on the Foreſide and Backſide; and there were written on it Lamentations, mournful Diſcourſe, and Wo.

CHAP. III.

AND he ſaid to me, Eat, Man, what thou findeſt, namely this Volume; and go, ſpeak to the Family of Iſrael.

2. So I opened my Mouth, and he made me eat it;

3. Saying to me, Man, let thy Belly conſume, and fill thy Bowels with this Volume which I give thee: and as I eat, it was ſweet in my Mouth like Honey.

4. Again he ſaid to me: Man, go, get thee to the Family of Iſrael, and ſpeak to them with my Words.

5. For thou art not ſent to a People of deep Speech and hard Language, *but* to the Family of Iſrael:

6. Not to many People of deep Speech and hard Language, whoſe Words thou doſt not underſtand; to whom if I had ſent thee, they would have hearkened to thee.

7. But the Family of Iſrael will not, for they will not hearken to me; becauſe they are all of a ſtubborn Forehead, and impudent Heart.

Ver. 27. *upward*] *Lowth* takes notice of the Stops being placed wrong in this Verſe; which makes it differ both from the *Heb.* Pointing, and Chap. viii. 2. nor has the Printer, I ſuppoſe, put it right in *Lowth*'s Amendment.

Ver. 1. *Man*] The *Heb.* which is literally *Son of Adam* or *Adamite*, on a ſtrict Examination appears to mean no more nor other than *Man*; accordingly the judicious *Caſtellio* renders it only *Homo*, as *Beza*, *Rev.* xiv. 14. While ſome would have it ſignify a mean Perſon, others an eminent one, they both play or trifle with Words; ſee *Dan.* vii. 13. & *Amama*, *Anti-barb. Bib.* in *Pſa.* cii. 21.

Ver. 3. *Gentiles*] called ſo for their odious Wickedneſs, the Word being plural; which the *Engliſh Tranſlators* changing into ſingular, quite ſpoil the Senſe.

Ver. 6. *froward Things*] from the *Chald.* not occurring elſewhere in the *Heb. Scripture*, tho' frequent in the *Targum*.

Ver. 7. *rebellious*] the very ſame only as in the foregoing Ver. without any Thing for *moſt*.

Ver. 7. *ſtubborn*] The Expreſſion of Chap. ii. 4. is changed, that being applied here to the Face, which was there to the Heart, and the contrary.

8. Behold I make thy Face ſtrong over againſt their Faces, and thy Forehead over againſt theirs;

9. As a Diamond ſtronger than a Rock I make thy Forehead: do not fear them, nor be daunted at their Looks, though they be a rebellious Family.

10. He ſaid to me further; Man, all my Words which I ſhall ſpeak to thee, receive in thy Heart, as well as hear with thy Ears.

11. And go, get thee to thoſe of the Captivity, to the Poſterity of thy People, and ſpeak to them in this manner, Thus ſays the Sovereign Lord, whether they will hearken or forbear.

12. Then the Spirit had me away, and I heard a Voice behind me with great Stirring, *which ſaid*, Bleſſed be the Glory of the Lord from its Place:

13. The Noiſe of the living Creatures Wings, that touched one another, and the Noiſe of the Wheels over againſt them, being a Noiſe of great Stirring.

14. Thus the Spirit having me, and taking me away, I went with Bitterneſs in the Vehemency of my Spirit, but the Hand of the Lord was ſtrong upon me.

15. And I came to thoſe of the Captivity *at* Tel-abib, who abode at the River Chebar; and I abode where they did, aſtoniſhed there among them ſeven Days.

16. At the End of which I had the Lord's Commiſſion as follows:

17. Man, I have made thee a Watchman to the Family of Iſrael, that thou mayeſt hear the Matter from my Mouth, and warn them from me.

18. When I ſay to the Wicked, Thou ſhalt quite die; and thou doſt not warn him, nor ſpeak to warn the Wicked from his wicked Way to keep him alive; ſuch a one's Blood, who dies for his Iniquity, will I require of thee.

19. Nevertheleſs when thou warneſt the Wicked, and he does not return from his Wickedneſs, and his wicked way; he ſhall die for his Iniquity, but thou haſt delivered thy Soul.

20. Moreover when the Righteous returns from his Righteouſneſs, and does Iniquity, and I put a Thing to ſtumble at before him, he ſhall die; and that in his Sin, when thou doſt not warn him, and his Righteouſneſs which he has done ſhall not be remembred, and I will require his Blood of thee.

21. But when thou warneſt the Righteous, that he may not ſin, and he does not; he ſhall throughly live when he is warned, and thou haſt delivered thy Soul.

22. And the Hand of the Lord was upon me there, and he ſaid to me, Riſe up, go forth to the Vale, where I will ſpeak to thee.

23. Which I did accordingly, and behold the Glory of the Lord ſtood there, like the Glory which I ſaw at the River Chebar; then I fell upon my Face.

24. But the Spirit came into me, and made me ſtand upon my Feet; and he ſpoke with me, ſaying to me: Go, ſhut up thy ſelf within thy Houſe.

25. For behold thou, Man, ſhalt have Cords put upon thee by them, with which they will bind thee, ſo that thou ſhalt not go out among them.

26. I will alſo make thy Tongue cleave to the Roof of thy Mouth, that being dumb, thou mayeſt not be a Perſon who reproves them: for they are a rebellious Family.

27. However when I ſpeak to thee, I will open thy Mouth, and thou ſhalt declare to them; Thus ſays the Sovereign Lord, He who will hearken, let him; and he that will forbear, let him: for they are a rebellious Family.

CHAP. IV.

AND do thou, Man, take thee a Brick, and putting it before thee, engrave upon it the City Jeruſalem.

2. Againſt which lay Siege, build a Fort, make a Rampart, put a Camp, and ſet Captains round about.

3. Do thou alſo take thee an iron Pan, and put it *for* an iron Wall between thee and the City; towards which thou ſhalt ſet thy Face, that there may be a Siege, and ſhalt aſſault it: which ſhall be a Sign to the Family of Iſrael.

4. Beſides lie thou on thy left Side, and put the Iniquity of the Family of Iſrael upon it; whoſe Iniquity thou ſhalt bear the Number of the Days which thou lieſt ſo.

5. For I give thee the Years of their Iniquity, according to the Number of the Days, namely three hundred and ninety: thus ſhalt thou bear the Iniquity of the Family of Iſrael.

6. When thou haſt finiſhed theſe, thou ſhalt

Ver. 15. *Tel-abib*] another Place by the ſame River, Chap. i. 1.

Ver. 24. *he ſpoke*] *the Lord*, not *the Spirit*, as the Alteration of the Gender in the Verbs ſhews; ſee Chap. ii. 2.

Ver. 2. *Captains*] tranſlated ſo 2 *King*. xi, 4, 19. in our *preſent Bible*, and here by *Jun*. and *Trem*. accordingly *primores*; as likewiſe by *Kimbi* in the *Book of Roots* expounded to be שרי החיילות *Captains of an Army*.

Ver. 5, 6. The Numbers here ſee computed in the *Chronology* at the End of *Daniel*.

lie

lie next on thy right Side, and bear the Iniquity of the Family of Judah forty Days: I appoint thee each Day for a Year.

7. And thou ſhalt ſet thy Face towards the Siege of Jeruſalem, and with thy Arm made naked, ſhalt propheſy againſt it.

8. And behold I will put Cords upon thee, ſo that thou ſhalt not turn from one of thy Sides to the other, till thou haſt finiſhed the Days of thy Siege.

9. Moreover do thou take thee Wheat, Barley, Beans, Lentiles, Millet and Rye, which thou ſhalt put into one Veſſel, and make Bread of them for thee; this thou ſhalt eat the Number of the Days that thou lieſt on thy Side, even three hundred and ninety.

10. And thy Meat which thou eateſt ſhall be by Weight, twenty Shekels a Day; and that from Time to Time.

11. Thou ſhalt likewiſe drink Water by Meaſure, the ſixth Part of a Hin; from one Time alſo to another.

12. And thou ſhalt eat it *as* a barley Cake, baking it with the Ordure, the Excrements of Man in their Sight.

13. For thus, ſaid the Lord, ſhall the Iſraelites eat their defiled Bread among the Nations, whither I will drive them.

14. At this I ſaid, Alas! O Sovereign Lord, behold my Soul is not defiled; I having not eat of a Carcaſe, or that which is torn, from my Youth till now, neither has abominable Fleſh come into my Mouth.

15. Then he replied to me, See, I give thee the Dung of Oxen inſtead of human Ordure; upon which thou ſhalt make thy Bread ready:

16. Saying to me; Man, behold I will break the Staff of Bread in Jeruſalem; ſo that they ſhall eat Bread by Weight and with Trouble, as alſo drink Water by Meaſure and with Deſolation:

17. That they may want Bread and Water, be deſolate one with another, and be waſted away in their Iniquity.

CHAP V.

DO thou, Man, take thee further a ſharp Sword, a Barber's Razor take thee that, and ſhave thy Head and Beard; then take thee weighing Scales, and divide the Hairs.

2. One third Part thou ſhalt burn in the Fire within the City, when the Days of the Siege are fulfilled; thou ſhalt take another, ſtriking round about it with the Sword; and the other ſhalt thou ſcatter in the Wind, and I will draw forth a Sword after them.

3. Beſides thou ſhalt take of them a few in Number, and tie them up in thy Skirts.

4. Next ſhalt thou take ſome of them again, and caſt them into the midſt of the Fire, and burn them in it; from which there ſhall come out a Fire to the whole Family of Iſrael.

5. Thus ſays the Sovereign Lord; This is Jeruſalem, which I have put in the midſt of the Nations, the Countries being round about her.

6. But ſhe has rebelled againſt my Rules wickedly more than the Nations, and againſt my Ordinances more than the Countries that are round about her; though they have rejected my Rules, and as for my Ordinances they have not gone in them.

7. Therefore thus ſays the Sovereign Lord: Becauſe you have done *it* more abundantly than the Nations which are round about you, have not gone in my Ordinances, nor performed my Rules; neither have you done according to the Rules of thoſe Nations:

8. For which cauſe, continues he, behold I my ſelf am againſt thee, and will execute Judgments within thee in the Sight of the Nations.

Ver. 7. *naked*] Look *Iſa.* lii. 10.

Ver. 15. *Dung*] the Manner of uſing which in thoſe Parts, for want of Wood, *Rauwolff* travelling there ſhews; that a Hole being made in the Ground, a Pot for dreſſing Victuals is faſtened in it Part of the Depth, and Room being left at one Side, the Dung when dry is put under it, which burning, gives a great Heat ſo confined; and the Food is made ready with a little Fire, ſooner than with a great one on our open Hearths, *Trav.* Pt. II. Ch. x. and *Corten* tells, he ſaw in ſeveral Places, Bread baked with Fire of the Dung of Oxen and Camels, not for Scarcity of Wood, but becauſe it was better, burning, when quite dried by the Sun, like Charcoal. And their baking Bread is like our making Pancakes, being done on a Copper Plate fixed up between Bricks, and the Fire made in the Hollow under; with the Bread in Cakes, about the Size of a common Plate, and about an Inch thick, *Compend. Library*, B. III. Ch. viii.

Ver. 16. *Meaſure*] The *Heb.* Word is *meſhurah*, whence ours.

Ib. *Deſolation*] See Chap. xii. 19. where, and there only, is the ſame Word beſides, belonging to the Verb there rendered *may be deſolate*.

Ver. 1. *the Hairs*] in *Heb. them*, ſo that *hair* ſhould not be *Italick* in the *com. Tranſ.* as if there was no *Heb.* for it.

Ver. 3. *few*] which may ſignify thoſe who were left with *Gedaliah*, 2 *King.* xxv. 22.

Ver. 6. *rebelled againſt*] The ſame Verb, in the ſame Conjugation, and with the ſame Prepoſition as in *Deut.* i. 26, 43. & ix. 24. *Pſa.* cv. 28. *Joſh.* i. 18. 1 *Sam.* xii. 14. nor does this Verb ever ſignify *to change* elſewhere. Beſides how did other Nations and Countries change thoſe Things, which they had not? The *Sept.* have, *thou ſhalt ſay* or *tell*, wrongly ſuppoſing תמר belonged to אמר inſtead of מרה and the 3d Perſon fem. and 2d Perſon maſc. are alike in *Heb.*

Ver. 7. *done* it *more abundantly*] the *Wickedneſs*, Ver. 6. but it is confeſſed in *Poole's Annotations*, following the *com. Verſ.* that *there is Difficulty in aſſigning what they multiplied in.*

9. Nay I will do in thee what I have not done, nor will do like it any more, by reaſon of all thy Abominations.

10. Therefore the Fathers ſhall eat the Sons within thee, and the Sons their Fathers; and I will not only execute Judgments in thee, but ſcatter all the Reſidue of thee to every Wind.

11. By my living therefore, ſays the Sovereign Lord, becauſe thou haſt defiled my Sanctuary, with all thy deteſtable and abominable Things, I will even diminiſh, and my Eye ſhall have no compaſſion, nor will I alſo ſpare.

12. One third Part of thee ſhall die with the Peſtilence, and be conſumed with Famine within thee; another ſhall fall by the Sword round about thee; and I will ſcatter the other to every Wind, and draw forth a Sword after them.

13. Thus ſhall my Anger be accompliſhed, and I will make my Wrath reſt on them, that I may comfort my ſelf; and they ſhall know that I the Lord ſpeak in my Zeal, when I have accompliſhed my Wrath on them.

14. And I will make thee a Waſting and Reproach among the Nations which are round about thee, in the Sight of every one who paſſes along.

15. So that it ſhall be a Reproach, Reviling, Inſtruction, and Aſtoniſhment to the Nations which are round about thee; when I execute Judgments in thee, with Anger, Wrath, and wrathful Rebukes; I the Lord ſpeak *it*:

16. When I ſend the ill Arrows of Famine among them, that are for Deſtruction, which I will ſend to deſtroy you, and increaſe the Famine upon you, breaking your Staff of Bread.

17. Not only Famine will I ſend upon you, but ill Beaſts, that ſhall make thee deſtitute, nay Peſtilence and Blood ſhall paſs through thee, I will alſo bring the Sword upon thee: I the Lord ſpeak *it*.

CHAP. VI.

AND I had the Lord's Commiſſion as follows:

2. Man, put thy Face towards the Mountains of Iſrael, and propheſy to them,

3. Saying: O Mountains of Iſrael, hear the Sovereign Lord's Commiſſion, who ſays thus to the Mountains, Hills, Channels and Vallies; Behold I my ſelf will bring a Sword againſt you, and deſtroy your Chapels.

4. Your Altars alſo ſhall be deſolate, your ſun-burnt Images broke down; and I will make your Slain fall before your filthy Idols.

5. Nay I will put the Carcaſes of the Iſraelites before their filthy Idols, and ſcatter your Bones round about your Altars.

6. In all your Habitations the Cities ſhall be laid waſte, and the Chapels be deſolate; that your Altars may be laid waſte, and be deſolate, your filthy Idols may be broke, and ceaſe, your ſun-burnt Images be cut down, and your Works aboliſhed.

7. The ſlain one ſhall fall too in the midſt of you, and you ſhall know that I am the Lord.

8. Yet I will leave ſome that you ſhall have who eſcape the Sword among the Nations, when you ſhall be ſcattered in the Countries.

9. And thoſe who eſcape of you ſhall remember me among the Nations, whither they ſhall be carried captive, who am grieved with their whoring Heart which is departed from me, and with their Eyes that go a whoring after their filthy Idols; and they ſhall be loathſome to themſelves, for the Evils which they have done, in all their Abominations.

10. And they ſhall know that I am the Lord, who do not ſpeak in vain of doing this Ill to them.

11. Thus ſays the Sovereign Lord; Strike with thy Hand, ſtamp with thy Foot, and exclaim, Alas! for all the heinous Abominations of the Family of Iſrael, by which they ſhall fall with the Sword, Famine and Peſtilence.

12. He that is far off ſhall die with the Peſtilence, and he that is near ſhall fall with the Sword, as alſo he who remains and is beſieged ſhall die with the Famine: thus will I accompliſh my Wrath on them.

13. And they ſhall know that I am the Lord, when their Slain are among their filthy Idols round about their Altars, at every high Hill, on all the Tops of the Mountains, under every green Tree, and under every thick Oak, the Places where they gave a pleaſant Smell to all their filthy Idols.

14. For I will ſtretch out my Hand againſt them, and make the Country deſolate, and that more than the Wilderneſs at Diblah, in all their Habitations: ſo ſhall they know that I am the Lord.

CHAP. VII.

BESIDES I had the Lord's Commiſſion as follows:

Ver. 7. *ſlain one*] being ſingular here.
Ver. 9. *who*] the *Heb.* Relative.
Ib. *grieved*] more befitting God than *broken*.

2. And thou Man, thus ſays the Sovereign Lord to the Country of Iſrael: The End is come, the very End, upon the four Borders of the Country.

3. Now is the End upon thee, and I will ſend my Anger on thee, judge thee according to thy Ways, and render upon thee all thy Abominations.

4. My Eye ſhall have no compaſſion upon thee, nor will I ſpare; but will render thy Ways upon thee, and thy Abominations ſhall be within thee; and you ſhall know that I am the Lord.

5. Thus ſays the Sovereign Lord: One Evil, Evil it ſelf behold is come.

6. The End is come, the very End is, it awakes for thee: behold it is come.

7. The Morning is come to thee, O Inhabitant of the Country: the Time is come, the Day of Vexation is near, and not the Echoing of the Mountains.

8. Now will I ſoon pour out my Wrath upon thee, accompliſh my Anger on thee, judge thee according to thy Ways, and render upon thee all thy Abominations.

9. And my Eye ſhall have no compaſſion, nor will I ſpare; I will render upon thee according to thy Ways, and thy Abominations which are within thee, and you ſhall know that I am the Lord who ſtrike.

10. Behold the Day, lo it is come, the Morning is come forth, the Rod is bloſſomed, Pride is budded out.

11. Violence is riſen up to a Rod of Wickedneſs: there ſhall be none of them, nor of their Multitude, nor of any of them, neither ſhall there be lamenting for them.

12. The Time is come, the Day is approached; let him who buys not be glad, nor him that ſells mourn: becauſe there is Rage for the whole Multitude of it.

13. For he who ſells ſhall not return to that which is ſold, though he is yet living their Life: becauſe the Viſion is for the whole Multitude of it not to return, nor ſhall any one ſtrengthen himſelf in the Iniquity of his Life.

14. They have ſounded the Trumpet, that all might prepare, but none goes to the Battle: becauſe there is my Rage for the whole Multitude of it.

15. The Sword ſhall be without, the Peſtilence and Famine within: he that is in the Field ſhall die by the Sword, and as for him who is in the City, the Famine or Peſtilence ſhall conſume him.

16. But they that are to eſcape of them ſhall eſcape, and be at the Mountains as Doves of the Vallies, all of them making a Noiſe, each one for his Iniquity.

17. All Hands ſhall be ſlack, and all Knees become *as* Water.

18. And they ſhall gird themſelves with Sackcloth, Horror ſhall cover them, there ſhall be Shame in all Faces, and Baldneſs on all their Heads.

19. They ſhall throw their Silver into the Streets, and their Gold ſhall be ſeparate, their Silver and Gold ſhall not be able to deliver them at the Time of the Lord's Wrath; they ſhall neither ſatisfy their Minds, nor fill their Bellies: becauſe they are the Stumbling-block of their Iniquity.

20. As for the Beauty of his Ornament, he made it excellent; but they made in it the Images of their abominable, their deteſtable Things: therefore I put it ſeparate from them.

21. And I will give it into the Hands of Strangers for a Prey, and to the Wicked of the Earth for a Spoil, who ſhall profane it.

22. I will alſo turn about my Face from them, when they profane my ſecret Place; into which Robbers ſhall enter, and profane it.

23. Make a Chain: for the Country is filled with Trials of Blood, and the City with Violence.

24. Therefore I will bring the worſt of the Gentiles, and they ſhall poſſeſs their Houſes; I will alſo make the Excellency of the ſtrong ones ceaſe, and their holy Places ſhall be profaned.

25. Deſtruction is coming, and though they ſeek for Peace, there ſhall be none.

26. One Calamity ſhall come upon another, and there ſhall be one Report after another; and they ſhall ſeek for a Viſion from the Prophet, but the Law ſhall periſh from the Prieſt, and Counſel from the Elders.

27. The King ſhall mourn, the Prince be cloathed with Deſolation, and the People of the Country ſhall be troubled in their Buſineſs: I will do to them after their Way, and judge them with their own Judgments, and they ſhall know that I am the Lord.

Ver. 7. *Echoing*] ſuch as in *Iſa.* xvi. 9, 10. where is the ſame *Heb.* Word; yet how poorly has this been expounded!

Ver. 13. *return*] at the Year of Jubile.

Ver. 27. *in their Buſineſs*] This was ſo hard to understand, that even *Caſtalio*, with his great Liberty in giving the Senſe, has it like *our Eng.* as likewiſe the very induſtrious *Jun.* and *Trem.* without any Expoſition; though it was their Minds that were to be troubled, concurrent with the foregoing.

CHAP.

CHAP. VIII.

AND in the ſixth Year, on the fifth of the ſixth Month, I was ſitting in my Houſe, and the Elders of Judah ſate before me, where the Hand of the Sovereign Lord fell upon me.

2. And I ſaw plainly that there was a Likeneſs as the Appearance of Fire, from the Appearance of his Loins downward Fire; and from his Loins upward as the Appearance of Shining, like the Colour of a live Coal.

3. And he reached out the Shape of a Hand, and taking me by a Lock of my Head, the Spirit lifted me up between the Earth and Heaven, and brought me to Jeruſalem in the Viſions of God, to the Door of the inner Gate that looks northward, where there was the Seat of the Image of Jealouſy which makes jealous.

4. Behold alſo the Glory of the God of Iſrael was there, according to the Appearance which I ſaw in the Vale.

5. Then he ſaid to me, Man, look up now the Way *that* is northward; which I did accordingly, and behold on the North at the Gate of the Altar, there was this Image of Jealouſy in the Entry.

6. He further ſaid to me, Doſt thou ſee, Man, what they do, the great Abominations which the Family of Iſrael do here, that I may be far off from my Sanctuary? But turn yet again, thou ſhalt ſee greater Abominations.

7. So he brought me to the Door of the Court, and I ſaw plainly that there was a Hole in the Wall.

8. Upon this he ſaid to me, Man, dig now in the Wall; which I did accordingly, and behold there was a Door.

9. When he ſaid to me, Go in, and ſee the wicked Abominations which they do here.

10. And going in, I ſaw plainly that there were all Shapes of creeping Things and deteſtable Beaſts, with all the filthy Idols of the Family of Iſrael, drawn upon the Wall round about every where.

11. Before which ſtood ſeventy Men of the Elders of the Family of Iſrael, and Jaazaniah the Son of Shaphan in the midſt of them, each with his Cenſer in his Hand; and there went up a plentiful Cloud of Incenſe.

12. Whereupon he ſaid to me; Doſt thou ſee, Man, what the Elders of the Family of Iſrael do in the Dark, each in the Chambers of his Pictures? For they ſay, The Lord does not ſee us, the Lord has forſaken the Earth.

13. He likewiſe ſaid to me, Turn yet again, thou ſhalt ſee greater Abominations which they do.

14. And bringing me to the Door of the Gate of the Lord's Houſe, which was towards the North, behold Women ſate there weeping for Tammuz.

15. Doſt thou ſee, ſaid he to me, Man? Turn yet again, thou ſhalt ſee greater Abominations than theſe.

16. Next he brought me into the inner Court of the Lord's Houſe, and behold at the Door of the Temple of the Lord, between the Porch and Altar, were about five and twenty Men, with their Backſides to the Temple of the Lord, and their Faces eaſtward, towards which they bowed down to the Sun.

Ver. 1. *ſixth Year*] as in Chap. i. 2.

Ver. 2. *ſaw*] It is evident the Account of this Viſion continues to Chap. xi. 25. and by the Manner of relating it *Interpreters* have concurred, that *Ezekiel* ſaw it while the Elders were preſent, in an Extaſy of Mind. But *Lowth* in his *Commentary* mentions with Approbation one of great Character, who by the *Preface* ſeems to be the *Biſhop of Coventry and Litchfield*, that thinks the Prophet ſaw it in the fourth Month before called *Tamuz*, by reaſon of what he beheld, Ver. 14. and that now he only told it to thoſe who were ſitting with him. According to this the firſt Verſe of this Chap. and the laſt Verſe of the 11th have properly an immediate Connection, and all between them is as if it were in a Parentheſis, which is very particular: if it had been ſo, there were two Ways proper to repreſent it, either by putting the Matter of this firſt Verſe forward to that laſt, or placing that laſt Verſe backward to this; but if the Intent was to ſhew that the Appearance was when the Elders were there, the Method now uſed is the proper one to deſcribe it, which we may therefore conclude to be the Reality of the Matter. Beſides *the Hand of the Lord being upon him* was an Introduction to the former Viſion, Chap. i. 3., and would ſcarce have been mentioned, eſpecially at ſuch a Diſtance, for the mere telling of the Narration. The Pretence concerning *Tamuz*, even if ſuch a Conjecture is allowed, that the only Time of weeping for him was in the 4th Month, would be of little or indeed no Weight; ſince the Viſion was to ſhew *Ezekiel* what Abominations were done at *Jeruſalem*, which was unneceſſary to be at the very Time they were performed, nor is it likely that the ſeveral Things were really done ſucceſſively, as the Prophet beheld them in the Viſion.

Ver. 3. *lifted*] As ſtrange as it may ſeem, *Lowth* pretends there was *a Local Tranſlation of the Prophet from Chaldea to Jeruſalem*, to help out the foregoing Notion, I ſuppoſe: according to which *Ezekiel* muſt have dug in the Wall, and gone in, Ver. viii. 10. but that ſurely would not have been ſuffered by the 70 Men, much leſs would they have performed that idolatrous Service, which they were ſo careful to conceal in a dark ſecure Room after he was got in; and abſurd muſt it be for them to ſay, *The Lord does not ſee us*, Ver. 12. when they ſaw the Prophet looking on; nay if all was actually done, one of the ſix Men muſt mark thoſe mentioned, Ch. ix. 4. and the other five ſlay the reſt, Ver. 5, 6, 7, 8. whereas they are afterwards repreſented alive in the 11th Chap. being what might conſiſt in a Viſion.

Ib. *inner Gate*] of the inner Court.

Ver. 10. *every where*] the *Heb.* being *round about round about*.

Ver. 14. *Tammuz*] See the *Chronology* at the End of *Exod.*

Ver. 16. *Door*] which was at the eaſt End of the Temple, the moſt holy Place being at the Weſt, and there was no other Way in; but this was the outer Door of the Porch, the Altar for Burnt-offerings being in the middle of the inner Court.

Ib. *Men*] who by the Place deſcribed were Prieſts, *Joel* ii. 17.

Ib. *Sun*] as was the Manner of the *Magian* Idolaters

17. And

17. And he ſaid to me; Doſt thou ſee, Man? Is any Thing lighter to the Family of Judah, than to act the Abominations which they do here? For they have filled the Country with Violence, and turned back to provoke me, behold they alſo put forth the Branch to their Noſe.

18. Therefore I will likewiſe act in Wrath, my Eye ſhall have no compaſſion, nor will I ſpare; nay call in my Hearing, as they may with a loud Voice, I will not hearken to them.

CHAP. IX.

HE called in my Hearing too with a loud Voice as follows, Let thoſe who have the Viſitation of the City approach, each with his deſtroying Weapon in his Hand.

2. And behold there came ſix Men from the Way of the uppermoſt Gate, which looks northward, each with his diſperſing Weapon in his Hand, among whom was one Man cloathed with Linen, having a Writer's Inkhorn on his Loins; and they went in, and ſtood by the braſen Altar.

3. The Glory of the God of Iſrael was alſo liſted up from the Cherub which it was upon, to the Threſhold of the Houſe; and he called to the Man cloathed with Linen, who had the Writer's Inkhorn on his Loins.

4. To whom the Lord ſaid, Paſs through the midſt of the City, namely Jeruſalem; and make a Mark upon the Foreheads of the Men who ſigh and cry, for all the Abominations which are done within it.

5. And to the others he ſaid in my Hearing; Paſs through the City after him, and ſlay; let your Eye have no compaſſion, nor do ye ſpare.

6. Kill till they are deſtroyed old *and* young, with Virgins, Children and Women, but do not go nigh any Man upon whom there is the Mark, and begin at my Sanctuary. So they began with the old Men who were before the Houſe.

7. Defile the Houſe, added he to them, and fill the Courts with Slain, go forth. Accordingly they went forth, and ſlew in the City.

8. Now as they were ſlaying them, and I was left, I fell upon my Face, and cried out, ſaying, Alas! O Sovereign Lord, wilt thou deſtroy the whole Reſidue of Iſrael, in thy pouring out thy Wrath upon Jeruſalem?

9. At which he anſwered me; The Iniquity of the Family of Iſrael and Judah is inexpreſſibly great, the Country being full of Blood, and the City of turning aſide: for they ſay, The Lord has forſaken the Earth, and the Lord does not ſee.

10. As for me alſo, my Eye ſhall have no compaſſion, nor will I ſpare; I will render their Way on their own Head.

11. And behold the Man cloathed with Linen, on whoſe Loins was the Inkhorn, brought back Word thus, I have done, as thou didſt command me.

CHAP. X.

I FURTHER ſaw plainly that in the Firmament which was over the Head of the Cherubs, there appeared above them like a Sapphire Stone, as the Appearance of the Likeneſs of a Throne.

2. And he ſaid thus to the Man cloathed with Linen, Go in between the Wheels, under the Cherub, and fill both thy Hands with Coals of Fire from between the Cherubs, and ſprinkle over the City. And he went in my Sight.

3. Now the Cherubs ſtood on the right Side of the Houſe, when the Man went in, and a Cloud filled the inner Court:

4. But then the Glory of the Lord went up from the Cherub, over the Threſhold of the Houſe; ſo that the Houſe was filled with the Cloud, and the Court with the Brightneſs of the Lord's Glory.

5. And the Sound of the Wings of the Cherubs was heard to the outer Court, like the Voice of God Almighty when he ſpeaks.

6. And when he had commanded the Man cloathed with Linen, that he ſhould take Fire from between the Wheels, betwixt the Cherubs, and he was gone in, and ſtood by the Wheels;

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of thoſe Times, whoſe Prieſts by a Conſpiracy about 70 Years after, promoting one of themſelves to the *Perſian* Empire, on the Death of *Cambyſes* the Son of *Cyrus*, and the Faction being overturned, that Sort of Idolatry fell to decay, but was afterwards revived by *Zoroaſtres*, *Hyde's Religio veterum Perſarum*.

Ver. 17. *Branch*] probably of ſome particular Wood idolatrouſly conſecrated to the Sun; ſee 2 *Mac.* vi. 7.

Ib. *Noſe*] to ſmell to it.

Ver. 2. *each with*] *with* being wanting in the *com. Eng. Bib.* as an Ablative Sign of the Manner; where alſo *his* from the *Heb.* ו is left out.

Ver. 3. *lifted up*] The *Heb.* Verb being paſſive, the *Eng.* ſhould indeed be the ſame; but then it ſhould be ſuch a Verb as may be made paſſive, which *go up* being a Neuter Verb cannot: ſo that the putting *was* to *gone up* in the *com. Tranſ.* does not make it paſſive like the *Heb.* but inſtead of that, which it ſeems was deſigned, only throws it into a wrong Tenſe.

Ver. 9. *inexpreſſibly*] as at *Exod.* i. 7.

Ver. 2. *both thy Hands*] being the dual, not ſing. Number, and as in Ver. 7.

Ver. 4. *went up*] as already related, Chap. ix. 3. which afterwards reſumed its Place over the Cherubs, Ver. 18.

7. A Cherub reached out his Hand from between the reſt, to the Fire which was between them, *of which* he took up, and put into both the Hands of him that was cloathed with Linen; who received *it*, and went out.

8. Beſides there appeared at the Cherubs the Shape of a Man's Hand under their Wings.

9. And I ſaw plainly that there were four Wheels by the Cherubs, one Wheel by one Cherub, and another Wheel by another; and the Appearace of the Wheels was like the Colour of a Beryl Stone.

10. As for their Appearances, thoſe four had the ſame Likeneſs, as it were of one Wheel within another.

11. When they went, it was on their four Parts, and that without turning about: for they went to the Place that the Head looked, following it, not turned about in their going along.

12. And their whole Body, with their Backs, Hands and Wings, as alſo the Wheels, namely thoſe which they four had, were full of Eyes round about.

13. As for the Wheels, it was called to them in my Hearing, O Wheel.

14. And each had four Faces: the firſt Face was that of a Cherub, the ſecond Face that of a Man, the third that of a Lion, and the fourth that of an Eagle.

15. So the Cherubs were lifted up: that being the living Creature which I ſaw at the River Chebar.

16. Moreover when the Cherubs went, the Wheels went by them; and when the former took up their Wings to go up from the Earth, the latter alſo did not turn about from them.

17. When thoſe ſtood ſtill, they did; and when thoſe were lifted up, they were lifted up with them: for the Spirit of the living Creature was in them.

18. Then the Glory of the Lord went out from the Threſhold of the Houſe, and ſtood over the Cherubs.

19. Who took up their Wings. and were lifted up from the Earth in my Sight, having the Wheels over againſt them when they went out; and this ſtood at the Door of the eaſt Gate of the Lord's Houſe, with the Glory of the God of Iſrael over them above.

20. That was the living Creature which I ſaw under the God of Iſrael, at the River Chebar; and I knew that they were Cherubs.

21. Each had four Faces apiece, and each four Wings; and there was the Likeneſs of a Man's Hands under their Wings.

22. As to the Likeneſs of their Faces, they were the ſame which I ſaw at the River Chebar, the Appearances of them, and themſelves; each one going ſtraight forward.

CHAP. XI.

AND the Spirit took me up, and brought me to the eaſt Gate of the Lord's Houſe, which looks eaſtward, and behold at the Door of the Gate were five and twenty Men; among whom I ſaw Jaazaniah the Son of Azzur, and Pelatiah the Son of Benaiah, Princes of the People.

2. Upon this he ſaid to me; Man, theſe are the Perſons that deviſe Iniquity, and give evil Counſel in this City:

3. Who perſuade, not nearly to build Houſes; that is the Pot, and we are the Fleſh.

4. Therefore propheſy againſt them, propheſy, Man.

5. And the Spirit of the Lord fell upon me, and he ſaid to me: Declare, thus ſays the Lord, you have ſaid ſo, O Family of Iſrael; for I know what Things come up in your Mind.

6. You have multiplied your Slain in this City, and filled the Streets of it with them.

7. Therefore thus ſays the Sovereign Lord; Your Slain whom you have made within it, they are the Fleſh, and that is the Pot; but I will bring you out from within it.

8. You have been afraid of the Sword, and I will bring the Sword upon you, ſays the Sovereign Lord.

9. And I will not only bring you out from within it, but will deliver you into the Power of Strangers, and execute Judgments on you.

Ver. 14. *Cherub*] which by Chap. i. 10. appears to be like that of an Ox; and *cherab* with the ſame Letters in *Chaldee* ſignifies *to plough*, the proper Work of Oxen in thoſe Times. The Appearance however might be ſomething different as *Ezekiel* ſaw it, direct and ſideways.

Ib. *ſecond*] In the former Viſion as they were coming towards him, Chap. i. 4. *Ezekiel* begins mentioning the Faces on the right Side, firſt the Man's, next the Lion's, then tells thoſe on the left in the ſame Manner: whereas here he begins with the Cherub's Face, which might now be next to him, or becauſe it was the proper Face, and counts them as they were placed round after each other.

Ver. 17. *with them*] either miſtaken by our *Tranſlators* for *themſelves*, or left out, more likely the former.

Ver. 3. *nearly*] or *in a near Place*, according to the *Heb.* which is more than *near*; and by the Pointing belongs to what follows, as the Verb is alſo infinitive, not imperative. They being afraid the City ſhould be beſieged by *Nebuchadnezzar*, Ver. 8. 2 *Chr.* xxxvi. 13. as it was about three Years after, Ch. viii. 1. 2 *King.* xxv. 1. might properly adviſe not to build Houſes near the City, becauſe they would be an Advantage to the Beſiegers; ſee *Trem.* and *Jun.*

Ib. *Pot*] to hold the Fleſh; which the Lord nevertheleſs declares the City ſhould not them, Ver. 7, 9, 11.

Ver. 5. *he ſaid*] See Chap. iii. 24.

10. You

10. You ſhall fall by the Sword, I will judge you at the Border of Iſrael, and you ſhall know that I am the Lord.

11. That ſhall not be a Pot to you, nor ſhall you be Fleſh within it: I will judge you at the Border of Iſrael.

12. And you ſhall know that I am the Lord, who have not gone in my Ordinances, nor done my Rules, but have done according to the Rules of the Nations that are round about you.

13. When I propheſied, Pelatiah the Son of Benaiah alſo dying, I fell upon my Face, and cried aloud thus, Alas, O Sovereign Lord, wilt thou make the Reſidue of Iſrael be conſumed?

14. Again I had the Lord's Commiſſion as follows:

15. Man, thy own Brethren, thy Kinſmen, and all the whole Family of Iſrael, are they to whom the Inhabitants of Jeruſalem have ſaid, Get you far off from the Lord, this Country is given to us for an Inheritance.

16. Therefore declare, Thus ſays the Sovereign Lord, Removed them as I have far off among the Nations, and ſcattered them as I have in the Countries; yet will I be a little Sanctuary to them in the Countries whither they are come.

17. For which reaſon declare; Thus ſays the Sovereign Lord, I will alſo bring you together from the People, and gather you from the Countries into which you are ſcattered, and will give you the Land of Iſrael.

18. Thither ſhall they come, and take away all its deteſtable and abominable Things from it.

19. And I will give them one Heart, and put a new Spirit within you: I will even take away the ſtoney Heart out of their Body, and give them a Heart of Fleſh:

20. That they may go in my Ordinances, obſerve my Rules, and do them; ſo may be a People to me, and I be a God to them.

21. But I will render their Way on their Heads, whoſe Mind goes according to the Mind of their deteſtable and abominable Things, ſays the Sovereign Lord.

22. Then the Cherubs took up their Wings, having the Wheels over againſt them; over whom was the Glory of the God of Iſrael above.

23. And the Glory of the Lord went up from the midſt of the City, and ſtood upon the Mountain which was at the eaſt Side of it.

24. Afterwards the Spirit took me up, and brought me into Chaldea to them of the Captivity, in the Viſion by the Spirit of God: ſo the Viſion which I ſaw went up from me.

25. And I ſpoke to them of the Captivity all the Lord's Matters, which he ſhewed me.

CHAP. XII.

BESIDES I had the Lord's Commiſſion thus:

2. Man, thou dwelleſt among a rebellious Family; who having Eyes to ſee, do not ſee, *and* Ears to hear, do not hear, becauſe they are a rebellious Family.

3. Therefore thou Man, prepare thee Goods to be carried away, and carry away by Day in their Sight, and that from thy own to another Place: perhaps they will conſider, though they be a rebellious Family.

4. When thou haſt brought out thy Goods by Day in their Sight, as Goods to be carried away; thou ſhalt come forth thy ſelf at Evening in their Sight, as thoſe who are carried away do.

5. Dig for thy ſelf in their Sight through the Wall, and bring out through it.

6. Thou ſhalt carry upon the Shoulder in their Sight, bringing out in the Twilight, covering thy Face, that thou mayeſt not ſee the Ground: for I make thee a Token to the Family of Iſrael.

7. And I did ſo as I was commanded: I brought out my Goods by Day, as Goods to be carried away, and at Evening I dug for my ſelf through the Wall with my own Hand; I brought out in the Twilight, carrying upon the Shoulder in their Sight.

8. In the Morning I had the Lord's Commiſſion as follows:

9. Man, did not the Family of Iſrael, the rebellious Family, aſk thee, What art thou doing?

10. Tell them, that the Sovereign Lord ſays, This Burden is *for* the Prince in Jeruſalem, and the whole Family of Iſrael, amongſt whom they are.

11. Say; I am your Token: as I have done, ſo ſhall it be done to them, they ſhall come into Captivity among thoſe that are carried away.

Ver. 12. *who*] the *Heb.* Relative.

Ver. 24 *brought*] viz. back again, Ch. viii. 3.

Ver. 10. *amongſt whom they are*] which the *Heb.* verbatim *whom they are amongſt them* muſt certainly ſignify, this being the very *Heb.* Manner of expreſſing it, or the like; and *they* appears to mean thoſe belonging to the Prince, Ver. 14. as the ſame is uſed Ver. 12. not to interpret with others, *among them* to be *among themſelves*.

Ver. 11. *among thoſe that are carried away*] or *in the Captivity*, as the ſame Noun is rendered Ver. 4.

come

12. For the Prince who is amongſt them ſhall carry on the Shoulder in the Twilight, and come forth; they ſhall dig through the Wall to bring out through it: he ſhall cover his Face, to the intent that he may not ſee the Ground with the Eye.

13. And I will ſpread my Net over him, ſo that he ſhall be taken in my Hunting-net: nay I will bring him to Babylon, the Country of the Chaldeans; yet he ſhall not ſee it, though he ſhall die there.

14. All who are round about him being his Helpers, and all his Troops will I ſcatter in every Wind, and draw forth a Sword after them.

15. And they ſhall know that I am the Lord, when I diſperſe them in the Nations, and ſcatter them in the Countries.

16. I will notwithſtanding leave of them a few Perſons, from the Sword, Famine and Peſtilence; that they may tell all their abominable Things in the Nations whither they come, and they ſhall know that I am the Lord.

17. Moreover I had the Lord's Commiſſion as follows:

18. Man, thou ſhalt eat thy Victuals with Quaking, and drink thy Liquor with Diſturbance and Trouble.

19. And thou ſhalt pronounce to the People of the Country; Thus ſays the Sovereign Lord, about the Inhabitants of Jeruſalem, concerning the Land of Iſrael; They ſhall eat their Victuals with Trouble, and drink their Liquor with Deſolation; that her Country may be deſolate from what it is filled with, by reaſon of the Violence of all who dwell in it.

20. The Cities which are inhabited ſhall be laid waſte, the Country ſhall become deſolate, and you ſhall know that I am the Lord.

21. I had alſo the Lord's Commiſſion thus:

22. What Proverb, Man, is this of yours concerning the Land of Iſrael, that the Time is prolonged, and every Viſion periſhes?

23. Therefore declare to them, that the Sovereign Lord ſays; I will make this Proverb ceaſe, and they ſhall no more uſe it for a Proverb in Iſrael; but tell them, The Time is near, and the Matter of every Viſion.

24. For there ſhall be no more any vain Viſion, or flattering Divination, within the Family of Iſrael.

25. Since I am the Lord, who will ſpeak the Matter which I have to ſpeak, and it ſhall be done, without any longer Delay: for I will not only ſpeak the Matter, O rebellious Family, but do it in your Days, ſays the Sovereign Lord.

26. The Lord's Commiſſion I had further as follows;

27. Man, behold the Family of Iſrael ſay, The Viſion which he ſees is for many Days, and he propheſies of Times far off.

28. Therefore tell them; Thus ſays the Sovereign Lord, None of my Words ſhall be delayed any more, the Matter which I ſpeak ſhall alſo be done, ſays the Sovereign Lord.

CHAP. XIII.

AND I had the Lord's Commiſſion thus:

2. Propheſy, Man, to the Prophets of Iſrael that propheſy, and ſay to them who are Prophets of their own Minds: Hear the Lord's Commiſſion;

3. Thus ſays the Sovereign Lord; Wo be to the vile Prophets, who go after their own Spirit, and have ſeen Nothing.

4. Thy Prophets, O Iſrael, are like the Foxes in the waſte Places.

5. You do not go up into the Breaches, and make up the Fence for the Family of Iſrael, that they may ſtand in the Battle on the Day of the Lord.

6. They ſee Falſehood and lying Divination, ſaying, The Lord ſays, when the Lord has not ſent them; and they make *others* wait for the Matter to be confirmed.

7. Do not you ſee a falſe Viſion, and tell a lying Divination, when you declare, The Lord ſays, and I have not ſpoken?

8. Therefore thus ſays the Sovereign Lord: Becauſe you ſpeak Vanity, and ſee Lying: therefore behold I am againſt you, ſays the Sovereign Lord.

9. And my Hand ſhall be againſt the Pro-

Ver. 13. *not ſee*] for *Zedekiah*'s Eyes were put out, before he was carried thither, 2 *King.* xxv. 7.

Ver. 19. *Deſolation*] it coming from the Verb that follows; and is accordingly rendered by *Jun.* and *Trem. deſolatione*, as it is likewiſe by *Pagn. Munſt.* and the *vulg. Lat.* Tranſ. by *Leo Jud. vaſtatione.*

Ver. 22. *concerning*] not the ſame Particle as in the next Verſe before *Iſrael*, and thoſe to whom *Ezekiel* propheſied were not *in the Land of Iſrael:* thus *Jun.* and *Trem.* render it *de*, as it has often this Meaning.

Ib. *the Time is prolonged*] So the *Jews* have ſoothed themſelves up ſince the Coming of *Chriſt*; there being great Expectation among them, as well as Proof, that it would be about the Time it was, of which ſee in ſhort *Grotius*'s *Truth of the Chriſtian Religion*, Lib. v. 14. wherein he mentions, that *the* Hebrew Maſter Nehumias, *who was* 50 *Years before, ſaid then openly, that the Time of the* Meſſiah *ſignified by* Daniel, *could not be prolonged beyond thoſe fifty Years:* however *Le Clerc* in a *Note* thereon, ſays it would have been right for *Grotius* to have told whence he had it, and ſuppoſes it was only from ſome *Jew*; but *Patrick* in his *Eng. Tranſ.* of that notable *Book*, ſhews otherwiſe in the *Pref.*

Ver. 4. *like the Foxes in the waſte Places*] running any whither, being of no Certainty, Ver. 3, 6. nor Uſe, Ver. 5.

phets

phets who ſee Vanity, and divine Lying; they ſhall not be in the Counſel of my People, neither ſhall they be written in the Writing of the Family of Iſrael, nor come into the Land of Iſrael; and you ſhall know that I am the Sovereign Lord.

10. Foraſmuch as they make my People err, by ſaying, Peace, when there is none; as alſo one builds a mud Wall, and behold others plaiſter it with untempered Mortar.

11. Say to thoſe who plaiſter with untempered Mortar, that it ſhall fall: there is an overflowing Shower, and you, O great Hailſtones, ſhall fall, and a very tempeſtuous Wind ſhall cleave aſunder.

12. When behold the Wall is fallen, will it not be ſaid to you, Where is the Plaiſtering which you plaiſtered?

13. Therefore thus ſays the Sovereign Lord; I will even cleave aſunder with a very tempeſtuous Wind in my Wrath, and there ſhall be an overflowing Shower in my Anger, with great Hailſtones in Wrath to conſume.

14. So will I demoliſh the Wall which you plaiſter with untempered Mortar, and throw it down to the Ground, ſo that its Foundation ſhall be diſcovered; and when it falls, you ſhall be conſumed within it, and ſhall know that I am the Lord.

15. Thus I will accompliſh my Wrath on the Wall, and on thoſe that plaiſter it with untempered Mortar; and will ſay to you, There is no Wall, nor any who plaiſtered it;

16. *Namely* the Prophets of Iſrael, who propheſy for Jeruſalem, and ſee Viſions of Peace for her, when there is no Peace, ſays the Sovereign Lord.

17. Thou Man likewiſe, put thy Face towards the Daughters of thy People, who propheſy out of their own Hearts, and propheſy againſt them,

18. Saying: Thus ſays the Sovereign Lord; Wo be to the Women that ſew Cuſhions for all Arm-pits, and make Bolſters for the Head of every Height, to hunt Souls. Shall you hunt the Souls of my People, and keep alive the Souls that you have;

19. As alſo make me profane to my People, for Handfuls of Barley, and Pieces of Bread, to make the Souls die that ſhould not die, and to keep the Souls alive that ſhould not live, by your lying to my People who hear it?

20. Therefore thus ſays the Sovereign Lord; Behold I am againſt your Cuſhions, whither you hunt Souls to the flouriſhing Women, and will tear them from your Arms; and I will let the very Souls go that you hunt to the flouriſhing Women.

21. I will likewiſe tear your Bolſters, and deliver my People out of your Power, where they ſhall be no more to be hunted; and you ſhall know that I am the Lord.

22. Becauſe you grieve the Heart of the Righteous by Falſehood, when I have not made it grieve, and ſtrengthen the Hands of the Wicked, that he may not return from his evil Way, to be reſtored to Life:

23. Therefore you ſhall not ſee Vanity, nor uſe Divination any more; but I will deliver my People out of your Power, and you ſhall know that I am the Lord.

CHAP. XIV.

SOME of the Elders of Iſrael alſo came to me, and ſitting before me,

2. I had the Lord's Commiſſion as follows:

3. Man, theſe Men bring up their filthy Idols in their Heart, and put the Stumbling-block of their Iniquity before their Face; ſhall I be at all enquired of by them?

4. Therefore ſpeak to them, and tell them; Thus ſays the Sovereign Lord; Each Man of the Family of Iſrael who brings up his filthy Idols into his Heart, and ſets the Stumbling-block of his Iniquity before his Face, then comes to a Prophet: I the Lord will have him that comes be anſwered concerning the Multitude of his filthy Idols:

5. That I may take the Family of Iſrael in their own Mind, who are all of them alienated from me by their filthy Idols.

6. Declare therefore to the Family of Iſ-

Ver. 18. *for all Arm-pits*] As if it were to lift up eaſy, as Flatterers do.

Ver. 20. *the flouriſhing Women*] ſpoken of in the Verſes before, this being the preſ. fem. and plur. Participle, from the Verb of that Signification, and which never ſignifies *to flie* elſewhere. The Root פרח might be miſtaken for ברח *to flee*, and theſe Engliſh Words being confounded together, the former might be put for the latter, were not the *vulg. Lat. volo*; yet who knows whether that might not be affected in ſome Inſtance, as here, by the *old Saxon*, which had likewiſe *fleoyan* and *flean?* It ſeems however more likely, that there being a Noun from this Verb which ſignifies the *Young of Birds*, as another does a *Flower*, both from their *flouriſhing*, *fly* was made at Random from thence. But is not *hunting Things to make them flie*, contrary to Senſe, when they are hunted to be caught? The *Eng. Marg.* or *in a garden*, is a ſtrange Imagination, perhaps becauſe Things flouriſh or bud there, which however deſtroys the other Meaning. The *Gr. Tranſlator* evidently did not underſtand it; as he the firſt time confounds it with the Verb for *hunt*, rendering both συτρέφετε, *you gather together*, and the latter contrarily διασκορπισμόν, *Diſperſion*.

Ver. 22. *to be reſtored to Life*] *Heb. to reſtore him to Life*; and *by promiſing him life* apparently wrong.

Ver. 3. *bring up—in their Heart*] the ſame in Senſe as *mind*; according to the like with the ſame Verb Ch. xi. 5. & xx. 32. & xxxviii. 10. *Iſa.* lxv. 17. *Jer.* iii. 16. & xliv. 21. & xix. 5. & li. 50. ſee alſo *Iſa.* xlvi. 8.

Ver. 4. *be anſwered*] the *Heb.* Verb paſſive.

Ib. *concerning*] as in Ver. 7.

Ver. 5. *who*] a Relative as elſewhere.

rael: Thus ſays the Sovereign Lord; Return, and turn *your ſelves* back from your filthy Idols, and from all your Abominations turn back your Face.

7. For each Man of the Family of Iſrael, or of the Strangers that ſojourn in Iſrael, who is ſeparated from following me, and brings up his filthy Idols into his Heart, and ſets the Stumbling-block of his Iniquity before his Face; then comes to a Prophet to enquire of him concerning me, I the Lord will have him be anſwered concerning me;

8. That I will put my Face againſt that Man, will make him be ſet for a Sign and for Proverbs, and will cauſe him to be cut off from among my People; ſo you ſhall know that I am the Lord.

9. As for a Prophet when he is enticed, and ſpeaks a Matter, I the Lord let that Prophet be enticed; but I will ſtretch out my Hand againſt him, and deſtroy him from among my People Iſrael.

10. And they ſhall ſuffer for their Iniquity; the Iniquity of the Prophet being even as that of the Enquirer:

11. That the Family of Iſrael may no more go aſtray from following me, nor defile themſelves any more with all their Revoltings; but may be a People to me, and I be a God to them, ſays the Sovereign Lord.

12. Again I had the Lord's Commiſſion thus:

13. Man, when the Country ſins againſt me, by committing a Fault, and I ſtretch out my Hand againſt it, and break its Staff of Bread, ſending Famine into it, and cut off from it Man and Beaſt;

14. And there ſhould be theſe three Men within it, Noah, Daniel and Job, they ſhould deliver *but* their own Souls by their Righteouſneſs, ſays the Sovereign Lord.

15. If I cauſe ill Beaſts to paſs through the Country, which make it deſtitute; ſo that it becomes deſolate, without any one paſſing through, by reaſon of the Beaſts;

16. Theſe three Men being within it, by my living, ſays the Sovereign Lord, they ſhould deliver neither Sons nor Daughters; they alone ſhould be delivered, but the Country ſhould become deſolate.

17. Or ſhould I bring the Sword upon that Country, and ſay, Sword, paſs through the Country, and I ſhould cut off from it Man and Beaſt;

18. Though theſe three Men were within it, by my living, ſays the Sovereign Lord, they ſhould not deliver Sons or Daughters; but themſelves alone ſhould be delivered.

19. Or ſhould I ſend the Peſtilence into that Country, and pour out my Wrath upon it with Blood, to cut off Man and Beaſt from it;

20. Though Noah, Daniel, and Job were within it, by my living, ſays the Sovereign Lord, they ſhould not deliver Son nor Daughter; they ſhould deliver *but* their own Souls by their Righteouſneſs:

21. Much leſs, ſays the Sovereign Lord, *when* I ſend my four grievous Judgments to Jeruſalem, the Sword, Famine, ill Beaſts and Peſtilence, to cut off from it Man and Beaſt.

22. Yet behold there ſhall be left in it a Remnant eſcaped, that ſhall be brought out, Sons and Daughters, who behold will come forth to you, and ye ſhall conſider their Way and Deeds; and ſhall be comforted for the Ill which I have brought upon Jeruſalem, all that I have brought upon it.

23. They ſhall even comfort you, when ye conſider their Way and Deeds; and ye ſhall know that I have not done all which I have done in it for nothing, ſays the Sovereign Lord.

CHAP. XV.

THE Lord's Commiſſion I had too as follows:

2. Man, what is the Vine-tree more than any other, *or* a Branch which is among the Trees of the Wood?

3. Is there Wood taken of it to be made up for Work? Do they take a Pin of it to hang any Thing upon it?

4. Behold it is put into the Fire to be conſumed; the Fire conſumes both Ends of it, and the Middle of it is burnt up; is it fit for Work?

5. Lo when it is whole, it is not made up for Work; much leſs when the Fire has conſumed it, and is burnt up, ſhall it be made up for Work any more.

6. Therefore thus ſays the Sovereign Lord; According as the Vine-tree is among the Trees of the Wood, which I give to the Fire to be conſumed; ſo will I give the Inhabitants of Jeruſalem.

7. Againſt whom I will put my Face; though they get out of one Fire, another ſhall conſume them: thus you ſhall know that I am the Lord, when I ſet my Face againſt them.

Ver. 7. *concerning me*] both times the ſame in *Heb.*
Ver. 8. *That I will*] according to *Jun.* and *Trem.* and the apparent Meaning.
Ver. 9. *let*] See *Exod.* vii. 3.
Ver. 3. *made up*] Nothing of *meet.*

8. And

8. And I will make the Country deſolate, becauſe they have committed a Crime, ſays the Sovereign Lord.

CHAP. XVI.

MOREOVER I had the Lord's Commiſſion as follows:

2. Man, let Jeruſalem know her Abominations.

3. Thou ſhalt declare: Thus ſays the Sovereign Lord to Jeruſalem; Thy Traffick and Birth are from the Country of the Canaanites, thy Father being an Amorite, and thy Mother a Hittite.

4. And as for thy Birth, on the Day thou waſt born thy Navel was not cut, neither waſt thou waſhed with Water at my Sight *of thee*, nor ſalted at all, nor yet ſwathed at all.

5. No Eye had compaſſion upon thee, to do one of theſe Things to thee, by taking pity on thee; but thou waſt caſt out in the Field, with the Loathing of thy Perſon, on the Day thou waſt born.

6. And I paſſing by thee, ſaw thee lying to be trod on in thy Blood, and ſaid to thee, Live in thy Blood, which I repeated to thee.

7. I made thee ten thouſand like the Sprout of the Field, and thou didſt increaſe, become great, and cameſt to be in the chief Ornament; the Breaſts were put in order, and thy Hair grew, whereas thou hadſt been naked and bare.

8. Thus when I paſſed by thee, and ſaw thee, behold thy Time was the Time of Love, for I ſpread my Skirt over thee, and covered thy Nakedneſs; nay I ſware to thee, and entered into a Covenant with thee, ſays the Sovereign Lord, and thou becameſt mine.

9. I alſo waſhed thee with Water, rinſing thy Blood from thee, and anointed thee with Oil.

10. Beſides I cloathed thee with Embroidery, ſhod thee with Badgers Skin, girded thee about with fine Linen, and covered thee with Silk.

11. And I decked thee with an Ornament, put Bracelets upon thy Hands, and a Chain upon thy Neck.

12. I likewiſe put a Jewel upon thy Brow, Ear-rings upon thy Ears, and a fine Crown on thy Head.

13. Thou waſt not only decked with Gold and Silver, having thy Cloaths of fine Linen, Silk and Embroidery, but didſt eat fine Flour, Honey and Oil; nay inexpreſſibly beautiful waſt thou, and withal didſt proſper to a Kingdom.

14. So that thou hadſt a Name went forth among the Nations for thy Beauty; as being perfect through my Comelineſs which I put upon thee, ſays the Sovereign Lord.

15. But thou didſt truſt in thy own Beauty, and commit Whoredom with thy Name, pouring out thy Fornications on every one that paſſed by, who would have it.

16. And thou tookeſt off thy Garments, and making thee ſpeckled Chapels, didſt commit Whoredom upon them: Things which ſhould not come, nor ſhould it be.

17. Thou tookeſt thy fine Things too of my Gold and Silver, which I gave thee, and madeſt thee Male-images, with whom thou didſt commit Whoredom.

18. And taking thy embroidered Garments, thou coveredſt them; and didſt put my Oil and Incenſe before them.

19. My Bread alſo which I gave thee, the fine Flour, Oil and Honey, that I cauſed thee to eat, thou didſt put before them for a pleaſant Smell, as it was, ſays the Sovereign Lord.

20. Nay thou tookeſt thy Sons and Daughters, whom thou boreſt to me, and didſt ſacrifice them to thoſe to be conſumed: is that a little Matter from thy Fornications?

21. Thou haſt even killed my Children, and delivered them, that they might be made paſs through *the Fire* to thoſe.

22. And with all thy Abominations and Whoredoms, thou didſt not remember the Days of thy Youth, when thou waſt naked and bare, waſt lying to be trod on in thy Blood.

Ver. 3. *Traffick*] from the Verb מכר *to buy*, *Buxt. Lex.* having no Relation to *Birth*, which alſo makes a Tautology.

Ib. *being*] The *Amorites* and *Hittites* might firſt build *Jeruſalem*, notwithſtanding the *Jebuſites* had it afterwards; which is the moſt natural *Interpretation*, though it has been overlooked, for a remote Meaning of being wicked like thoſe People.

Ver. 4. *Navel was not cut*] *Cumberland*, not without Shew of Reaſon, ſuppoſes *Adam* and *Eve* had no Navel; as they were not born, and as it would be quite uſeleſs to them: on the contrary their being without it, might be a good Confirmation a long Time to Mankind, that they were created, and not born; ſince *Methuſelah*, who lived almoſt to the Flood, might ſee it, and tell it himſelf to *Shem*, who lived above 500 Years after the Flood, &c. *Origines Gent. Ant. de Leg. Patriarch.* Cap. 1.

Ib. *at my Sight*] ſo the *Heb.* from the Root שעה *to look about*, of which ſee *Buxt. Lex.* It is rendered by *Jun.* and *Trem. quum aſpexi te*, *when I ſaw thee*, agreeable to Ver. 6, 8.

Ver. 6. *lying to be trod on*] the Word having no Signification of *polluted*.

Ib. *Live in*] as the Accents ſhew, and *Jun.* and *Trem.* tranſlâted.

Ver. 15. *with*] ſo *Jun.* and *Trem.* ſeveral others *in*.

Ver. 16. *thy*] *Sixtus*, *my*.

Ib. *Chapels*] not the ſame Word as in Ver. 24, 25, 31, 39. of which ſee on *Num.* xxxiii. 52.

Ver. 18. *coveredſt them*] *Sixtus* again in his *Edit.* of the *Vulg. waſt cloathed with them.*

23. Now

23. Now after all thy Wickedneſs, wo, wo be to thee, ſays the Sovereign Lord;

24. That thou haſt built thee a Brow, and made thee a high Place in every broad Way.

25. At every Head of the Way haſt thou built thy high Place, ſo that thou haſt made thy Beauty to be abhorred, having put open thy Feet to every one who paſſed by, and multiplied thy Fornications.

26. Thou haſt further committed Whoredom with the Egyptians thy Neighbours, of great Fleſh; and multiplied thy Fornication, to provoke me.

27. Therefore behold I ſtretched out my Hand againſt thee, and diminiſhed thy Allowance, and delivered thee to the Deſire of thoſe that hate thee, the Daughters of the Philiſtines, who are aſhamed of thy lewd Way.

28. With the Aſſyrians haſt thou likewiſe committed Whoredom, becauſe thou waſt diſſatisfied; and when thou hadſt done it, thou waſt alſo not ſatisfied.

29. So thou haſt multiplied thy Fornication at the Country of Canaan *and* to Chaldea, and yet thou art not ſatisfied with this.

30. How faint thy Heart is, ſays the Sovereign Lord, by thy doing all theſe Things, the Work of a domineering whoriſh Woman!

31. By thy building thy Brow in the Head of every Way, and making thy high Place in every broad Way! and thou haſt not been like a Harlot, for ſcorning Hire;

32. *But* a Woman that commits Adultery, who receives Strangers inſtead of her Huſband.

33. To all Harlots they give a Price, but thou giveſt thy Prices to all thy Lovers, and bribeſt them to come to thee on every Side, for thy Fornications.

34. So in thee it is different from *other* Women, in thy Fornications; ſince Whoredom is not committed by following thee, as alſo by thy giving Hire, and none being given thee, ſo that thou art become different.

35. For this reaſon, O Harlot, hear the Lord's Commiſſion:

36. Thus ſays the Sovereign Lord; Becauſe thy Filthineſs has been poured out, and thy Nakedneſs diſcovered, by thy Fornications with thy Lovers, and with all the filthy Idols of thy Abominations, and according to the Blood of thy Children whom thou haſt given to them;

37. Therefore behold I will gather together all thy Lovers, with whom thou haſt been ſweet, even all that thou haſt loved, with all that thou haſt hated; and when I have gathered them together againſt thee on every Side, I will diſcover thy Nakedneſs to them, ſo that they ſhall ſee all of it.

38. And I will judge thee with the Judgments of Women who commit Adultery, and ſhed Blood, giving thee the Blood of Wrath and Jealouſy.

39. I will alſo deliver thee into their Power, and they ſhall demoliſh thy Brow, break down thy high Places, ſtrip thee of thy Garments, and take thy fine Things, leaving thee naked and bare.

40. They ſhall moreover bring up a Company againſt thee, and ſtone thee with Stones, and ſtab thee with their Swords.

41. Thy Houſes they ſhall burn with Fire, and execute Judgments on thee in the Sight of many Women: thus I will make thee ceaſe from committing Whoredom, nor ſhalt thou give Hire any more.

42. Then will I cauſe my Wrath againſt thee to reſt, my Jealouſy ſhall depart from thee; I will be ſtill, and be diſpleaſed no more.

43. Becauſe thou didſt not remember the Days of thy Youth, but waſt moved againſt me in all theſe Things; lo I will alſo render thy Way on thy Head, ſays the Sovereign Lord, that thou mayeſt not do *this* Lewdneſs over and above all thy Abominations.

44. Behold every one who uſes Proverbs, ſhall do it thus concerning thee, The Daughter is like her Mother.

45. Thou art thy Mother's own Daughter, who loathed her Huſband and Children; and the Siſter of thy Siſters, that did loath theirs: your Mother being a Hittite, and your Father an Amorite;

46. Thy elder Siſter was Samaria, who with her Daughters dwelt on thy left Side, and thy Siſter that was younger than thou, who dwelt at thy right Side, was Sodom and her Daughters.

47. Nevertheleſs thou doſt not go in their Ways, and do according to their Abominations; *which* is ſuch a little contemptible Matter, that thou art more corrupt than they in all thy Ways.

48. By my living, ſays the Sovereign Lord, Sodom thy Siſter and her Daughters did not do, as thou doſt with thine.

49. Lo this was the Iniquity of thy Siſter Sodom, ſhe and her Daughters had Exaltation, Fulneſs of Victuals, and undiſturbed

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Ver. 26. *Fornication*] not plural here; our *Tranſlators*, it ſeems, miſtaking ו for ן

Ver. 43. *waſt moved*] according to the *Heb.* which has a Prepoſition for *againſt*; while *fretted* is unſuitable for *the Lord God*, Ver. 36.

Quietneſs, yet ſhe did not ſtrengthen the Hand of the Afflicted and Needy.

50. And as they were haughty, and committed Abomination before me, I took them away, according to *what* I ſaw.

51. Nor did Samaria ſin according to half thy Sins; who haſt multiplied thy Abominations more than they, and juſtified thy Siſters by all thy Abominations which thou haſt done.

52. Do thou alſo, who didſt judge thy Siſters, bear thy own Shame, for thy Sins which thou haſt done more abominable than they, who are juſtified more than thou: nay be thou confounded too, and bear thy Shame, for thy juſtifying thy Siſters.

53. And when I bring back their Captivity, namely that of Sodom and her Daughters, as alſo of Samaria and hers, the Captivity of thy Captives ſhall be amongſt them:

54. That thou mayeſt bear thy Shame, and be aſhamed for all which thou haſt done, in thy comforting them.

55. And when thy Siſters, Sodom with her Daughters return to their former State, and Samaria with her Daughters do to theirs, thou and thine ſhall return to your former State.

56. For thy Siſter Sodom was not to be heard in thy Mouth, on the Day of thy Exaltations;

57. Before thy Wickedneſs was diſcovered, as it was at the Time of the Reproach of the Daughters of Syria, and all *that* were round about her, the Daughters of the Philiſtines, who diſdained thee on every Side.

58. Thy Lewdneſs and thy Abominations are what thou beareſt, ſays the Lord.

59. And I will do to thee (for thus the Sovereign Lord ſays) as thou haſt done, who haſt deſpiſed the Oath, by breaking the Covenant.

60. However I remember my Covenant with thee in the Days of thy Youth, and will confirm to thee a laſting Covenant.

61. And thou ſhalt remember thy Ways, and be aſhamed, when thou receiveſt thy Siſters, both elder and younger than thy ſelf; whom I will give thee for Daughters, though not by thy Covenant.

62. I will even confirm my Covenant with thee, and thou ſhalt know that I am the Lord:

63. That thou mayeſt remember, be confounded, and have thy Mouth open no more, by reaſon of thy Shame; when I am pacified towards thee for all that which thou haſt done, ſays the Sovereign Lord.

CHAP. XVII.

I HAD alſo the Lord's Commiſſion as follows:

2. Man, utter a hidden Speech, and uſe the following Parable to the Family of Iſrael:

3. Thus ſays the Sovereign Lord; There was a great Eagle with great Wings, long-winged, full of Feathers, who had divers Colours, went to Lebanon, and took the higheſt Branch of a Cedar.

4. He plucked off the Top of its young Twigs, and brought it into a Country of Dealers, placed it in a City of Merchants.

5. He likewiſe took ſome of the Seed of the Country, and put it in a Field that was for Seed; fetched *it* to great Waters, placing it carefully.

6. So it grew, and became an abounding Vine of low Stature, turning its Sprouts to him, and its Roots were under him: thus it became a Vine, yielded Limbs, and ſhot forth Branches.

7. There was another great Eagle too with great Wings, and many Feathers; and behold this Vine gathered its Roots towards him, ſhot forth its Sprouts to him, that he might water it from the Beds of its Plantation.

8. It was planted in a good Field at great Waters, to yield Boughs, and bear Fruit, that it might become a ſtately Vine.

9. Declare; Thus ſays the Sovereign Lord, Shall it proſper? Shall he not pull up the Roots of it, and cut off its Fruit, that it may wither, even in all the Leaves of its Shoots, and not by a great Arm, and by many People, to take it up by its Roots?

10. Behold though it is planted, ſhall it proſper? Shall it not ſtill wither when the

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Ver. 53. *when*] that is never, as it certainly muſt be of *Sodom*, and ſo moſt *Interpreters* that I have conſulted underſtand it. But *Lowth* expounds it *of the Gentiles coming into the Church*, to be yet fulfilled: whereas he is ſpeaking *againſt Jeruſalem* to the 60th Verſe, beſides the Diſcourſe is of the real Cities, *Jeruſalem*, *Samaria* and *Sodom*.

Ib. *thy Captives*] all them whoſe Metropolis *Jeruſalem* once was, together with its Kings and Grandeur as heretofore, or its former State, Ver. 55. to which *Jeruſalem* has never been reſtored ſince.

Ver. 61. *Siſters*] He uſes the like Metaphor as before, but does not call them here *Sodom* and *Samaria*; for doubtleſs theſe were the *Gentiles* who ſhould be received into the Church.

Ver. 5. *carefully*] from the Verb צפה *to watch*, as in *Buxtorf*'s *Lexic.* and *Caſtellus* in his famous *Lexicon*, col. 3222. ſays ſome have it *a Willow-tree*, *ſatis inepte*, *fooliſhly enough*; adding, *quid ſalici cum vite? What has a Willow to do with the Vine?*

Ver. 10. *ſtill*] as *Hebricians* know.

East-wind touches it, even on the Beds of its Shoots?

11. Beſides I had the Lord's Commiſſion thus:

12. Aſk now the rebellious Family; Do not you know what theſe Things are? Say; Lo the King of Babylon came to Jeruſalem, and took the King and Princes of it, and brought them with him to Babylon.

13. He alſo took one of the royal Offſpring, made a Covenant with him, and brought him into an Oath, as likewiſe took the mighty ones of the Country:

14. That the Kingdom might be low, without lifting it ſelf up, that it might ſtand by keeping his Covenant.

15. But it has rebelled againſt him, by ſending its Ambaſſadors to Egypt, to give it Horſes and many People. Shall it proſper? Shall it eſcape that does theſe Things? And be delivered, when it has broke the Covenant?

16. By my living, ſays the Sovereign Lord, he ſhall die in the King's Place, in the midſt of Babylon with him, who made him King, whoſe Oath he has deſpiſed, and whoſe Covenant he has broke.

17. Nor ſhall Pharaoh with great Force, and much Company, avail him in the War; by making a Rampart, and building a Fort, to cut off many Perſons.

18. Since he has deſpiſed the Oath by breaking the Covenant, when behold he had given his Hand, and has done all theſe Things, he ſhall not eſcape.

19. Therefore thus ſays the Sovereign Lord; By my living, my Oath which he has deſpiſed, and my Covenant which he has broke, is what I will render on his Head.

20. And I will ſpread my Net over him, ſo that he ſhall be taken in my Hunting-net; and will bring him to Babylon, where I will come to Judgment with him, *for* his Fault which he has committed againſt me.

21. All that flee of him in all his Troops ſhall fall by the Sword, and thoſe who are left will I ſpread abroad in every Wind; and you ſhall know that I the Lord have ſpoken *it*;

22. Thus ſays the Sovereign Lord, I will alſo take the higheſt Branch of the high Cedar, and ſet *it*; from the Top of its young Twigs will I pluck off a tender one, and I will plant *it* upon a Mountain high and heaped up.

23. On a Mountain of the Height of Iſrael will I plant it, and it ſhall bear Boughs, yield Fruit, and become a magnificent Cedar; and under that ſhall dwell all Fowl of every Wing, which they ſhall do in the Shadow of its Sprouts:

24. And all the Trees of the Field ſhall know that I the Lord have made the high Tree low, the low one high; have cauſed the green Tree to wither, and the withered one to flouriſh: I the Lord ſpeak, and will do *it*.

CHAP. XVIII.

MOREOVER I had the Lord's Commiſſion as follows:

2. What is the Matter with you, who uſe this Proverb concerning the Country of Iſrael, that the Fathers did eat Grapes which were not ripe, and the Children's Teeth are ſet on edge?

3. By my living, ſays the Sovereign Lord, you ſhall no more have to uſe this Proverb in Iſrael.

4. Lo all Souls are mine, the Son's Soul the ſame as the Father's: the Soul which ſins, that ſhall die.

5. For when a Man is virtuous, doing Juſtice and Virtue;

6. Does not eat on the Mountains, look up to the filthy Idols of the Family of Iſrael, defile his Neighbour's Wife, approach a ſeparate Woman,

7. Nor oppreſs any, gives back his Pawn to the Debtor, takes not away a Thing by force, gives his Bread to the Hungry, and covers the Naked with a Garment,

8. Neither lends for Uſury, nor takes Intereſt, turns back his Hand from Iniquity, does true Juſtice between one and another,

9. Goes in my Ordinances, and obſerves my Rules, to do what is right; ſuch a one being virtuous, ſhall throughly live, ſays the Sovereign Lord.

10. But ſhould he beget a Son who is a Robber, one who ſheds Blood, or that does to *his* Brother ſome one of the foregoing Things,

11. Or who omits doing any other of them; as being one that eats on the Mountains, defiles his Neighbour's Wife,

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Ver. 13. *one of*] *Zedekiah*, 2 *Chron.* xxxvi. 10, 13.

Ver. 24. *ſpeak*] According to the *Hebrew*, Time is divided only into paſt and future, as if the preſent was but an Inſtant, or infinitely ſhort, the future beginning where the paſt ends; which is no abſurd Notion: for in the Inſtance before us, the very laſt foregoing Words muſt be ſpoken in the paſt Time; and that Language having no preſent Tenſe, has the Verb here in the paſt Form, though the ſame be intended which we ſhould ſignify by the preſent.

Ib. *and will do*] Here is the converſive ו denoting the Future; *Buxt. Theſ. Gram.* Lib. ii. 21. ſo that *Lowth* comments but on the *Eng. Tranſ.* by ſaying here, 'The 'Prophets often ſpeak of future Events as if they were 'already accompliſhed.'

Ver. 10. *Brother*] the ſame, Ver. 18.

12. Op-

12. Oppreſſes the Afflicted or Needy, takes away a Thing by force, does not give back the Pawn, looks up to the filthy Idols, does what is abominable,

13. Lends for Uſury, or takes Intereſt; ſhall he then live? He ſhall not, he who does any of theſe Abominations ſhall quite die, bearing the Blame of his own Blood.

14. Behold on the contrary, ſhould one beget a Son, who conſiders all his Father's Sins which he has done, and upon that will not do the like;

15. Neither eat upon the Mountains, look up to the filthy Idols of the Family of Iſrael, defile his Neighbour's Wife,

16. Oppreſs any, keep what is pawned, nor take away a Thing by force, will give his Bread to the Hungry, cover the Naked with a Garment,

17. Draw back his Hand from *hurting* the Afflicted, not take Uſury or Intereſt, do my Rules, go in my Ordinances; he will not die for his Father's Iniquity, he ſhall throughly live.

18. His Father *indeed*, becauſe he uſed Oppreſſion, took away a Thing forcibly *from his* Brother, and did what was not good among his People, ſhall die for his own Iniquity.

19. Yet you ſay, How is it that the Son does not ſuffer for the Father's Iniquity? though the Son who does Juſtice and Virtue, obſerves all my Ordinances, and does them, throughly lives.

20. The Soul which ſins, that ſhall die: the Son ſhall not ſuffer for the Father's Iniquity, nor the Father for the Son's; the Virtuous ſhall have the Benefit of his own Virtue, and the Wicked bear the Blame of his own Wickedneſs.

21. When the Wicked notwithſtanding returns from all his Sins which he has done, and obſerves all my Ordinances, doing Juſtice and Virtue; he ſhall throughly live, not die.

22. None of his Tranſgreſſions which he has done ſhall be mentioned to him, by his Virtue that he does ſhall he live.

23. Do I at all delight that the Wicked ſhould die, ſays the Sovereign Lord; *and* not when he returns from his Ways, that he ſhould live?

24. On the other hand when the Virtuous turns back from his Virtue, and does Iniquity, doing according to all the Abominations which the Wicked does, ſhall he then live? None of his Virtue that he has done ſhall be mentioned; for his Vice which he commits, and his Sin which he ſins, ſhall he die.

25. Nevertheleſs you ſay, The Lord's Way is not equal. Hear now, O Family of Iſrael, Is not mine equal? Are not your Ways unequal?

26. When the Virtuous turns back from his Virtue, doing Iniquity, and dies in thoſe Things, he dies for his Iniquity which he does.

27. So when the Wicked returns from his Wickedneſs that he has done, and does Juſtice and Virtue, he ſhall ſave his Soul alive.

28. Since he conſiders, and returns from all his Tranſgreſſions which he has done; he ſhall throughly live, not die.

29. And yet the Family of Iſrael ſay, The Lord's Way is not equal. Are not my Ways equal, you Iſraelitiſh Family? Are not your own unequal?

30. Therefore I will judge you, every one according to his own Ways, O Family of Iſrael, ſays the Sovereign Lord. Return, and turn back from all your Tranſgreſſions, that you may have no Stumbling-block of Iniquity.

31. Caſt from you all your Tranſgreſſions by which you tranſgreſs, and get you a new Heart and Spirit: for why would you die, O Family of Iſrael?

32. For I do not delight in the Death of him who dies, ſays the Sovereign Lord: ſo turn back, and live.

CHAP. XIX.

AND do thou take up the following Lamentation for the Princes of Iſrael:

2. What was thy Mother? A ſtout Lioneſs, that lay down between the Lions, *and* bred up her Whelps among the young ones.

3. And ſhe brought up one of them, which became a young Lion, and having learned to tear the Prey, did eat Men.

4. Upon the Nations hearing of him, he was catched in their Pit, and they brought him with Hooks into the Country of Egypt.

Ver. 18. *for*] as the ſame is rendered Ver. 17, 26. in the *com. Tranſ.* and accordingly by *Pagn.* with *Jun.* and *Trem.* here *propter*, as likewiſe by *Grot. ob.* ſo Ver. 24. note alſo that *in* Ver. 26. is from another *Heb.* Prepoſition.

Ver. 19. *How*] Of what Uſe or Senſe is *Why?* in our *com. Bib.* and though *why* be ſometimes in a vulgar Manner uſed expletively, at the Beginning of a Sentence in an Anſwer, yet not an Interrogative; nor does it appear to be ſo either way by the *Heb.*

Ver. 20. *for*] There is a Prepoſition in the *Heb.* anſwering to *for.*

Ver. 1. *And*] with *Son of Man* in the *Bib.* of *Pope Sixtus* V.

Ver. 2. *thy*] the *Nobility*'s, ſingular for *Princes*, Ver. 1.

Ib. *Mother*] the Nation of *Judah.*

Ver. 4. *Hooks*] So Chap. xxxviii. 4. & xxix. 4. not ſignifying *chains.*

Ib. *Egypt*] Look to 2 *Kiug.* xxiii. 33, 34.

5. Thus ſhe ſeeing, when ſhe had waited, *that* her Hope was periſhed, took another of her Whelps, which ſhe made a young Lion.

6. Who went about among the Lions, being a young one himſelf, and having learned to tear the Prey, did eat Men.

7. Nay he knew their deſtitute Places, and laid their Cities waſte; ſo that the Country was deſolate, with what it was full of, by the Noiſe of his Roaring.

8. Then the Nations ſet againſt him round about from the Provinces, and ſpreading their Net over him, he was catched in their Pit.

9. And they put him into Priſon with Hooks, bringing him to the King of Babylon: they brought him into Forts, that his Noiſe might be heard no more on the Mountains of Iſrael.

10. Thy Mother was as a Vine in thy Likeneſs, planted by the Water; being fruitful, and full of Boughs, by reaſon of much Water.

11. Which had ſtrong Sticks for the Scepters of Rulers, whoſe Stature was high above the thick Trees that it was between, and it appeared in its Height with the Multitude of its Sprouts.

12. But it was plucked up in Wrath, thrown down to the Ground, and the Eaſt-wind withered its Fruit; *the Sprouts* were broke off and withered, *as for* her ſtrong Stick, that the Fire conſumed.

13. And now it is planted in the Wilderneſs, in a dry and thirſty Country.

14. Fire alſo came out of a Stick of its Limbs, which conſumed the Fruit of it; ſo that there is no ſtrong Stick on it *for* a Scepter to rule. This is the Lamentation, and ſhall be ſo.

CHAP. XX.

IN the ſeventh Year, on the tenth of the fifth Month, there came ſome of the Elders of Iſrael to enquire of the Lord, who ſitting before me,

2. I had his Commiſſion as follows:

3. Man, ſpeak to thoſe Elders in this manner: Thus ſays the Sovereign Lord; Are you come to enquire of me? By my living, I will not be enquired of by you, ſays the Sovereign Lord.

4. Wilt thou judge them? Wilt thou, Man? *Then* let them know their Fathers Abominations,

5. In the following manner: Thus ſays the Sovereign Lord; At the Time when I choſe Iſrael, and lifted up my Hand to the Offſpring of Jacob's Family (to whom I was known in the Country of Egypt) affirming by it, I was the Lord their God;

6. As alſo thereby to bring them out of the Country of Egypt, into that which I had found out for them, flowing with Milk and Honey, which was the Glory of all Countries;

7. Then I ordered them, as being the Lord their God, that every one ſhould caſt away the deteſtable Things which he ſaw, and not defile themſelves with the filthy Idols of Egypt.

8. But they rebelled againſt me, and would not hearken to me, neither caſting away the deteſtable Things which they ſaw, nor leaving the filthy Idols of Egypt; at which I ſpoke of pouring out my Wrath upon them, to accompliſh my Anger on them within the Egyptian Country.

9. However I acted for the ſake of my own Name, that it might not be profaned in the Sight of the Nations, among whom they were to be, who would ſee that I was known to them, by bringing them out of the Country of Egypt.

10. So I brought them out from thence, bringing them into the Wilderneſs.

11. Moreover I gave them my Ordinances, and let them know my Rules; which let a Man do, and he ſhall live by them.

12. And I likewiſe gave them my Sabbaths, to be a Sign between me and them, to know that I the Lord ſanctify them.

13. For all that the Family of Iſrael rebelled againſt me in the Wilderneſs, they did not go in my Ordinances, but deſpiſed my Rules (which let a Man have done, and he ſhould have lived by them) nay they profaned my Sabbaths exceedingly; at this I ſpoke of pouring out my Wrath upon them in the Wilderneſs, to conſume them.

14. I acted however for the ſake of my own Name, that it might not be profaned in the Sight of the Nations, who ſaw me bring them out.

15. Yet I alſo lifted up my Hand to them in the Wilderneſs, that I would not bring

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Ver. 7. *Places*] ſeeming more ſuitable than *palaces*, which the Word does not ſignify.

Ver. 10. *Likeneſs*] as the *Jewiſh Writers*, *Buxtorf*, and *Caſtellus* have it, and ſo *Pagn. ſimilitudinem*; *Blood* as *Jun.* and *Trem.* obſerve, *being difficult and violent to be ſuited to the Matter.*

Ver. 11. *ſtrong Sticks &c.*] viz. *Princes*, as Ver. 1. meaning *Kings*.

Ib. *that it was between*] omitted in the *com. Tranſ.*

Ver. 12. *her ſtrong Stick*] ſingular as Ver. 14. by which King *Jehoiakim* ſeems intended.

Ver. 14. *Fire came out of*] *Jehoiakim*'s Rebellion againſt *Nebuchadnezzar*, 2 *King.* xxiv. 1, 2.

thoſe

thoſe into the Country which I had given, flowing with Milk and Honey, which was the Glory of all Countries:

16. Becauſe they deſpiſed my Rules, did not go in my Ordinances, but profaned my Sabbaths; for their Heart went after their filthy Idols.

17. Nevertheleſs my Eye ſpared them from being deſtroyed, ſo that I did not cauſe them to be conſumed in the Wilderneſs.

18. But I ſaid to their Children there; Do not go in the Ordinances of your Fathers, neither obſerve their Rules, nor defile your ſelves with their filthy Idols.

19. I am the Lord your God; go in my Ordinances, obſerve my Rules, and do them.

20. Sanctify my Sabbaths too, and they ſhall be a Sign between me and you, to know that I am the Lord your God.

21. The Children notwithſtanding rebelled againſt me, they went not in my Ordinances, nor obſerved my Rules to do them (which if any had done, they ſhould have lived by them) they profaned my Sabbaths; at which I ſpoke of pouring out my Wrath upon them, to accompliſh my Anger on them in the Wilderneſs.

22. However I drew back my Hand, and acted for the ſake of my own Name, that it might not be profaned in the Sight of the Nations, who ſaw me bring them out.

23. Yet I lifted up my Hand to them in the Wilderneſs, that I would diſperſe them in the Nations, and ſcatter them in the Countries:

24. Becauſe they did not do my Rules, but deſpiſed my Ordinances, and profaned my Sabbaths, their Eyes being after the filthy Idols of their Fathers.

25. And I alſo let them have Ordinances not good, and Rules by which they ſhould not live.

26. Nay I let them be defiled by their own Gifts, in making every one who came firſt out of the Womb paſs through *the Fire*; that I might make them deſolate, in order for them to know that I was the Lord.

27. Therefore tell the Family of Iſrael, Man, that the Sovereign Lord ſays thus; Your Forefathers blaſphemed me further in this, by committing a Crime againſt me;

28. When I had brought them into the Country, which I lifted up my Hand to give them, upon ſeeing any high Hill, or any thick Tree, there it was they offered their Sacrifices, put the Indignation of their Offering, placed their pleaſant Smells, and poured out their Drink-offerings.

29. And I ſaying to them, What is the Chapel whither you go? the Name of it is called a Chapel to this Day.

30. Declare therefore to the Family of Iſrael: Thus ſays the Sovereign Lord; Will you be defiled in the Way of your Fathers, and go a whoring after their deteſtable Things?

31. For when you offer up your Gifts, when you make your Children paſs through the Fire, you are defiled with all your filthy Idols till now; and ſhall I be enquired of by you, O Family of Iſrael? By my living, ſays the Sovereign Lord, I will not.

32. Nor ſhall that which comes up in your Mind be at all, which you ſay, We will be like the Gentiles, like the Families of the Countries, ſerving Wood and Stone.

33. By my living, continues he, I will with a ſtrong Hand, with an Arm ſtretched out, and Wrath poured forth, reign over you.

34. And will bring you out from the People, and gather you from the Countries in which you are diſperſed, with a ſtrong Hand, with an Arm ſtretched out, and Wrath poured forth.

35. And having brought you into the Wilderneſs of the People, I will come to Judgment with you there Face to Face.

36. As I came to Judgment with your Fathers in the Wilderneſs of the Country of Egypt, ſo will I with you, ſays the Sovereign Lord.

37. Whom I will make paſs under the Rod, and bring into what is delivered of the Covenant.

38. I will alſo purge out from you them that rebel and treſpaſs againſt me, whom I will bring out of the Country of their Sojournings, but they ſhall not come into the Country of Iſrael; and you ſhall know that I am the Lord.

39. As for you, O Family of Iſrael, thus

Ver. 25. *not good*] By that in Ver. 39. mentioned like this before the *Gifts*, it appears to be the idolatrous Service of the Idols, according to *Deut.* iv. 28. & xxviii. 36. *Jer.* xvi. 13. which muſt needs be more ſuitable to this Epithet than any of God's Laws, which are alſo deſcribed Ver. 11. directly contrary to what theſe are here; and in the foregoing Ver. 24. the *Ordinances* in general, and *Sabbaths* in particular are mentioned, which theſe muſt needs be different from, if not contrary to, which *Wherefore* eſpecially being put at the Beginning of this Ver. requires. *Stillingfleet* in *Origines Sacræ*, Lib. ii. 7. would have *the cruel Impoſitions of their Enemies meant*; but thoſe cannot, I think, ſuit with the following Expreſſion, of *not living by them*.

Ver. 26. *let*] concerning which ſee the *Note* on *Exod.* vii. 3. and of the *preſ. Tranſ. Croſs* in *Taghm. Art*, publiſhed with the Patronage of the *Archb.* of *Canterbury*, p. 107. writes thus, 'It were horrid to ſay, That when 'they committed Idolatry, God was the Author of the 'Pollution. And ſecondly, yet more to ſay, He did it 'that he might deſtroy them.'

Ver. 36. *Sovereign Lord*] only *Lord* in the *Vulg. Bib.*

ſays the Sovereign Lord; Go, ſerve, every one his filthy Idols, even hereafter, if you will not hearken to me; but profane my holy Name no more, with your Gifts and filthy Idols.

40. For on my holy Mountain, the high one of Iſrael, adds he, there the whole Family of Iſrael entirely that is in the Country ſhall ſerve me; there will I accept them, and there will I require your Lifted-offerings, and the Firſt-fruits of what you offer up, with all your holy Things.

41. I will accept you with a pleaſant Smell, when I bring you out from the People, and gather you from the Countries in which you are diſperſed; and will be ſanctified among you in the Sight of the Nations.

42. And you will know that I am the Lord, when I bring you into the Country of Iſrael, into the Country which I lifted up my Hand to give to your Forefathers.

43. Where you will remember your Ways, and all your Deeds by which you have been defiled, and will be loathſome to your ſelves, for all the Evils that you have done.

44. You will know too that I am the Lord, when I deal with you for the ſake of my own Name, not according to your evil Ways and corrupt Deeds, O Family of Iſrael, ſays the Sovereign Lord.

45. Beſides I had the Lord's Commiſſion in this manner:

46. Man, put thy Face the Way to the South, and mention ſouthward, towards the Wood of the South-field;

47. Bidding it hear the Lord's Commiſſion, the Lord God declaring thus; Behold I will kindle a Fire in thee, which ſhall conſume every green Tree and every withered one in thee: the blazing Flame ſhall not be quenched, but all Faces ſhall be burnt in it, from the South to the North.

48. And all Fleſh ſhall ſee that I the Lord have lighted it, which ſhall not be quenched.

49. But I ſaid, Alas, O Sovereign Lord, they ſay of me, Does he not ſpeak Parables?

CHAP. XXI.

AND I had the Lord's Commiſſion as follows:

2. Man, put thy Face towards Jeruſalem, and mention towards the holy Places, the Country of Iſrael,

3. Declaring to it: Thus ſays the Lord; Behold I am againſt thee, and will bring my Sword out of its Sheath, and cut off from thee both the Righteous and Wicked.

4. To the intent that I may cut thee off ſo, my Sword ſhall come out of its Sheath againſt all Fleſh, from the South to the North.

5. And all Fleſh ſhall know that I the Lord have brought it out, which ſhall return no more.

6. Therefore ſigh, thou Man, with the Breaking of the Loins, and with Bitterneſs, even in their Sight.

7. And when they aſk thee, what thou ſigheſt for? thou ſhalt anſwer, For the News, becauſe it is come, that every Heart ſhall faint, all Hands be ſlack, every Mind dull, and all Knees become as Water; behold it is coming, and ſhall be, ſays the Sovereign Lord.

8. I had the Lord's Commiſſion again as follows:

9. Propheſy, Man, that the Lord bids thee ſay thus: The Sword it ſelf is ſharpened, and alſo ſcoured:

10. That it may kill the Slaughter it is ſharpened, that it may be glittering it is ſcoured; deſpiſing every Tree, or elſe we might make my Son's Stick joyful.

11. For he gave it to be ſcoured, that it might be held in the Hand: the Sword is ſharpened and ſcoured, to give it into the Hand of the Slayer.

12. Cry, and lament, Man; for it ſhall be on my People, on all the Princes of Iſrael, who ſhall be thruſt to the Sword with my People; therefore ſtrike on the Thigh.

13. Becauſe it will be a Trial; and what if alſo deſpiſing the Stick, that ſhould not be? ſays the Sovereign Lord.

Ver. 46. *mention*] This is rendered in our com. Tranſ. *propheſy*, *Mic.* ii. 11. and in Ver. 6. thrice, which Meaning paſſes current among the Expoſitors; though theſe Verbs are ſo plainly diſtinguiſhed in *Amos* vii. 16. and to propheſy was to ſpeak in a ſolemn expreſs Manner, not like *dropping*, which *Johnſ.* in his great *Dict.* expounds there, to utter *ſlightly or caſually*; and this *mention* perhaps beſt ſignifies of any *Engliſh* Word.

Ver. 10. *deſpiſing*] It is a Participle, and femine like *Sword* in *Heb.*

Ib. *every Tree*] or *all Wood*, by which may be underſtood the great Nations.

Ib. *or elſe*] It is not a Particle of Interrogation, but a Disjunctive as here rendered.

Ib. *might*] If it were not ſo, he and the reſt of the Prophets might deliver what was pleaſing and comfortable.

Ib. *make*] The Verb being in the Conjugation *Hiphil*, ſhews it does not terminate in it ſelf, but has an Object or Noun following, which it affects in this Manner; whereas *make mirth* is no more than *be joyful* in the ſimple Conjugation *Kal.*

Ib. *Stick*] with regard to *Tree*, the Country of *Judea* being ſo much ſmaller than ſeveral others, but it alſo ſignifies *Tribe*. *Interpreters* taking it to be a Rod for Correction, or a Scepter, have bewildered themſelves,

Ver. 12. *who ſhall be thruſt to the Sword with*] *Jun.* and *Trem.* have it *detruſi in gladium erunt cum*, *they ſhall be thruſt on the Sword with*; of which ſee *Buxt. Lexic.* in מגר and the Prepoſition is properly *to*, rather than *by reaſon of*, as the Article is *with* more properly than *upon*; beſides that he had done ſpeaking of the People, and was now ſpeaking of the Princes.

Ver. 13. *deſpiſing*] the ſame *Heb.* Word as in Ver. 10. whoſe Subject is *the Sword*.

Ib. *Stick*] *Iſrael*, as Ver. 10. The Sentence is diſjointed from what it is in the *Original*, by putting the Note of Interrogation at *rod* in the *com. Bible*.

14. So do thou, Man, propheſy, and clap Hands: for the Sword ſhall be doubled the third *time*, the Sword of the Slain, namely that of the great ones, who ſhall be ſlain by it in their Chambers.

15. That the Heart may be quite diſcouraged, and the Things to ſtumble at many, I have put the Point of the Sword againſt all their Gates: alas, it is made glittering, it is whetted for the Slaughter.

16. Be all one going to the right Hand, put *it* going to the left, whitherſoever thy Face is placed.

17. And I will alſo clap my Hands, and make my Wrath reſt: I the Lord ſpeak *it*.

18. Moreover I had the Lord's Commiſſion thus:

19. And do thou, Man, put thee two Ways for the Sword of the King of Babylon to come, let them both come out of one Country; and chooſe a Place, let it be at the Head of the Way to the City.

20. Thou ſhalt put a Way for the Sword to come to Rabbah of the Ammonites, or to Judah into fortified Jeruſalem.

21. For the King of Babylon will ſtand at the Beginning of the Way, in the Head of the two Ways, to uſe Divination; he will poliſh the Arrows, enquire of the Teraphs, look on the Liver.

22. The Divination will be on his right Hand, for Jeruſalem, to put Captains, to open the Mouth in ſlaying, to exalt the Voice in ſhouting, to put Captains againſt the Gates, to make a Rampart, to build a Fort.

23. And it will be to thoſe as if Falſehood were divined in their Sight, who have ſworn Oaths to them; but he will remember the Iniquity, that it may be taken.

24. Therefore thus ſays the Sovereign Lord; Becauſe you make your Iniquity to be remembred, by your Tranſgreſſions being diſcovered, to make your Sins appear in all your Deeds; becauſe you are remembred, you ſhall be taken with the Hand.

25. And thou profane wicked Prince of Iſrael, whoſe Day is come, the End for the Time of Iniquity;

26. As the Sovereign Lord ſays, put away the Diadem, and take off the Crown; this ſhall not be what it is, let the low one be high, and the high one low.

27. I will make it be overthrown, again and again; even this ſhall not be, till he comes whoſe Right it is, and I will give it *to him*.

28. Do thou, Man, alſo propheſy as follows: Thus ſays the Sovereign Lord, concerning the Ammonites, and their Reproach; The Sword it ſelf is drawn out, it is ſcoured for the Slaughter, to conſume, that it may glitter.

29. By Falſehood being ſeen and a Lie divined for thee, to put thee on the Necks of them that are ſlain of the Wicked, whoſe Day is come, the End for the Time of Iniquity;

30. Shall it be brought back into its Sheath? In the Place where thou waſt created, in the Country of thy Traffick will I judge thee.

31. And I will pour out my Indignation upon thee, blow upon thee in the Fire of my Fury, and deliver thee into the Power of fierce Men, Artiſts in Deſtruction.

32. Thou ſhalt be for the Fire, to be conſumed; thy Blood ſhall be within the Country, without thy being remembred: for I the Lord ſpeak *it*.

CHAP. XXII.

I HAD the Lord's Commiſſion too as follows:

2. Wilt thou, Man, judge, wilt thou judge the bloody City? Well, let it know all its Abominations.

3. Thou ſhalt therefore declare: Thus ſays the Sovereign Lord; The City ſheds Blood within it ſelf, that its Time may come; and makes filthy Idols againſt it ſelf, to defile it.

4. By thy Blood which thou ſheddeſt art thou guilty, and by thy filthy Idols which thou makeſt art thou defiled, ſo that thou

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Ib. *that*] the Verb here being maſculine, agreeing with *Stick*.

Ib. *not be*] according to Ver. 27.

Ver. 14. *third*] denoting the third Captivity of *Zedekiah*.

Ib. *in their Chambers*] The *Heb.* Word *hahodereth* being no where elſe, *Jonath.* has taken the Meaning of it from *haboredeth*, tranſlating in the *Chald. which makes them tremble*.

Ver. 15. *whetted*] as *Buxtorf* ſhews both under טבח and מטח, which *Lowth* alſo prefers; and *Grot.* would have it *mucronati, pointed*.

Ver. 20. *or*] *and* ſpoiling the Senſe.

Ver. 21. *poliſh*] that the Names of the Cities might be put on them, to draw them out of the Quiver as Lots; in which Manner *Jerome* writes in his *Commentary* here, that Divination was performed: but according to *Dav. Kimhi* in *Com.* it was to look on them when they ſhined, as on the Liver; ſee alſo *Salé's Prelim. Diſc.* to the *Koran*, p. 126, 127. The ſame Word ſignifies *whet*, *Eccleſ.* x. 10. and another like it *poliſhed*, Chap. i. 7. *Dan.* x. 6. ſo not *mingle* here as ſome pretend.

Ver. 22. *Captains*] the ſame both times.

Ver. 23. *thoſe*] the *Iſraelites* who would not believe *Nebuchadnezzar* would come againſt them.

Ib. *ſworn*] as 2 *Chron.* xxxvi. 13.

Ver. 27. *he comes*] *Chriſt* the Prince of Peace, who ſhould ſettle it in Order and Quietneſs.

Ver. 28. *Ammonites*] See Chap. xxv. 3.

Ib. *that*] as Ver. 10.

Ver. 29. *Iniquity*] Here is no *their* unleſs taken from *Day*.

Ver. 30. *Traffick*] as Chap. xvi. 3.

Ver. 31. *blow upon*] Chap. xxii. 20, 21.

bringeſt

bringeſt thy Days near, and comeſt to thy Years: therefore I will make thee a Reproach to the Nations, and a Scorn to all Countries.

5. Thoſe who are near, and thoſe who are far from thee, ſhall ſcorn thee, defiled by Name, much vexed.

6. Behold the Princes of Iſrael are for ſhedding Blood in thee, each according to his Power.

7. They ſlight Father and Mother in thee, do wrongfully to the Stranger within thee, oppreſs the Orphan and Widow in thee.

8. Thou deſpiſeſt my holy Things, and profaneſt my Sabbaths.

9. There are Backbiters in thee to ſhed Blood, and they eat on the Mountains in thee, do Lewdneſs within thee.

10. The Father's Nakedneſs is uncovered in thee, they humble her who is defiled *and* ſeparate in thee.

11. One Man does Abomination with his Neighbour's Wife, another lewdly defiles his Daughter-in-law, and another humbles his Siſter, his Father's Daughter in thee.

12. They take a Bribe in thee to ſhed Blood, thou takeſt Uſury and Intereſt, gaineſt of thy Neighbours wrongfully, and forgetteſt me, ſays the Sovereign Lord.

13. Lo therefore I ſtrike my Hand at thy Gain which thou makeſt, and for thy Blood that is within thee.

14. Will thy Heart ſtand it, will thy Hands be ſtrong, at the Days when I ſhall deal with thee? I the Lord ſpeak, and will perform.

15. And I will diſperſe thee in the Nations, ſcatter thee in the Countries, and conſume thy Uncleanneſs from thee.

16. For thou wilt be profane to thy ſelf in the Sight of the Nations, and ſhalt know that I am the Lord.

17. Beſides I had the Lord's Commiſſion as follows:

18. Man, the Family of Iſrael are become Droſs to me: all of them are *like* Braſs, Tin, Iron, and Lead within the Furnace, *like* the Droſs of Silver.

19. For this reaſon the Sovereign Lord ſays; Becauſe all of you are become Droſs, therefore behold I will gather you into the midſt of Jeruſalem.

20. *As* Silver, Braſs, Iron, Lead, and Tin are gathered into the midſt of the Furnace, to blow the Fire upon them, to melt *them*; ſo will I gather *you* in my Anger and Wrath, put, and melt you.

21. I will even bring you together, and blow upon you in the Fire of my Fury, and you ſhall be melted within her.

22. As Silver is melted within the Furnace, ſo ſhall you be melted within her; and ſhall know that I the Lord pour out my Wrath upon you.

23. I had further the Lord's Commiſſion thus:

24. Man, ſay to her; Thou art the Country which was not cleanſed, nor rained upon at the Time of Indignation.

25. There was a Conſpiracy of her Prophets within her, as a roaring Lion tearing the Prey: they conſumed the Life, took the Store and precious Things, multiplied her Widows within her.

26. Her Prieſts violated my Law, and profaned my holy Things: they did not ſeparate the holy from the profane, nor make known the unclean from the clean; and hid their Eyes from my Sabbaths, ſo that I was profaned among them.

27. Her Princes in the midſt of her were like Wolves tearing the Prey, to ſhed Blood, to deſtroy Lives, that they might get Gain.

28. And her Prophets plaiſtered them with untempered Mortar, ſeeing Falſehood, and divining Lyes to them, ſaying, Thus ſays the Sovereign Lord, when the Lord had not ſpoken.

29. The People of the Country uſed Wrong, took away a Thing by force, oppreſſed the Afflicted and Needy, and wronged the Stranger without Judgment.

30. And though I ſought for a Man of them who would make up the Fence, or ſtand in the Breach before me for the Country, that I might not deſtroy it, yet I found none.

31. So I poured out my Indignation upon them, conſumed them in the Fire of my Fury, rendering their own Way on their Heads, ſays the Sovereign Lord.

CHAP. XXIII.

THE Lord's Commiſſion I alſo had as follows:

2. Man, there were two Women, the Daughters of one Mother:

Ver. 8. *Thou*] *Vulg. Lat. You.*

Ver. 16. *profane*] which, as *Lowth* obſerves, expreſſes the Senſe much better, than that in the *com. Bib.* as alſo *Jun.* and *Trem.* tranſlate: it being the Verb חלל as Ver. 26. in the paſſive Conj. *Niphal*, by *Buxt. Theſ.* Lib. i. Cap. 19. where it is expreſſly mentioned and ſhewn; as likewiſe *Grot.* obſerves.

Ver. 18. *Droſs of Silver*] not only Droſs, but of the worſer Sort.

Ver. 21. *her*] *Jeruſalem*, Ver. 19. not *the Furnace*, Ver. 20.

3. Who

3. Who committed Whoredom in Egypt, even in their Youth: there their Breasts were pressed, and there they dealt with the Teats of their Virginity.

4. The Names of them were, the elder Aholah, and her Sister Aholibah, who were mine, and bore Sons and Daughters: as to their Names, Samaria was Aholah, and Jerusalem Aholibah.

5. Now as Aholah committed Whoredom, *having others* instead of me; she doted upon her Lovers the Assyrians that were near,

6. Captains and Rulers with blue Cloaths, all of them desirable young Men, Horsemen riding Horses,

7. Upon these she bestowed her Fornications, all of whom were the choicest of the Assyrians; and by all that she doted on, by all their filthy Idols was she defiled,

8. Thus she did not leave the Fornications she had from Egypt: for they lay with her in her Youth, they dealt with the Teats of her Virginity, and poured out their Fornication upon her.

9. Therefore I delivered her into the Power of her Lovers, into that of the Assyrians upon whom she doted.

10. They discovered her Nakedness, took her Sons and Daughters, and slew her with the Sword; insomuch that she had a Name among Women, when they executed Judgments on her.

11. Nevertheless her Sister Aholibah seeing *it*, was more corrupt *in* her Doting than she, and with her own Fornications more than her Sister's.

12. She doted on the Assyrians, Captains and Rulers that were near, with compleat Cloaths, Horsemen riding Horses, all of them desirable young Men.

13. So I saw that she was defiled, both of them having one Way.

14. Nay she increased her Fornications, when she saw Men drawn upon the Wall, the Images of the Chaldeans drawn with Vermilion,

15. Girded with Girdles on their Loins, abounding with dyed Things on their Heads, all of them Dukes in Appearance; like the Babylonians of Chaldea, their native Country.

16. Whom she doted upon at the Sight of her Eyes, and sent Messengers to them at Chaldea.

17. Whereupon the Babylonians came to her into the Bed of Love, and defiled her with their Fornication; by whom being defiled, her Mind hung loose from them.

18. Thus she discovering both her Fornications and her Nakedness, my Mind hung loose from her, as it had been from her Sister.

19. Yet she multiplied her Fornications, by remembering the Days of her Youth, wherein she committed Whoredom in the Country of Egypt.

20. And has doted upon their Gallants, whose Flesh is *like* that of Asses, and their Flux *like* that of Horses.

21. So thou hast visited the Lewdness of thy Youth, when thy Teats were dealt with by the Egyptians, by reason of the Breasts of thy Youth.

22. Therefore, Aholibah, thus says the Sovereign Lord; Behold I will stir up thy Lovers against thee, from whom thy Mind is loosened, and will bring them against thee on every Side;

23. The Babylonians, all the Chaldeans, Pekod, Shoa, Koa, *and* all the Assyrians with them; desirable young Men, Captains and Rulers all of them, Dukes and famous Men, all riding Horses.

24. Who shall come against thee with Wagons, Chariots, Carriages, and by a Company of People with Bucklers, Shields and Helmets, *which* they shall set against thee round about; and I will put Judgment before them, and they shall judge thee with their own Judgments.

25. I will also put my Jealousy against thee, and they shall deal with thee in Wrath; they shall take away thy Nose and Ears, and the Remainder of thee shall fall by the Sword: they shall take thy Sons and Daughters, and the Remainder of thee shall be consumed by the Fire.

26. Moreover they shall strip thee of thy Garments, and take off thy fine Things.

27. Thus will I make thy Lewdness cease from thee, and the Fornication thou hadst from the Country of Egypt; so that thou shalt not look up to them, nor remember Egypt any more.

Ver. 3. *dealt*] as the Word signifies, and is rendered Ver. 25, 29.

Ver. 4. *Aholah*] signifying *Her own Tabernacle*, her Religion being of her own contriving, 1 *King*. xii. 28. to the End.

Ib. *Aholibah*] that is *My Tabernacle in her*, for which the Reason is obvious.

Ver. 5. *instead*] See the Like with the same Word, *Num*. v. 19, 20. So *Jun*. and *Trem*.

Ver. 17, 18. *hung loose*] the same as at *Jer*. vi. 8. and see 2 *King*. xxiv. 1, 20. 2 *Chron*. xxxvi. 13.

Ver. 20. *doted*] It appears by Chap. xvii. 15. see *Jer*. xxxvii. 5, 7. that *Zedekiah* made an Alliance with the *Egyptians*, by which the Things are here spoken of in proper Order as transacted, and this also agrees with the Time of delivering it, Chap. xx. 1. & xxiv. 1.

28. For thus ſays the Sovereign Lord; Behold I will deliver thee into the Power of thoſe whom thou hateſt, into the Power of thoſe from whom thy Mind is looſened.

29. And they ſhall deal with thee in Hatred, take all thy Labour, leave thee naked and bare; when the Nakedneſs of thy Whoredoms ſhall be diſcovered, and thy Lewdneſs with thy Fornications.

30. Theſe Things are to be done to thee, for thy going a whoring after the Gentiles, becauſe thou art defiled by their filthy Idols.

31. Since thou haſt gone in thy Siſter's Way, I will put her Cup into thy Hand.

32. Thou ſhalt drink, as the Sovereign Lord ſays, of thy Siſter's Cup deeply and largely; ſhalt become Sport and Deriſion, it ſhall contain ſo much.

33. With Drunkenneſs and Sorrow ſhalt thou be filled, with a Cup of Aſtoniſhment and Deſolation, with the Cup of thy Siſter Samaria.

34. Which thou ſhalt drink, ſqueeze out, and break the Sherds of it, nay pluck off thy own Breaſts: for I ſpeak *it*, ſays the Sovereign Lord.

35. Who conſequently adds thus, Becauſe thou haſt forgot me, and caſt me behind thy Back, do thou alſo ſuffer for thy Lewdneſs and Fornications.

36. Man, ſaid the Lord to me again, Wilt thou judge Aholah and Aholibah? Well, tell them their Abominations;

37. That they have committed Adultery, and there is Blood in their Hands, nay have committed Adultery with their Idols, and even made their Children whom they bore me paſs through *the Fire* to them, to be conſumed;

38. Doing this to me further, have defiled my Sanctuary the ſame Day, and profaned my Sabbaths

39. (For when they killed their Children for their Idols, they came the ſame Day into my Sanctuary to profane it; behold they have done thus within my Houſe;)

40. And moreover that they ſent for Men to come far off, to whom the Meſſenger being ſent, lo thoſe came; for whom thou didſt waſh thy ſelf, paint thy Eyes, and deck thee with Ornaments,

41. Sitting upon a ſtately Bed, with a Table ſet in order before it, upon which thou didſt put my Incenſe and Oil.

42. And there was the Noiſe of an undiſturbed Multitude by her, and with Perſons of the Rabble of Mankind were brought Sabeans from the Wilderneſs, who put Bracelets on their Hands, and a fine Crown upon their Heads.

43. And I ſaid of her *who* was old in Adulteries, Will they and ſhe now commit Fornications together?

44. They notwithſtanding went in to her, as they do to a Woman *that* is a Harlot; ſo did they go in to Aholah and Aholibah the lewd Women.

45. The righteous Men ſhall therefore judge them, with the Judgment of Adultereſſes, and with that of Women who ſhed Blood; becauſe they are Adultereſſes, and there is Blood in their Hands.

46. For thus ſays the Sovereign Lord; A Company ſhall be brought up againſt them, and they ſhall be delivered to Diſturbance, and for a Prey.

47. Which Company ſhall ſtone them with Stones, cut them down with their Swords, ſlay their Sons and Daughters, and burn their Houſes with Fire.

48. So will I make Lewdneſs ceaſe from the Country; that all Women may be taught, and not do according to your Lewdneſs:

49. Foraſmuch as they ſhall render your Lewdneſs upon you, and you ſhall ſuffer for the Sins of your Idols, and know that I am the Sovereign Lord.

CHAP. XXIV.

AFTER this I had the Lord's Commiſſion, in the ninth Year, on the tenth of the tenth Month as follows:

2. Man, write for thy ſelf the Name of the Day, even this very Day, on which the King of Babylon lays ſiege to Jeruſalem;

3. And ſpeak a Parable to the rebellious Family in this manner: Thus ſays the Sovereign Lord; Put on a Pot, not only ſo, but alſo pour Water into it.

4. Gather its Pieces into it, every good Piece, the Leg and Shoulder; fill *it* with the choiceſt of the Bones.

Ver. 40. *they ſent*] The *Heb.* Verb being either of the 2d or 3d Perſon, this accords beſt with the Context before, and the other not with the following *thou*. So *Pagn. Mont.* and *Munſt.* with the *Vulg.* and *Tig. Tranſlations* have *miſerunt*, *Caſt. accerſiverunt*, nay even the *Biſh.* and *Gen. they*. But this Verb having the com. Sign of the 2d Perſ. it may ſeem that *K. James's Tranſlators* did not know it was alſo the 3d; and the very ſame Word they have rendered wrong in the other two Places where with this it only is, n. *Judg.* v. 26. *Obad.* xiii.

Ib. *paint thy Eyes*] *Rauwolff* ſays, *They have ſtill a ſtrange Cuſtom in theſe Countries, viz. They make a thin Paſte of Galls and calcined Copperas, with which they make a black Ring round about their Eyes, ſuch as our Ring-doves have about their Necks.*

Ver. 42. *their*] thoſe Women's, the Pronouns being feminine.

5. Take

5. Take the choiceſt of the Flock, as alſo make a Bon-fire with the Bones under it; boil what it has to be boiled, and even its very Bones within it.

6. Therefore thus ſays the Sovereign Lord; Wo be to the bloody City, the Pot in which the Scum of it is, its Scum being not come out of it: bring out its Pieces one after another, let no Lot fall for it.

7. For her Blood is within her, ſhe has placed it *as* upon the clear Place of a Rock; ſhe has not poured it forth upon the Ground, to cover it over with Earth.

8. That it might bring up Wrath to take Vengeance, I have *likewiſe* put her Blood *as* upon the clear Place of a Rock, that it may not be covered.

9. For which reaſon, as the Sovereign Lord ſays, wo be to the bloody City; even I will make the Bon-fire great,

10. Multiplying the Wood, kindling the Fire, conſuming the Fleſh, and making the Ointment, nay the very Bones ſhall be burnt up;

11. Cauſing her to ſtand empty alſo upon her Coals, in order that her Ruſt may not only be hot, but burnt up, and her Uncleanneſs melted within her, the Scum of her conſumed.

12. She having tired her ſelf with Iniquities, and her great Scum being not come out of her, the Scum of her ſhall be in the Fire.

13. There is Lewdneſs in thy Uncleanneſs: becauſe I would have cleanſed thee, and thou wouldeſt not be cleanſed, thou ſhalt be cleanſed from thy Uncleanneſs no more, till I make my Wrath reſt on thee.

14. I the Lord ſpeak *it*, it ſhall come, and I will do *it*; I will not withdraw, nor ſpare, nor repent: according to thy own Ways and Deeds ſhall they judge thee, ſays the Sovereign Lord.

15. And I had the Lord's Commiſſion thus;

16. Man, behold I will take from thee the Deſire of thy Eyes with a Stroke; yet thou ſhalt not lament, nor weep, neither ſhall thy Tears come.

17. Be ſilent from Crying, make no Mourning for the Dead, tie thy Tire upon thee, and put thy Shoes on thy Feet; and cover not over the Lip, nor eat the Bread of Men.

18. So I ſpoke to the People in the Morning, and my Wife died in the Evening; then I did the *next* Morning as I was commanded.

19. Upon which the People ſaid to me; Wilt not thou tell us what theſe Things are to us, ſince thou doeſt *them?*

20. I anſwered them, that thus I had the Lord's Commiſſion:

21. Say to the Family of Iſrael, as the Sovereign Lord expreſſes it; Behold I will profane my Sanctuary, the Excellency of your Strength, the Deſire of your Eyes, and what your Soul pities; your Sons and Daughters alſo whom you will forſake, ſhall fall by the Sword.

22. And you ſhall do as I do; not cover over the Lip, nor eat the Bread of Men;

23. Your Tires ſhall be upon your Heads, and your Shoes on your Feet: you ſhall not lament nor weep; but ſhall waſte away in your Iniquities, and groan one to another.

24. Thus is Ezekiel become a Token to you, who ſhall do entirely as he does: when it comes, you ſhall know that I am the Sovereign Lord.

25. As for thee, Man, at the Time that I take from them their Strength, the Joy of their Glory, the Deſire of their Eyes, and what their Soul is lifted up to, their Sons and Daughters;

26. Will not he who eſcapes at that Time come to thee, to let thee hear *it* with thy own Ears?

27. At which Time thy Mouth ſhall be opened to ſuch as are eſcaped, thou ſhalt ſpeak, and be no more dumb: ſo thou ſhalt become a Token to them, and they ſhall know that I am the Lord.

Ver. 6. *fall for it*] for any to eſcape.

Ver. 10. *kindling*] This and the two following Verbs are particularly mentioned in this Ver. for the infinitive, not imperative Mood: ſo *Jun.* and *Trem.* have *accendendo*, &c.

Ver. 12. *Iniquities*] the *Heb.* having a general Signification, not *lies* only in particular.

Ib. *ſhall*] *Grot.* writes it is in *Heb. non exiit* repeated, *not come out*, when there is no ſuch Thing; ſo that the Learning and round Aſſertions of that great Man, ſhould not give him too much Authority.

Ver. 17. *the Lip*] the upper Lip, or Whiſkers, as the Manner was in Mourning.

Ib. *Bread of Men*] The *Heb.* Word ſignifies *mortal Men*; which may help us to underſtand the Bread, to be ſuch as was eat when a Perſon was dead, or at the Burial.

Ver. 18. *ſpoke*] told them what is in the two foregoing Verſes. *Lowth* ſays this was the next Morning, but without any Shew of Reaſon: not only the two Mornings are mentioned, with what he did diſtinctly in each, but the Death of his Wife is related the Evening between; which being alſo told before it was, would add Credit to his whole Prophecy; ſo *Poole*'s and *Grot. Annotations.*

Ver. 19, 20. *the People—to me, Wilt not thou tell us what theſe Things are to us, ſince thou doeſt* them? *I anſwered*] So much not in the *Bib.* publiſhed and authoriſed by *Pope Clement*, as *Tho. James* remarks in his *Bellum Papale.* A great Fault indeed of the Scribe or Printer, when the reſt is not Senſe without it!

Ver. 23. *groan*] not the ſame with that before, as in the *com. Eng.* nor ſignifying ſo.

Ver. 25. *what their Soul*] as Ver. 21.

Ver. 27. *At which Time*] fulfilled Chap. xxxiii. 21, 22.

CHAP.

CHAP. XXV.

BESIDES I had the Lord's Commiſſion as follows:

2. Man, put thy Face towards the Ammonites, and propheſy againſt them,

3. Saying to the Ammonites: Hear the Sovereign Lord's Commiſſion, who declares thus; Becauſe thou ſayeſt, Ha, concerning my Sanctuary, when it is profaned, and concerning the Country of Iſrael, when it is become deſolate, and concerning the Family of Judah, when they are gone into Captivity:

4. Therefore behold I will give thee up to the Men of the Eaſt for an Inheritance, who ſhall place their Palaces, and put their Dwellings in thee; they ſhall eat thy Fruit, and they ſhall drink thy Milk.

5. I will alſo make Rabbah a Stable for Camels, and with the Ammonites a Place for Flocks to lie down in; and you ſhall know that I am the Lord,

6. For thus ſays the Sovereign Lord; Since thou ſtrikeſt the Hand, and ſtampeſt with the Foot, and art glad with all thy Diſdain in the Mind, at the Country of Iſrael:

7. Behold therefore I will ſtretch out my Hand againſt thee, deliver thee for a Prey to the Gentiles, cut thee off from the People, and make thee periſh from the Countries; I will deſtroy thee, and thou ſhalt know that I am the Lord.

8. Thus declares the Sovereign Lord; Becauſe Moab and Seir ſay, Behold the Family of Judah is like all the Gentiles:

9. Lo I will therefore open the Side of Moab at the Cities, namely his Cities on his Border, the Glory of the Country, Beth-jeſhimoth, Baal-meon and Kirjathaim,

10. To the Men of the Eaſt; with the Ammonites, whom I give for an Inheritance, that the latter may not be remembred among the Nations.

11. And I will execute Judgments on Moab, ſo they ſhall know that I am the Lord.

12. Becauſe Edom, as the Sovereign Lord ſays, acts againſt the Family of Judah by taking Vengeance, do greatly offend, and are revenged on them:

13. Therefore continues he; I will alſo ſtretch out my Hand againſt Edom, will cut off from it Man and Beaſt, make it a waſte Place from Teman, and at Dedan they ſhall fall by the Sword.

14. Nay I will put my Vengeance on Edom by the Hand of my People Iſrael, who ſhall do in Edom according to my Anger and Wrath; and they ſhall be ſenſible of my Vengeance, ſays the Sovereign Lord.

15. Who proceeds thus; Becauſe the Philiſtines have acted with Revenge, and taken Vengeance with Diſdain in the Mind, to deſtroy with perpetual Enmity:

16. For this reaſon adds the Sovereign Lord; Behold I will ſtretch out my Hand againſt the Philiſtines, cut off the Chere-

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Ver. 2. *towards*] not the ſame as follows.

Ver. 3. *Ammonites*] That this Prophecy was after the Deſtruction of *Jeruſalem*, the Words here ſhew, as well as in other Places of this Chapter, and ſo the fulfilling of it muſt be after that; for which reaſon I refer the ſame Prediction of thoſe People in other Places hither. Verſe 10. ſhews that the *Moabites* and *Ammonites* were conquered together, and by the Time of the Prophecy and what follows concerning *Tyre*, Chap. xxvi. 1, 7. it appears to be done by *Nebuchadnezzar* ſoon after his Conqueſt of *Judah*; ſee too *Jer.* ix. 26. & xxv. 21. & xxvii. 3, 6. & xlviii. & xlix. *Zeph.* ii. 9. And as the King of *Babylon* conſulted whether he ſhould go againſt *Ammon* or *Judah* firſt, and the Divination was to *Judah*, Chap. xxi. 20, 21, 22. no Doubt but he went againſt *Ammon* quickly after, eſpecially as he had freſh Diſpleaſure againſt it for the Murder of *Gedaliah*, *Jer.* xl. 14. & xli. 10. which the Prophecy that follows ſeems alſo to indicate, Ch. xxi. 28, to the End.

Ver. 5. *with*] as the *Heb.* Particle may ſignify, and it could not be the People themſelves.

Ver. 10. *Eaſt*;] It is plain to be ſeen that a Stop is requiſite here; and accordingly the *Heb.* has *Paſhta*, one of the principal Points called *Kings*, and this Word is pointed the ſame as that for *offended*, 2 *King.* xviii. 14.

Ver. 12. *acts*] of which ſee Chap. xxxv. 5, 10, 11, 12. & xxxvi. 5. *Joel* iii. 19. *Amos* i. 11. *Obad.* 10—14.

Ver. 13. *Edom*] This is joined with *Ammon* and *Moab* in the Places quoted from *Jeremiah* at Ver. 3. as it is here, and ſeems to be deſtroyed by *Nebuchadnezzar* about the ſame Time; which *Uſher* counts to be 5 Years after the Deſtruction of *Jeruſalem*, as alſo *Joſephus*, *Ant.* x. 11. ſee alſo the Prophecy of *Obadiah*, and *Joel* iii. 19. and what was foretold come to paſs, *Malac.* i. 3, 4. The *Edomites* who were left appear to have gone weſtward, and ſettled in the Tribes of *Simeon* and *Judah*, *Strabo*, Lib. 16.

Ver. 14. *Iſrael*] For the fulfilling of this ſee 1 *Mac.* v. 3. and 2 *Mac.* x. 15. &c. nay afterwards *Hyrcanus* entirely ſubdued that People, *Joſephus*, *Ant.* Lib. xiii. 17. & xv. 11. So other Prophecies take in diſtant Times, particularly *Iſa.* vii. 14, 15, 16. *Jer.* li. But the *Expoſition* of *Jun.* and *Trem.* is violently ſtrained, that *by the Hand of my People Iſrael*, is *by that very Hand of the Chaldeans, by which I ſmote Iſrael.*

Ver. 15. *Becauſe*] *Gen.* xxvi. 14, 15. *Jud.* iii. 31. & x. 7. & xiii. 1. 1 *Sam.* iv. 2, 10, 11. & vii. 10. & xiii. 5, 19, 20. & xvii. 1, 4. & xxiii. 1, 27. & xxviii. 1. & xxxi. 1, 7, 8, 9, 10. 2 *Sam.* v. 17, 22. & viii. 1. & xxi. 15, 18, 19. 2 *King.* xviii. 8. 2 *Chron.* xxi. 16. & xxvi. 6, 7. & xxviii. 18. which Places are curſorily remarked to ſhew the *perpetual Enmity* here mentioned of the *Philiſtines.*

Ib. *perpetual*] ſo Chap. xxxv. 5.

Ver. 16. *Philiſtines*] That they were alſo conquered by *Nebuchadnezzar* appears by *Jer.* xxv. 20. and as they lay near to *Edom*, and between that and *Tyre*, according to the Order of the Prophecies here, they were probably deſtroyed in the ſame Order of Time; ſee Chap. xxvi. 1.

Ib. *Reſidue*] of thoſe who were left a few Years before, 2 *King.* xxiv. 7. as the *Philiſtines* dwelt by *Shihor* the Flood or River of *Egypt*, *Gen.* xv. 18, *Jer.* xlvii. 2. and might afterwards rebel againſt *Nebuchadnezzar*, as *Judah* did twice, 2 *King.* xxiv. 1, 20.

thites,

thites, make the Reſidue of the Harbours of the Sea periſh,

17. And will execute very great Vengeance on them with Rebukes of Wrath; and they ſhall know that I am the Lord, when I wreak my Vengeance on them.

CHAP. XXVI.

MOREOVER in the eleventh Year, on the firſt of the Month, I had the Lord's Commiſſion thus:

2. Man, becauſe Tyre ſays againſt Jeruſalem, Ha, ſhe is broke *that* was the Gates of the People, ſhe is turned about to me; I ſhall be filled, ſhe being laid waſte:

3. Therefore thus ſays the Sovereign Lord; Behold I am againſt thee, O Tyre, and will bring up many Nations againſt thee, as the Sea does its Waves.

4. And they ſhall deſtroy the Walls of Tyre, and throw down her Towers; I will alſo ſcrape off her Earth from her, and make her the clear Place of a Rock.

5. She ſhall be a Place to ſpread Nets on within the Sea, for I ſpeak *it*, ſays the Sovereign Lord; and ſhe ſhall become a Prey to the Nations.

6. Her Daughters too who are in the Field ſhall be ſlain with the Sword; and they ſhall know that I am the Lord.

7. For thus ſays the Sovereign Lord: Behold I will bring to Tyre Nebuchadrezzar King of Babylon from the North, a King of Kings, with Horſes, Chariots, Horſemen, and a Company, even many People;

8. Who ſhall ſlay thy Daughters in the Field with the Sword, put againſt thee a Fort, both make a Rampart, and lift up the Buckler againſt thee.

9. He ſhall alſo put his Battering-ram againſt thy Walls, and break down thy Towers with his Pick-axes.

10. Their Duſt ſhall cover thee by the Abundance of his Horſes; thy Walls ſhall ſhake at the Sound of the Horſemen, Carriages and Chariots, when he enters in at thy Gates, as they enter a City that is broke open.

11. He ſhall trample all thy Streets with the Hoofs of his Horſes, ſhall ſlay thy People with the Sword, and thy ſtrong Garriſons ſhall come down to the Ground.

12. And they ſhall take thy Wealth for Spoil, make a Prey of thy Merchandice, throw down thy Walls, break down thy deſirable Houſes; as alſo put thy Stones, Timber, and Rubbiſh into the midſt of the Water.

13. Beſides I will make the Noiſe of thy Songs ceaſe, and the Sound of thy Harps ſhall no more be heard.

14. And I will make thee the clear Place of a Rock, thou ſhalt be a Place to ſpread Nets on, ſhalt no more be built: for I the Lord ſpeak *it*, ſays the Sovereign Lord.

15. Who ſays thus to Tyre: Will not the Iſles ſhake at the Sound of thy Fall, when the Wounded cry, when the Slaughter is made within thee?

16. Nay all the Princes of the Sea will come down from their Thrones, put away their Robes, and pull off their embroidered Garments; they will put on Trembling, ſit upon the Ground, nay tremble every Moment, and be aſtoniſhed at thee.

17. And they ſhall take up a Lamentation for thee, ſaying to thee, How thou art periſhed, that waſt inhabited from the Seas! The City that was praiſed, which was ſtrong in the Sea, with her Inhabitants, who gave their Terror to all that would inhabit her.

18. Now ſhall the Iſlands tremble *at* the

Ver. 1. *eleventh*] The Siege of Tyre was begun about two Years after; ſee Chap. xxix. 17.

Ib. *Month*] This appears to be the *fifth*, as the *fourth* is underſtood, 2 *King*. xxv. 3. for *Jeruſalem* was taken the ſame Year in the foregoing Month, *Jer*. lii. 5, 6, 7. this being 22 Days after, in which Time they might have rejoiced for it at *Tyre*, as in the following Verſe, where the *Tyrians* ſay of *Jeruſalem*, *it is broken and laid waſte*, and as this is eight Days in the Month ſooner than the taking of the City, we are juſtly prevented from counting it any former Month. There is however to be conſidered what is urged by others for its being the *firſt* Month: that the *firſt* is not to be underſtood more than any other Numeral, even when it is the firſt Day of that Month, appears by its Inſertion, Chap. xxix. 17. & xlv. 18. *Gen*. viii. 13. *Exod*. xl. 2. 17. 2 *Chron*. xxix. 17. *Ezr*. vii. 9. & x. 17. As for its being left out in Chap. xl. 1. of this Book, it would be there unneceſſary, becauſe *the Beginning of the Year* ſhews it without; conſequently that does not affect this, as being no parallel Place, even though this were the firſt Month. The Inſtance which *Lowth* produces in 2 *King*. xxv. 27. is more beſide the Purpoſe; ſince the *Heb*. cannot be reſtricted literally to *the Year of his reigning* (it being not *Reign*) but to *the Year of his beginning to reign*, according to the frequent Meaning of the Verb in the *Books of Kings and Chronicles*. *Uſher*'s Plea in his *Annales* ad A. M. 3416. is alſo wrong, that the *fifth* Month belonged to the *twelfth* Year of *Jehoiachin*'s Captivity, or *Zedekiah*'s Reign, which began at the ſame Time: for nine Days of the fifth Month after this were in the 19th Year of *Nebuchadnezzar*, *Jer*. lii. 12. which was coincident with the 11th here, *Jer*. xxxii. 1. but more particularly, as this 11th Year began and ended about the Time of the common Year, 2 *Chron*. xxxvi. 10. and as the 4th Month was in it, *Jer*. lii. 5, 6. the fifth Month muſt too. Nay there are Inſtances, as may be ſeen in the *Chronology*, where the Year of a Thing being done, was in the Overplus of it.

Ver. 5. *Place*] As *Maundrell* relates it now is, in his *Journey from Aleppo to Jeruſalem*, p. 48. its Inhabitants being a few Fiſhermen, and not a whole Houſe left.

Ver. 12. *break down*] as the Verb is rendered, Ver. 9.

Ver. 14. *Place*] See Chap. xxix. 17, 18.

Ver. 17. *would inhabit*] being the ſame as twice before in this Verſe, and *would inhabit* may ſignify by Conqueſt.

Time of thy Fall, even the Iſles which are in the Sea ſhall be troubled at thy going out.

19. When I, as the Sovereign Lord ſays, make thee a City that is waſted, like thoſe which are not inhabited; when I bring up the Depth over thee, and great Waters cover thee;

20. And I bring thee down with ſuch as are deſcended to the Pit, to the People of old Time, and make thee remain in the lower Places of the Earth, in the waſte Places of old Time, along with thoſe who are gone down to the Pit, that thou mayeſt not be inhabited, and I may put Glory in the Country of the Living:

21. I will make thee a Terror, and thou ſhalt not be; even though thou art ſought, thou ſhalt no more be found for ever, ſays the Sovereign Lord.

CHAP. XXVII.

I HAD the Lord's Commiſſion further as follows:

2. So thou Man, take up a Lamentation concerning Tyre;

3. To which thou ſhalt ſay: Thou that art ſituate at the Entrances of the Sea, a Merchant of the People at many Iſles, as the Sovereign Lord ſays; O Tyre, which ſayeſt, I am perfect in Beauty;

4. Thy Borders are in the Heart of the Seas, thy Builders have made thy Beauty perfect.

5. They have built all the Boards for thee with Fir-trees from Senir, have fetched Cedars from Lebanon to make Maſts for thee;

6. Have made thy Oars with Oaks from Baſhan, as alſo thy Planks to ſtep on with Ivory from the Iſles of Chittim.

7. Fine Linen with Embroidery from Egypt, is what thou haſt ſpread to be Sails for thee; blue and purple Cloth from the Iſles of Eliſhah is thy Covering.

8. The Inhabitants of Zidon and Arvad are Rowers for thee; thy own wiſe Men, O Tyre, who are in thee, are thy Pilots.

9. The Elders of Gebal and the wiſe Men of it are in thee for thy Stoppers of Leaks; all the Ships of the Sea, and their Sailors are in thee, to deal in thy Traffick.

10. They of Perſia, Lud, and Libya are in thy Army, thy Warriors; who hang up the Buckler and Helmet in thee, they make thy Comelineſs;

11. The Arvadites and thy own Army are upon thy Walls round about, and the Gammadites are in the Towers; who hang up their Shields upon the Walls round about; they make thy Beauty perfect.

12. Tarſhiſh is thy Trader, by reaſon of the Abundance of all Wealth; which furniſhes thy Fairs with Silver, Iron, Tin and Lead.

13. Greece, Tubal and Meſhech, they are thy Merchants; which furniſh thy Traffick with Men's Perſons, and braſen Ware.

14. Thoſe of the Family of Togarmah furniſh thy Fairs with Horſes, Horſemen and Mules;

15. The Dedanites are thy Merchants, the Trade of thy Hand being at many Iſles; they render thy Preſent, Horns of Ivory and Ebony.

16. Syria is thy Trader, by reaſon of the Abundance of thy Works; which furniſhes thy Fairs with Chryſopraſus, purple Cloth, Embroidery, Lawn, Corals and Pyropus.

17. Judah, and the Country of Iſrael, they are thy Merchants; which furniſh thy Traffick with Wheat of Minnith and Pannag, as alſo Honey, Oil and Balſam.

18. Damaſcus is thy Trader in the Abundance of thy Works, by reaſon of the Abundance of all Wealth, with Wine of Helbon, and fine Wool.

19. Both Dan and Greece that go about, furniſh thy Fairs; bright Iron, Caſſia, and ſweet Cane being among thy Traffick.

20. Dedan is thy Merchant, with noble Cloaths for Chariots.

Ver. 20. *Glory*] by the Reſtoration of other Places, eſpecially *Judea*, from the *Babylonian* Subjection.

Ver. 21. *for ever*] The ancient *Tyre* which *Nebuchadnezzar* deſtroyed was never built again, as Ver. 14.

Ver. 4. *Seas*] where the Borders of *Tyre* might well be ſaid to be, by reaſon of its Ships and Trade there; and was certainly a Deſcription of the City then preſent, not of that which was long after erected on an Iſland, as *Lowth* pretends the Words in a ſtrict Senſe are.

Ver. 5. *Boards*] *Vulg. Tranſlator, Boards of the Sea*, which might be by taking the plural Termination ים for *Sea*, thoſe Letters making either, and perhaps being not written ſo cloſe to the other as they ſhould be, were taken for another Word; he has alſo before it, *built thee with*, as if the Article את had been a Prepoſition, and what is worſe neglecting ל *for*; the *Sept.* have tranſlated yet more ſtrangely, *Ships of the Boards*, having *Ships* for לָךְ אֵת בְּלֹ to which no *Heb.* Name of it has any Likeneſs; and the *Targummiſt* has inſtead of *Boards*, *thy Bridges*.

Ver. 6. *to ſtep on*] *Heb. the Daughter of Steps*, not *the company of the Aſhurites*.

Ver. 7. *purple*] The Sea-coaſts of *Elis*, ſituated on the weſt Side of *Peloponneſis* in *Greece*, being famous for a Shell-fiſh uſed in dying a fine purple Colour, *Pauſanias* in *Laconic.* and others with *Bochart*, *Phaleg.* Lib. iii. 4.

Ib. *Eliſhah*] from the Grandſon of *Japheth*, *Gen.* x. 4.

Ver. 8. *Rowers*] ſo Ver. 26.

Ver. 9. *Stoppers of Leaks*] I have heſitated pretty much in tranſlating thus, tho' ſo fitly to the Senſe, as being ſenſible it will ſound oddly to Shipmen; but better ſo than be unintelligible to a hundred times as many more; and if hard technical Terms are to be avoided, ſurely *calkers* as ſuch, which Millions that uſe the *Engliſh* Language neither know the Meaning of, nor how to pronounce.

Ver. 16. *Fairs*] *Socrates* when he ſaw the Multitude of Things that were to be ſold at ſuch Places, uſed to ſay, Πόσων ἐγὼ χρείαν οὐκ ἔχω, *How many Things are there that I have no need of!* *Diog. Laert.* in *Vit.*

21. Arabia, and all the Princes of Kedar, they are the Traders of thy Hand; being thy Traders with Lambs, Rams and Goats;

22. The Merchants of Sheba and Rahmah, they are thy Merchants; who furniſh thy Fairs with the chief of all Spice, as likewiſe all precious Stones, and Gold;

23. Haran, Canneh, Eden, the Merchants of Sheba, Aſſyria, *and* Chilmad are thy Merchants;

24. Which they are with compleat Things, with blue Gowns, Embroidery, and Stores of fine Cloaths, tied up with Cords, and cedar Cheſts among thy Merchandice.

25. The Ships of Tarſhiſh ſing of thee *in* thy Traffick; and thou art filled, and become very glorious in the Heart of the Seas.

26. The Rowers that were with thee having brought thee into great Waters, the eaſt Wind breaks thee in the Heart of the Seas.

27. Thy Wealth, and Fairs, thy Traffick, Sailors, Pilots, thy Stoppers of Leaks, and the Dealers in thy Traffick, with all thy Warriors who are in thee, and thy whole Company that is within thee, ſhall fall in the Heart of the Sea, on the Day of thy Fall.

28. The Suburbs ſhall ſhake at the Noiſe of thy Pilots Cry.

29. And all who take hold of the Oar, the Sailors, *with* all the Pilots of the Sea, ſhall come down from their Ships, ſtanding on the Land.

30. Who ſhall make their Voice be heard concerning thee, crying bitterly, and put Duſt upon their Heads, roll themſelves in Aſhes;

31. Shall make *themſelves* quite bald for thee, gird *them* with Sackcloth, and weep for thee with Bitterneſs of Soul, with bitter Wailing,

32. And ſhall take up a Lamentation for thee in their Bemoaning, and lament *thus* concerning thee; Who is like Tyre? Like her that is cut off within the Sea?

33. By the Things of thy Fairs coming out of the Seas, thou didſt ſatisfy many People: by the Abundance of thy Riches and Wares, thou didſt enrich the Kings of the Earth.

34. *At* the Time thou waſt broke at the Seas, in the Depths of the Water, thy Traffick and all thy Company within thee fell.

35. All the Inhabitants of the Iſles are aſtoniſhed at thee, and their Kings very horribly afraid, they are out of Countenance.

36. The Traders among the People hiſs at thee; who art a Terror, and wilt not be for ever.

CHAP. XXVIII.

BESIDES I had the Lord's Commiſſion as follows:

2. Man, ſay to the Ruler of Tyre: Thus ſays the Sovereign Lord; Becauſe thy Heart is ſo haughty, that thou doſt boaſt, I am God, I ſit in the Seat of God, in the Heart of the Seas; though thou art Man, and not God, notwithſtanding thou makeſt thy own Heart like God's:

3. Forſooth thou art wiſer than Daniel, they can hide no Secret *from* thee.

4. By thy Wiſdom and Underſtanding thou haſt got thee Wealth, having got Gold and Silver into thy Treaſures.

5. By the Abundance of thy Wiſdom in thy Merchandice thou haſt increaſed thy Wealth, by which thy Heart is haughty:

6. For this reaſon the Sovereign Lord ſays thus; Becauſe thou makeſt thy own Heart like God's;

7. Lo I will therefore bring Strangers againſt thee, the terrible ones of the Gentiles; who ſhall draw forth their Swords againſt the Beauty of thy Wiſdom, and profane thy Splendor.

8. They ſhall bring thee down to the Pit, and thou ſhalt die the Deaths of the Slain in the Heart of the Seas.

9. Wilt thou ſtill ſay, I am God, before him that kills thee? But thou wilt be Man, and not God, in the Hand of him who ſlays thee.

10. Thou ſhalt die the Deaths of the uncircumciſed ones, by the Hands of Strangers: for I ſpeak *it*, ſays the Sovereign Lord.

Ver. 26. *brought thee*] from the City on the Continent to the Iſland, at the Siege by *Nebuchadnezzar*, as on Chap. xxix. 17, 18.

Ib. *eaſt Wind*] The Army of *Alexander*, which by making a Bank half a Mile long, that ſtill remains, *Maundrell's Journey from Aleppo to Jeruſalem*, pag. 48, 49, 50. from the main Land on the Eaſt, to the Iſle where *Tyre* then was, took it in ſeven Months Time, *Quint. Curtius*, Lib. iv. 2, 3, 4. *Plutarch* in *Alexandro*, *Diod. Siculus*, Lib. xvii. 4. *Juſtin*, Lib. xi. 10.

Ver. 27. *Heart of the Sea*] This alſo plainly ſhews it was *Alexander's* conquering it.

Ver. 31. *Soul*] not *heart*.

Ver. 34. *fell*] This and the following Verbs are in the paſt Tenſe, being the Lamentation continued from Verſe 32. as what ſhould be ſaid when *Tyre* was fallen.

Ver. 2. *Ruler*] The King of *Tyre* being then named *Ithoball*, as *Joſephus* informs us from the *Phœnician Annals*, Lib. i. *againſt Apion*.

Ver. 5. *in*] See *Poole's Annot.*

Ver. 8. *die*] *Ithoball* dying at the End of the Siege, according to the Reigns of their Kings and Governors, in *Joſephus againſt Apion*, Lib. i.

Ver. 10. *of the uncircumciſed*] So ſaid perhaps, becauſe the circumciſed *Iſraelites* of both Kingdoms were carried away Captives, and a general Slaughter made in ſome heathen Cities, that held out a long Siege, as the Caſe was at *Tyre*; but eſpecially as *Alexander* crucified two

11. I had the Lord's Commiſſion too as follows:

12. Man, take up a Lamentation concerning the King of Tyre, and declare to him: Thus ſays the Sovereign Lord; Thou ſealeſt up the Sum, being full of Wiſdom, and perfect in Beauty.

13. In Eden the Garden of God waſt thou, every precious Stone being thy Covering, the Ruby, Emerald and Adamant, the Beryl, Onyx and Jaſper, the Sapphire, Chryſopraſus, and Carbuncle, and Gold; the Work of thy Timbrels and Flutes was prepared in thee, at the Time thou waſt created.

14. Thou waſt an anointed covering Cherub; when I put thee, thou waſt on God's holy Mountain, walking about amongſt the Stones of Fire.

15. Perfect waſt thou in thy Ways, from the Day thou waſt created, till Iniquity was found in thee.

16. By the Abundance of thy Merchandice they have filled the midſt of thee with Injury, whereby thou haſt ſinned; ſo that I will ſlay thee from God's Mountain, and make thee periſh, O covering Cherub, from the midſt of the Stones of Fire.

17. Thy Heart being haughty through thy Beauty, thy Wiſdom corrupted by thy Splendor; I will caſt thee down upon the Ground, put thee before Kings, that they may look on thee.

18. With the Multitude of thy Iniquities, by the Injuſtice of thy Merchandice, thou profaneſt thy Sanctuaries; ſo I will bring out a Fire from within thee, which ſhall conſume thee, and I will make thee Aſhes upon the Ground, in the Sight of all who ſee thee.

19. All that know thee among the People ſhall be aſtoniſhed at thee; thou ſhalt become a Terror, and not be for ever.

20. Again I had the Lord's Commiſſion in this manner:

21. Put thy Face, Man, towards Zidon, and propheſy againſt it,

22. That the Sovereign Lord ſays thus; Behold I am againſt thee, O Zidon, and will be glorified within thee; and they ſhall know that I am the Lord, when I execute Judgments on her, and am ſanctified in her.

23. For I will ſend into her the Peſtilence, and Blood into her Streets, and the Wounded ſhall be judged within her by the Sword againſt her on every Side; and they ſhall know that I am the Lord.

24. So there ſhall no more be a fretting Brier to the Family of Iſrael, nor a grieving Thorn of any who diſdain them round about; and they ſhall know that I am the Sovereign Lord.

25. Who ſays thus; When I gather the Family of Iſrael from the People among whom they are diſperſed, and am ſanctified in them in the Sight of the Gentiles, they ſhall dwell in their Country which I gave to my Servant Jacob.

26. They ſhall even dwell ſecurely in it, ſhall build Houſes, and plant Vineyards, while they dwell ſo; when I execute Judgments on all who diſdain them on every Side: and ſhall know that I am the Lord their God.

CHAP. XXIX.

IN the tenth Year, on the twelfth of the tenth Month, I had the Lord's Commiſſion thus:

2. Man, put thy Face againſt Pharaoh King of Egypt, and propheſy againſt him, and Egypt all of it,

3. Speaking as follows: Thus ſays the Sovereign Lord; Behold I am againſt thee, O Pharaoh King of Egypt, the great Whale that lies within his Rivers, who vaunts, My River is my own, and I made it for my ſelf.

4. For I will put Hooks in thy Jaws, and make the Fiſh of thy Rivers ſtick to thy Scales, bringing thee up from within thy Rivers, while all the Fiſh of them ſtick there.

5. And I will leave thee thy ſelf at the Wilderneſs, with all the Fiſh of thy Rivers; thou ſhalt fall out in the Field, ſhalt not be gathered, nor brought together: I having given thee to the Beaſts of the Earth, and the Fowls of the Air, to be devoured.

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thouſand *Tyrians* (after a Slaughter of above ſeven thouſand) which was a Heathen, and not a Jewiſh Manner of Death; ſee on Ch. xxvii. 26. The *Interpretation* of *Grot.* is violently ſtrained, that *of* ſignifies *by the uncircumciſed*, moſt eſpecially ſince *by* follows; as is that of *Jun.* and *Trem.* for it to denote both *preſent and eternal Death*, which latter could not be done by *the Hand of Strangers*.

Ver. 12. *being full*] as belonging to *Thou*; and early *Editions of the preſ. Tranſ.* with ſome latter, have no Point at *ſum*.

Ver. 16. *ſlay*] So this Word ſignifies, as alſo rendered Ver. 9. or ſimply *to profane*, which ſeems improper with *from* or *out of*, and the Expreſſion to be rather ſynonimous to that which follows.

Ver. 22. *Judgments*] Beſides what was done againſt *Zidon* by *Nebuchadnezzar* during the Siege of *Tyre*, it ſuffered a grievous Deſtruction by means of the *Perſians* in the Reign of *Artaxerxes Ochus*, *Diod. Siculus*, Lib. xvi. 8.

Ver. 3. *Pharaoh*] called by profane Authors *Apries*, and repreſented blaſphemouſly proud by *Herodotus*, Lib. ii. p. 68. the ſame as mentioned, *Jer.* xxxvii. 5, 7. & xliv. 30.

Ib. *Whale*] the ſame as Chap. xxxii. 2.

Ver. 5. *Wilderneſs*] particularly the Wilds of *Libya* in *Africa*, as on Ver. 12.

6. And

6. And all the Inhabitants of Egypt ſhall know that I am the Lord, becauſe they have been a Staff of Reed to the Family of Iſrael.

7. When they take hold of thee by thy Hand, thou wilt be ſhattered, and tear off all their Shoulder; and when they lean upon thee, thou wilt be broke, and make their whole Loins at a ſtand.

8. Therefore the Sovereign Lord ſays thus; Behold I will bring the Sword againſt thee, and cut off from thee Man and Beaſt.

9. So that the Country of Egypt ſhall become deſolate and waſte, and they ſhall know that I am the Lord; becauſe he ſays, The River is mine, and I made *it*.

10. Lo I am therefore againſt both thee and thy Rivers, and will make the Country of Egypt utterly waſte, *and* deſolate, from the Tower of Seveneh even to the Border of Cuſh.

11. The Foot of Man ſhall not paſs through it, nor ſhall the Foot of Beaſt: for it ſhall not be inhabited forty Years.

12. And I will make the Country of Egypt deſolate, among the Countries that are become ſo, and her Cities among thoſe which are laid waſte ſhall be deſolate forty Years; as I will diſperſe the Egyptians in the Nations, and ſcatter them in the Countries.

13. However at the End of the forty Years, as the Sovereign Lord ſays, I will gather the Egyptians from the People whither they are diſperſed.

14. Then will I bring back the Egyptian Captives, and make them return to the Country of Pathros, into that of their Traffick; where they ſhall be a low Kingdom.

15. It ſhall be lower than *other* Kingdoms, and ſhall lift up it ſelf above the Nations no more: for I will make them little, that they may not rule over the Nations.

16. Thus it ſhall be no more the Truſt of the Family of Iſrael, bringing Iniquity to remembrance, by their turning after them; and they ſhall know that I am the Sovereign Lord.

17. And in the twenty ſeventh Year, on the firſt of the firſt Month, had I the Lord's Commiſſion as follows:

18. Man, Nebuchadrezzar King of Babylon made his Army do a great Service againſt Tyre, every Head being made bald, and every Shoulder bare; yet he and his Army had no Reward from Tyre, for the Service which he did againſt it:

19. Therefore thus ſays the Sovereign Lord; Behold I give Nebuchadrezzar King of Babylon the Country of Egypt, who ſhall take her Multitude, as alſo her Effects for Spoil, and what ſhe has for Plunder, which ſhall be a Reward for his Army.

20. *For* his Work which he did againſt it I give him the Country of Egypt, becauſe they wrought for me, ſays the Sovereign Lord.

21. At that Time I will make the Horn ſprout forth to the Family of Iſrael, and cauſe thee to open the Mouth among them; and they ſhall know that I am the Lord.

Ver. 6. *Reed*] as in *Iſa.* xxxvi. 6. and according to *Jer.* xxxvii. 7.

Ver. 7. *at a ſtand*] as having nothing elſe to lean on.

Ver. 10. *Cuſh*] lying on the eaſt Side of the *Red Sea*, *Gen.* ii. 13. and *Seveneh* at the South of *Egypt* by the *Nile*; ſee *Bochart*, *Phaleg. Pref.* ſo that as the Country of *Egypt*, being on the Weſt of the *Red Sea*, extended from *Seveneh* to *Cuſh* no where but at the North of *Egypt*, beyond the End of the *Red Sea*, this comprehended the whole Country. But as *Ethiopia* lay on the South of *Egypt*, by *Seveneh* (the *Heb.* Name, or *Syene* as others call it) the Reader may ſee what Senſe he can make of the *preſent Tranſlation*.

Ver. 11. *not paſs*] as heretofore.

Ib. *forty*] which I judge to begin with the Reign of *Amaſis*, whom *Nebuchadnezzar* King of *Babylon*, upon his conquering *Egypt*, left King of that Country, *Prideaux*, *Connect. An.* 573.

Ver. 12. *deſolate*] Before *Egypt* was quiet and at peace under *Amaſis*, a great Army of it was almoſt deſtroyed by the *Cyrenians* in *Africa*, then followed the civil Wars between *Apries* and *Amaſis* in *Egypt*, *Herodotus*, Lib. ii. & iv. *Diodorus Siculus*, Lib. i. pt. 2. till *Nebuchadnezzar* came, and made a great and general Devaſtation in the Country, deſtroying many, and carrying others into Captivity, Chap. xxx. & xxxii. ſo that it might well be termed *deſolate*.

Ib. *diſperſe*] Here ſeems to be contained their fleeing into other Countries by reaſon of the Wars, as well as being carried into Captivity; and ſo the Return of the firſt may be foretold in Ver. 13. and of the others in Ver. 14.

Ver. 13. *at the End*] which from the Beginning of the Reign of *Amaſis* fell out with the Death of *Cyrus* King of *Perſia*, by *Prideaux*'s *Table* to *Connect.* Part i. when the *Egyptians* probably revolted from under the *Perſians*, by *Cambyſes* the Son of *Cyrus* making war againſt them in the Beginning of his Reign, *Herodotus*, Lib. iii. So that then was a likely Time for the *Egyptians* who were abroad to return home, though Hiſtory has not particularly recorded it, as obſerved of *Moab*, *Jer.* xlviii. 47. All Authors that I have read hereon, give an improbable or confuſed Account of thoſe forty Years.

Ver. 14. *low*] as they have been ever ſince *Cambyſes* ſubdued them, being at preſent under the *Turks*.

Ver. 17. *twenty ſeventh*] This being the firſt Day of that Year, *Tyre* was taken in the twenty ſixth, after thirteen Years Siege, *Joſephus*, *Antiq.* Lib. x. xi. and *againſt Apion*, Lib. i.

Ver. 18. *no Reward*] The Inhabitants having conveyed the beſt of their Things to an Iſland half a Mile in the Sea, where they were ſecure, and remained, and built new *Tyre*; the old being afterwards only a Village; ſee Sir *John Marſham*'s Quotations and Corrections of *Jerome*, in *Can. Chron. Secul.* xviii. *Excid. Tyri.*

CHAP. XXX.

I HAD the Lord's Commiſſion further as follows:

2. Man, propheſy, ſaying: Thus ſays the Sovereign Lord; Lament, ah for the Day!

3. Becauſe the Day is near, even that of the Lord; it ſhall be a cloudy one, the Time of the Gentiles.

4. The Sword ſhall come into Egypt, and there ſhall be ſore Anguiſh on Ethiopia, by the falling of the Slain in Egypt; whoſe Multitude they ſhall take away, and her Foundations ſhall be deſtroyed.

5. Ethiopia, Libya, Lud, all the mixed ones, Chub, and the People of the Country who are in League, ſhall fall with them by the Sword.

6. Thus ſays the Lord; Thoſe ſhall alſo fall who uphold Egypt, and the Excellency of her Strength ſhall come down: from the Tower of Seveneh ſhall they fall in her by the Sword, ſays the Sovereign Lord.

7. So that they ſhall be deſolate among the Countries that are become ſo, and her Cities ſhall be among thoſe which are waſted.

8. And they ſhall know that I am the Lord, when I put a Fire in Egypt, and all her Helpers are broke.

9. At that Time Meſſengers ſhall go out from before me in Ships, to make ſecure Ethiopia afraid; on whom there ſhall be ſore Anguiſh, as at Egypt's Time, for behold it is coming.

10. Thus ſays the Sovereign Lord; I will even make the Multitude of Egypt ceaſe, by the Power of Nebuchadrezzar King of Babylon.

11. He himſelf along with his People, the terrible ones of the Gentiles, ſhall be brought to deſtroy the Country; and drawing forth their Swords againſt Egypt, ſhall fill the Country with the Slain.

12. And I will make the Rivers dry, will ſell the Country into the Hands of evil Men; and cauſe it to be deſolate, with what it is full of, by the Hands of Strangers: I the Lord ſpeak *it*.

13. Who will likewiſe, as the Sovereign Lord ſays, make the Idols periſh, and the Things of Nought ceaſe from Noph, and there ſhall be no Prince of the Country of Egypt any more, for I will put Fear in it.

14. I will moreover make Pathros deſolate, will put Fire in Zoan, and execute Judgments on No.

15. My Wrath likewiſe will I pour out, upon Sin, the Strength of Egypt, and cut off the Multitude of No.

16. And putting Fire in Egypt, Sin ſhall be ſorely in Anguiſh, No be torn aſunder, and Noph *have* Diſtreſſes daily.

17. The young Men of Aven and Phibeſeth ſhall fall by the Sword, and the Females go into Captivity.

18. In Tehaphnehes too the Day ſhall be dark, when I break the Egyptian Yokes there, and the Excellency of her Strength ſhall ceaſe in her: *as to* her ſelf, a Cloud ſhall cover her, and her Daughters ſhall go into Captivity.

19. So will I execute Judgments on Egypt, and they ſhall know that I am the Lord.

20. In the eleventh Year, on the ſeventh of the firſt Month, I had the Lord's Commiſſion as follows:

21. Man, I will break the Arm of Pharaoh King of Egypt; and behold it ſhall not be bound up, by applying Medicines, by putting a Swathe to bind it up, to ſtrengthen it, that it may take hold of the Sword.

22. Therefore thus ſays the Sovereign Lord; Behold I am againſt Pharaoh King of Egypt, and will break his Arms, the ſtrong and the broken one, and make the Sword fall out of his Hand.

23. I will alſo diſperſe the Egyptians in the Nations, and ſcatter them in the Countries.

Ver. 2. *ah for*] *worth* here in the *preſ. Eng.* denoting *be to*, is ſo old and ſcarce, that *Johnſon*, in his great *Dictionary of the Engliſh Language*, has only a Quotation for it from *F. Q.* (*Francis Quarles*) made from this, though he ranſacked old *Shakeſpear* and *Spenſer* for Words. How much better was the *Gen. Woe be unto* before!

Ver. 5. *Lud*] the ſame as in Ch. xxvii. 10. *Iſa.* lxvi. 19. and *Lydia* lay in a diſtant Part of the World.

Ver. 6. *from*] that is *as far as*, that Place being on the Border of *Ethiopia*, the farther Side of *Egypt*. *Prideaux* in *Connect.* Anno 573. and others would have *migdol, the Tower*, be the proper Name of a Place in the North of *Egypt*, and the *Tranſlation* to be, *from Migdol to Syene*. But beſides the *Original* having no *to*, *Migdol* was plainly the Tower of that Place by Chap. xxix. 10. where *to* is applied to another Place.

Ver. 9. *whom*] the Meſſengers by the *Original*.

Ver. 13. *Idols*] The only Conqueſt of *Egypt* when I find this done, was at that by *Ochus*, as in the next *Note*.

Ib. *no Prince of*] no King of their own, with ſuch Sovereignty as before: for though above a hundred Years after *Egypt* was conquered by *Cambyſes*, Chap. xxix. 13, 14. there got up a ſhort and weak Race of *Egyptian* Kings, that continued about 60 Years, it was extinct through a freſh Conqueſt by *Artaxerxes Ochus*, *Diod. Siculus*, Lib. 16. and the Line of the *Ptolemys* that began reigning ſome Years after that, and continued till *Egypt* was made a *Roman* Province, was of foreign Extraction; as *Egypt* was before Part of the *Macedonian* Empire under *Alexander*; and divided among the reſt to *Ptolemy* one of his Commanders, *Q. Curtius*, Lib. x. *Juſtin*, Lib. xiii. 4.

Ver. 17. *Females*] agreeable to the next Verſe: ſo *Jun.* and *Trem.* haye *puellæ*; *Pagn. uxores*, *Wives*.

24. On the contrary I will ſtrengthen the King of Babylon's Arms, and put my Sword into his Hand; as well as break the Arms of Pharaoh, who ſhall groan with the Groans of the Wounded before him.

25. I will both ſtrengthen the King of Babylon's Arms, and thoſe of Pharaoh ſhall fall down; and they ſhall know that I am the Lord, when I put my Sword into the Hand of the King of Babylon, and he ſtretches it out againſt the Country of Egypt.

26. Thus will I diſperſe the Egyptians in the Nations, and ſcatter them in the Countries; whereby they ſhall know that I am the Lord.

CHAP. XXXI.

IN the eleventh Year, on the firſt of the third Month, I had the Lord's Commiſſion thus:

2. Man, ſay to Pharaoh King of Egypt, and his Multitude: Whom art thou like in thy Greatneſs?

3. Behold Aſſyria was *as* a Cedar on Lebanon, with handſome Boughs, a ſhadowing Shroud, and a high Stature, whoſe Top was between the thick Boughs.

4. The Waters made him great, the Depth high, with its Floods running round about his Plants, and ſent forth its Trenches to all the Trees of the Field.

5. By reaſon of which his Stature was the higheſt of all the Trees of the Field, his Sprigs were multiplied, and his Branches became long by many Waters, when he ſhot forth.

6. All the Fowls of the Air made Neſts in his Twigs, and all the Beaſts of the Field brought forth under his Branches; nay all the great Nations dwelt in his Shadow.

7. Thus was he handſome by his Greatneſs, by the Length of his Sprouts; becauſe his Root was at great Waters.

8. The Cedars in the Garden of God could not hide him, the Fir-trees were not like his Twigs, nor were the Cheſnut-trees as his Branches: there was no Tree in the Garden of God like him for his Beauty.

9. I made him ſo fair by the Multitude of his Sprouts, that all the Trees of Eden which were in the Garden of God envied him.

10. Therefore thus ſays the Sovereign Lord; By reaſon that thou waſt high in Stature, and he put his Top even between the thick Boughs, and his Heart was lifted up by his Height;

11. I delivered him into the Power of the ſtrong one of the Nations, who dealt throughly with him, I drove him away for his Wickedneſs.

12. And Strangers, the terrible ones of the Gentiles, cut him off, and left him; on the Mountains, and in all the Vallies his Sprouts are fallen down, and his Branches are broke in all the Channels of the Country, nay all the People of the Earth are come down from his Shadow, and have left him.

13. All the Fowls of the Air dwell upon his Fall, and all the Beaſts of the Field are on his Branches.

14. To the end that none of the Trees at the Waters may be high in their Stature, nor put their Top even between the thick Boughs, and that none of their Oaks which drink in Water may ſtand in their Height: for all of them are delivered to Death, to the lower Place of the Earth, amongſt Mankind, to them who are gone down to the Pit.

15. Thus ſays the Sovereign Lord: On the Day *that* he went down to the Grave, I cauſed *them* to mourn, covered the Deep for him, and with-held its Floods, ſo that the great Waters were ſtopped; I alſo made Lebanon gloomy for him, and all the Trees of the Field fainted for him.

16. At the Sound of his Fall I made the Nations ſhake, when I brought him down to the Grave, with them who were gone down to the Pit; and all the Trees of Eden, the choiceſt and beſt of Lebanon, all that drank in Water, were comforted in the lower Place of the Earth.

17. They likewiſe went down to the Grave with him, to them who were ſlain with the Sword; as alſo his Arm, thoſe that dwelt in his Shadow amongſt the Nations.

18. Which art thou thus like, in Glory and Greatneſs, among the Trees of Eden? Therefore thou ſhalt be brought down with them to the lower Place of the Earth, ſhalt lie amongſt the uncircumciſed ones, with them who are ſlain with the Sword; *even* Pharaoh himſelf and all his Multitude, ſays the Sovereign Lord.

Ver. 3. *Aſſyria*] The Time and Manner of the Overthrow of that great and ancient Empire, ſee on *Zeph.* ii. 13. and *Nah.* i. 1. This ſeems ill rendered *the Aſſyrian*, *Saracus* being an obſcure King, having but Part of the Empire, and *Chyniladanus* effeminate and contemptible; not agreeable to the following Deſcription.

Ver. 10. *thou*] *Aſſyria*, Ver. 3. which is then turned into the 3d Perſon.

Ver. 17. *They*] the Nations, Ver. 16.

CHAP.

CHAP. XXXII.

IN the twelfth Year, on the firſt of the twelfth Month, I had the Lord's Commiſſion as follows:

2. Man take up a Lamentation for Pharaoh King of Egypt, by way of Addreſs to him thus: Thou art become like a young Lion to the Nations (yet thou art as a Whale in the Seas, coming forth in thy own Rivers) who diſturbeſt the Waters with thy Feet, and trampleſt in their Rivers.

3. But I, as the Sovereign Lord ſays, will ſpread my Net over thee, by a Company of many People, who ſhall bring thee up in it.

4. And I will leave thee on the Land, throwing thee out in the Field, and make all the Fowls of the Air remain upon thee, as alſo ſatisfy the Beaſts of the whole Earth with thee.

5. Moreover thy Fleſh will I put upon the Mountains, and in the Vallies ſo high as to fill them up.

6. I will alſo water the flowing Country with thy Blood, to the very Mountains, and the Channels ſhall be filled with thee.

7. And when I quench thee, I will cover the Heaven, and make the Stars of it dark; I will cover the Sun himſelf with a Cloud, and the Moon ſhall not give its Light.

8. Thus darkening all the ſhining Lights in the Heaven over thee, I will put Darkneſs upon thy Country, ſays the Sovereign Lord.

9. So ſhall I provoke the Minds of many People, when I bring thy Ruin among the Nations, to Countries which thou art unacquainted with.

10. Nay I ſhall make them aſtoniſhed at thee, and their Kings will be ſo horribly afraid upon thy Account, when I brandiſh my Sword before them, that they will tremble every Moment, each for his own Life, at the Time of thy Fall.

11. For, as the Sovereign Lord ſays, the King of Babylon's Sword ſhall enter into thee,

12. By the Swords of the Powerful will I make thy Multitude fall, all of them the terrible ones of the Nations; who ſhall waſte the Excellency of Egypt, when its whole Multitude is deſtroyed.

13. I will likewiſe cauſe all its Beaſts to periſh from the many Waters; ſo that as the Foot of Man ſhall diſturb them no more, neither ſhall the Hoofs of Beaſts.

14. Then will I make their Waters ſettle down, and their Rivers run like Oil, ſays the Sovereign Lord.

15. When I make the Egyptan Country deſolate, even as to its Plenty, and ſlay all who dwell in it, they will know that I am the Lord.

16. This is the Lamentation that the heathen Women ſhall make, when they lament it; as being thoſe who ſhall lament for Egypt, and all its Multitude, ſays the Sovereign Lord.

17. The ſame Year, on the fifteenth of *that* Month, I had the Lord's Commiſſion as follows:

18. Man, make moan for the Multitude of Egypt, whom thou ſhalt bring down, along with the ſtately heathen Women, to the lower Place of the Earth, with them that go down to the Pit.

19. More pleaſant than who art thou? Get thee down, and be laid with thoſe that are uncircumciſed.

20. They ſhall fall among them who are ſlain with the Sword; *to* which ſhe being given up, draw her, and all her Multitudes.

21. Thoſe that are the ſtrongeſt of the powerful ones ſhall ſay of it, and its Helpers, from within the Grave, They are come down, they lie uncircumciſed, ſlain with the Sword.

22. Aſſyria is there, and all her Company, the Sepulchres of which will be round about it: all of them being ſlain, fallen by the Sword.

23. Whoſe Sepulchres are made in the Sides of the Pit, and her Company is round about her own: all of them being ſlain, fallen by the Sword; who did put Terror in the Country of the Living.

24. Elam is there, and her whole Multitude round about her Sepulchre: all of them being ſlain, fallen by the Sword, who are gone down uncircumciſed to the lower Place of the Earth; that did put their Terror in the Country of the Living, yet bore their Shame with them that went down to the Pit.

25. They made a Bed for her, with her whole Multitude, among the Slain, whoſe Sepulchres will be round about it: all of them being uncircumciſed, ſlain with the Sword; though their Terror was put among thoſe who lived on the Earth, yet they bore their Shame with them that went down to the Pit, being put among the Slain.

26. Meſhech, Tubal, and her whole Multitude are there, whoſe Sepulchres will be round about it: all of them being uncircumciſed, ſlain with the Sword; though they did put their Terror among thoſe who lived on the Earth.

Ver. 2. (*yet*] Without taking this ſo in a Parentheſis, the Senſe is confounded, ſince a *Whale* has not *Feet*, &c.

Ver. 6. *flowing Country*] or Country overflowed, viz. *Egypt*, which was ſo annually.

Ver. 10. *Account*] There is annexed to this in the *Bib.* of *Pope Sixtus*, *for all the Iniquities which thou haſt wrought*; but wants the Authority even of the *com. Lat.* which at the End of the Ver. has *his* too for *thy*.

Ver. 20. *draw*] *into the Grave*, *Grot.*

27. However they do not lie with the powerful ones that are ſlain of the Uncircumciſed: who are gone down to the Grave with their Weapons of War, and did put their Swords under their Heads, but their Iniquity was in their Bones; though *they* were the Terror of the Powerful among thoſe who lived on the Earth.

28. Thou ſhalt be broke too amongſt the uncircumciſed ones, and lie along with them that are ſlain with the Sword.

29. Edom, her Kings, and all her Princes are there, who are put, with their Power, along with them that are ſlain with the Sword: they lie with the uncircumciſed ones, and with ſuch as are gone down to the Pit.

30. The Governors of the North all of them are there, particularly all the Zidonians; who are gone down with their ſlain ones, being aſhamed of their Power, with their Terror, and lie uncircumciſed along with them that are ſlain with the Sword, and bear their Shame with ſuch as are gone down to the Pit.

31. Pharaoh ſhall ſee them, that he may be comforted for all the Multitude of Egypt, himſelf and his whole Army ſlain with the Sword, ſays the Sovereign Lord.

32. For as I have put my Terror in the Country of the Living, he ſhall be laid amongſt the uncircumciſed ones, along with them that are ſlain with the Sword, himſelf and his Multitude, ſays the Sovereign Lord.

CHAP. XXXIII.

AND I had the Lord's Commiſſion as follows:

2. Man, pronounce the enſuing Speech to thoſe of thy People: When I bring the Sword againſt any Country, and the People of it take a certain Man at their Borders, and make him a Watchman to them,

3. Who ſeeing the Sword coming againſt the Country, ſounds the Trumpet, and gives the People warning;

4. Then whoever hears the Sound of it, and does not take warning, whom the Sword when it comes takes away, his Blood will be upon his own Head.

5. He that hears the Sound of the Trumpet, and does not take warning, ſhall bear the Blame of his own Blood; and he who takes warning, ſhall eſcape with his Life.

6. But when the Watchman ſeeing the Sword coming, does not ſound the Trumpet, ſo that the People are not warned, and the Sword comes, and takes a Perſon of them away; he is taken for his Iniquity, and I will demand his Blood of the Watchman.

7. Now thou Man, I have made thee a Watchman to the Family of Iſrael, that thou mayeſt hear the Matter from my Mouth, and warn them from me.

8. When I ſay to the Wicked, O wicked one, thou ſhalt quite die; and thou doſt not ſpeak to warn him from his Way, ſuch a one's Blood who dies for his Iniquity, will I require of thee.

9. Nevertheleſs when thou warneſt the Wicked to return from his Way, and he does not, he ſhall die for his Iniquity, but thou haſt delivered thy Soul.

10. Say to the Family of Iſrael, thou Man, further; You ſpeak in the following manner, When our Tranſgreſſions and Sins are upon us, ſo that we waſte away by them, how ſhall we live?

11. Anſwer them, By my living, ſays the Sovereign Lord, I do not delight in the Death of the Wicked, but in his turning back from his Way, that he may live: return, return from your ill Courſes; for why would you die, O Family of Iſrael?

12. And thou Man, tell thoſe of thy People: The virtuous one's Virtue ſhall not deliver him at the Time that he tranſgreſſes, nor ſhall the Wicked fall by his Wickedneſs when he returns from it, any more than the Virtuous can live by the other when he ſins.

13. When I ſay to the Virtuous, that he ſhall throughly live; and he truſts on his own Virtue, and does Iniquity, none of the former ſhall be mentioned, but for the latter which he does ſhall he die.

14. On the other hand, when I ſay to the Wicked, Thou ſhalt quite die; and he returns from his Sin, doing Juſtice and Virtue,

15. Gives back the Pawn, reſtores a Thing taken by force, *and* goes in the Ordinances of Life without doing Iniquity; he ſhall throughly live, not die.

16. None of his Sins which he has committed ſhall be mentioned to him; doing Juſtice and Virtue, he ſhall throughly live.

17. Yet thoſe of thy People ſay, The Lord's Way is not equal; when it is their Way is not equal.

18. When the Virtuous returns from his Virtue, and does Iniquity, he ſhall die for the ſame.

19. And when the Wicked returns from

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31. *of Egypt*] *Heb. her Multitude*, from the 18th Ver. not *his*.

Ver. 11. *return, return*] but once in the *vulg. Lat.*

his Wickedneſs, doing Juſtice and Virtue, he ſhall live through them.

20. Since you ſay, The Lord's Way is not equal; I will judge you every one according to his own Ways, O Family of Iſrael.

21. In the twelfth Year of our Captivity, on the fifth of the tenth Month, there came to me one who eſcaped from Jeruſalem with Advice, that the City was conquered.

22. Now the Hand of the Lord was on me the Evening before his Coming, and opened my Mouth againſt he came to me in the Morning; which was done, ſo that I could be dumb no longer,

23. With the Lord's Commiſſion as follows:

24. Man, they that inhabit thoſe waſte Places in the Country of Iſrael have to ſay, Abraham being *but* one inherited the Country, whereas it is given for an Inheritance to us who are many.

25. Therefore tell them, that the Sovereign Lord ſays thus; Shall you that eat with the Blood, and look up to your filthy Idols, nay ſhed Blood, inherit the Country?

26. Shall you that ſtand by your Swords, doing what is abominable, and defile every one his Neighbour's Wife, inherit the Country?

27. To whom add that the Sovereign Lord ſays thus; By my living, they who are in the waſte Places ſhall fall by the Sword, and I will deliver him that is out in the Field to the Beaſts to be devoured, as alſo thoſe who are in the Forts and Caves ſhall die with the Peſtilence.

28. So will I make the Country utterly deſolate, and the Excellency of its Strength ſhall ceaſe; even the Mountains of Iſrael ſhall be deſolate without a Paſſenger.

29. And they will know that I am the Lord, when I make the Country utterly deſolate, for all the Abominations which they have done.

30. As to thy ſelf, Man, thoſe of thy own People are talking of thee, by the Walls, and at the Doors of the Houſes; and ſpeak thus one Man to another, Come, I pray, and hear what Commiſſion comes out from the Lord.

31. Then they come to thee as People uſe to do, ſit before thee for mine, and hear what thou ſayeſt, but will not do it: for though they ſhew much Love with their Mouth, their Heart goes after their Gain.

32. And lo thou art to them as a very lovely Song with a fine Voice, or one who plays well; yet they hear what thou ſayeſt, without doing it.

33. But when that comes, as behold it will, they will know that there has been a Prophet among them.

CHAP. XXXIV.

I HAD the Lord's Commiſſion too as follows:

2. Propheſy, Man, againſt the Shepherds of Iſrael, telling them, that the Sovereign Lord ſays thus to them; Wo be to the Shepherds of Iſrael who are feeding themſelves; ſhould not Shepherds feed the Flock?

3. You eat the Fat, and wear the Wool, killing that which is fat; you feed not the Flock.

4. You neither ſtrengthen ſuch as are ſick, heal the Diſeaſed, bind up what is broke of any, bring back that which is driven away, nor ſeek for the Loſt; but rule them with Force, and Rigour:

5. Inſomuch that they are diſperſed without a Feeder; and being diſperſed, are become Meat for all the wild Beaſts.

6. My Flock wander on all the Mountains, and over every high Hill; nay they are diſperſed over the whole Surface of the Earth, none enquiring, nor ſeeking for *them*.

7. Therefore, you Shepherds, hear the Lord's Commiſſion:

8. By my living, ſays the Sovereign Lord, becauſe my Flock are become a Prey, being Meat for all the wild Beaſts, having no Feeder, and my Shepherds do not enquire for my Flock, but they feed themſelves, and not that;

9. For theſe reaſons (hearken, O Shepherds, to the Lord's Commiſſion)

10. Behold, as the Sovereign Lord ſays, I will be againſt the Shepherds, and will require my Flock of them, as well as make them give over feeding it, nor ſhall the Shepherds feed themſelves any more: for I will deliver my Flock out of their Mouths, that they may not be Meat for them.

11. Since I my ſelf indeed, as the Sovereign Lord declares, will both ſeek for my Flock, and enquire them out.

12. Like a Shepherd's enquiring out a Drove of his, on the Day when he is among his Flocks that are ſpread about, ſo will I enquire out my Flock; and deliver them from all the Places whither they were diſperſed, at the cloudy and dark Time.

13. Having brought them out from the People, and gathered them from the Countries, I will bring them to their own Land,

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Ver. 20. *Since*] which, as may be ſeen, makes fine Senſe, far unlike *Yet*.

Ver. 22. *againſt*] ſee *Cant.* iv. 6.

and

and feed them on the Mountains of Iſrael, by the Streams, and in all the Habitations of the Country.

14. In good Paſture will I feed them, and their Fold ſhall be upon the high Mountains of Iſrael: there they ſhall lie down in a good Fold, and feed on fat Paſture at the Iſraelitiſh Hills.

15. I will feed my Flock my ſelf, and make them lie down my ſelf, ſays the Sovereign Lord.

16. I will ſeek for the Loſt, will bring back that which is driven away, bind up what is broke of any, and ſtrengthen the Diſeaſed; but will deſtroy the Fat and Strong, feeding them with Judgment.

17. And you my Flock, as the Sovereign Lord ſays, lo I will judge between Cattle and Cattle, namely the Rams and the He-goats.

18. Is it too little for you to eat up the good Paſture, that you tread down the reſt of your Paſtures with your Feet; and to drink up the ſettled Water, that you trample with your Feet in what is left?

19. So that my Flock eat what you have trod down with your Feet, and drink what you have trampled in with them.

20. To thoſe the Sovereign Lord therefore ſays thus: Behold I my own ſelf will judge between the fat Cattle, and the lean ones.

21. Becauſe you thruſt away with the Side and Shoulder, and puſh with your Horns, all the Sick, till you have diſperſed them abroad;

22. I will ſave my Flock, and they ſhall become a Prey no more, when I judge betwixt Cattle and Cattle.

23. And will raiſe up a certain Shepherd for them, that he may feed them, *that* is my Servant David: who ſhall himſelf feed them, and be their Shepherd.

24. Nay I the Lord, who ſpeak *it*, will be their God, and my Servant David ſhall be a Prince among them.

25. Beſides I will make a Covenant of Peace with them, and cauſe ill Beaſts to ceaſe from the Country; inſomuch that they ſhall dwell ſecurely in the Wilderneſs, and ſleep in the Woods.

26. And I will make them, with the Places round about my Hill, bleſſed; cauſing the Rain to deſcend in its Seaſon, which ſhall be bleſſed Showers.

27. The Trees of the Field ſhall both yield their Fruit, and the Ground its Increaſe, and they ſhall be ſecure in their own Country; who ſhall know that I am the Lord, when I break the Beams of their Yoke, and deliver them from the Power of thoſe who make them ſerve.

28. And they ſhall be a Prey to the Gentiles no more, nor ſhall the Beaſts of the Country devour them; but they ſhall dwell ſecurely, and none make afraid.

29. I will alſo raiſe them up a famous Plant; and they ſhall no more be either taken away by Famine in the Country, or bear the Shame of the Gentiles.

30. Thus ſhall they know that I the Lord their God am with them, and that the Family of Iſrael themſelves are my People, ſays the Sovereign Lord.

31. For you my Flock, that of my Paſture, are Men your ſelves, I am your God, ſays the Sovereign Lord.

CHAP. XXXV.

MOREOVER I had the Lord's Commiſſion as follows:

2. Man, put thy Face towards Mount Seir, and propheſy againſt it,

3. In this manner: Thus ſays the Sovereign Lord; Behold I am againſt thee, Mount Seir, and will ſtretch out my Hand over thee, making thee utterly deſolate.

4. Thy Cities I will lay waſte, that thou mayeſt be deſolate, who ſhalt know that I am the Lord.

5. Becauſe thou haſt had continual Enmity, and didſt make *the Blood of* the Iſraelites flow by the Power of the Sword, in the Time of their Calamity, when their Iniquity was at an end;

6. Therefore by my living, ſays the Sovereign Lord, I will make thee ready for Blood, which ſhall purſue thee: ſince thou doſt not hate Blood, even Blood ſhall purſue thee.

7. So will I make Mount Seir utterly deſolate, cutting off from it both ſuch as paſs and return.

8. And I will fill the Mountains of it with its Slain: at thy Hills, Vallies, and all thy Brooks, ſhall thoſe who are ſlain with the Sword fall.

9. I will make thee perpetually deſolate, ſo that thy Cities ſhall not be reſtored; and you ſhall know that I am the Lord.

10. Becauſe thou haſt ſaid, The two Nations, and the two Countries ſhall be mine, which we will inherit, though the Lord was there;

Ver. 16. *deſtroy*] The *Gr.* and *vulg. Lat.* having *keep*, by Miſtake of the Letter ד for ר *Grot.* expounds it to be, *Servabo in bona Valetudine, preſerve in good Health*; but this is a Point of great Reproach to *Commentators*, and wherein they are little to be truſted, viz. the following wrong *Tranſlations*.

Ver. 23. *raiſe up*] as Ver. 29.

Ver. 9. *deſolate*] See Chap. xxv. 13, 14. *Obad.* 18.

11. There-

11. Therefore by my living, ſays the Sovereign Lord, I will act according to thy own Anger and Envy, with which thou haſt acted, by thy Hatred againſt them; and will be known among them, when I judge thee.

12. Thou ſhalt know too that I am the Lord, who have heard all thy Contempts, which thou haſt uttered againſt the Mountains of Iſrael, that they are deſolate, *and* given to you to be conſumed.

13. Nay you have magnified your ſelves againſt me with your Mouth, and abundantly uttered Words againſt me, *which* I heard.

14. Thus ſays the Sovereign Lord; As the whole Earth ſhall be glad, I will make thee deſolate.

15. As thou haſt been glad at the Family of Iſrael's Poſſeſſion, becauſe it was deſolate, ſo will I cauſe thee to be deſolate, O Mount Seir, and all Edom entirely; which ſhall know that I am the Lord.

CHAP. XXXVI.

ON the contrary propheſy, thou Man, to the Mountains of Iſrael, bidding them hear the Lord's Commiſſion,

2. Who expreſſes himſelf thus: Becauſe the Enemy has ſaid concerning you, Ha, even the ancient high Places are become our Inheritance!

3. For this reaſon propheſy as follows: Inaſmuch as you are deſolate, and ſwallowed up on every Side, as the Sovereign Lord ſays, that you may be an Inheritance to the Gentiles who are left, and are brought up in the Language that they ſpeak, being the ill Report of the People;

4. Therefore, you Mountains of Iſrael, hear the Sovereign Lord's Commiſſion, who ſays thus to the Mountains and Hills, to the Brooks and Vallies, to the waſte Places that are deſolate, and the Cities that are forſaken, which are become a Prey, and a Scoff to the Gentiles, who are left on every Side;

5. (And affirms, that he ſpeaks thus in the Fire of his Zeal, againſt the Gentiles who are left, in particular all Edom, that have beſtowed his Country on themſelves for an Inheritance, with Gladneſs of the whole Heart, and Diſdain of Mind, that it may be put out for a Prey)

6. Which conſequently thou muſt propheſy concerning the Country of Iſrael, and declare to the Mountains and Hills, to the Brooks and Vallies, as being what the Sovereign Lord ſays: Behold I ſpeak in my Zeal and Wrath, becauſe you bear the Shame of the Gentiles;

7. For which reaſon I lift up my Hand, continues he, that the Gentiles themſelves who are on every Side of you ſhall bear their Shame.

8. Whereas you, O Mountains of Iſrael, ſhall yield your Boughs, and bear your Fruit for my People Iſrael; becauſe their Coming draws near.

9. In order to which lo I am for you, and will turn to you; which ſhall be manured, and ſown.

10. I will alſo multiply Men upon you, *even* the whole Family of Iſrael entirely; ſo that the Cities ſhall be inhabited, and the waſte Places built in.

11. Nay I will multiply upon you both Men and Beaſts, who ſhall increaſe, and be fruitful; and will cauſe you to dwell after your former States, making *it* better than your Original, and you ſhall know that I am the Lord.

12. In ſhort I will make Men walk on you, namely my People Iſrael; that ſhall inherit thee, whoſe Poſſeſſion thou ſhalt be; and ſhalt henceforth deprive them no more.

13. Thus ſays the Sovereign Lord; Becauſe they tell you, Thou art the Conſumer of Men, and Depriver of thy Nations;

14. Therefore, affirms he, thou ſhalt no more conſume Men, nor yet make thy Nations fall.

15. And I will not let the Shame of the Gentiles be heard concerning thee, neither ſhalt thou bear the Reproach of People, as well as not make the Nations fall, any more, ſays the Sovereign Lord.

16. I had the Lord's Commiſſion further as follows:

17. Man, when the Family of Iſrael dwelt in their own Country, they defiled it by their Way and Deeds, their Way being before me as the Uncleanneſs of a ſeparate Woman.

18. So I ſhed my Wrath upon them, for the Blood which they ſhed in the Country, and for their filthy Idols *that* they defiled it *with*.

19. I even diſperſed them in the Nations, and they were ſcattered in the Countries: I judged them according to their own Way and Deeds.

20. Yet when they were come to the Nations whither they went, they profaned my holy Name, when thoſe ſaid to them, Theſe are the Lord's People, and are come out of his Country.

Ver. 2. *the Enemy*] of Mount *Seir* or *Edom*, Ch. xxxv. ult.
Ver. 3. *that they ſpeak*] *Heb. of the Tongue.*
Ver. 12. *you*] the Mountains, Ver. 8.
Ib. *thee*, &c.] the Country of Iſrael, Ver. 6.
Ver. 14. *make—fall*] as in the next Verſe, not as in the two foregoing.
Ver. 15. *People*] plural here, for thoſe of ſeveral Nations; but ſing. Ver. 3. for them of *Seir*, Chap. xxxv.

21. How-

21. However I ſpared *them* for my holy Name, which the Family of Iſrael profaned in the Nations whither they went.

22. To whom do thou ſay therefore, that the Sovereign Lord ſpeaks thus: I did not do *it* for your ſakes, O Family of Iſrael, but for my own holy Name, which you profaned in the Nations whither you went.

23. And I will ſanctify my great Name, that has been profaned there by you amongſt them: and the Gentiles ſhall know that I am the Lord, ſays he who is the Sovereign One, when I am ſanctified among you in their Sight;

24. And ſhall fetch you from the Nations, gather you from all the Countries, and bring you to your own Land.

25. Then will I ſprinkle clean Water upon you, that you may be clean; cleanſing you from all your Pollutions, and filthy Idols.

26. I will give you alſo a new Heart, put a new Spirit within you, and taking away the ſtoney Heart out of your Body, will give you one of Fleſh.

27. Nay I will put my own Spirit within you, that I may make you ſuch as will go in my Ordinances, obſerve and do my Rules:

28. And you ſhall dwell in the Country which I gave to your Forefathers; and be a People to me, as I will a God to you.

29. Whom I will preſerve from all the Pollutions that you had; and calling for Corn, will increaſe it, and put no Famine upon you.

30. I will likewiſe increaſe the Fruit of the Tree, and the Crop of the Field; to the end that you may no more receive the Reproach of Famine among the Gentiles.

31. You will then remember your ill Courſes, and your Doings which were not good; ſo that you will be loathſome to your ſelves, for your Vices and Abominations.

32. Let it be known by you, *that* I do *it* not for your ſakes, ſays the Sovereign Lord: be you aſhamed, and put to confuſion, by reaſon of your own Ways, O Family of Iſrael.

33. At the Time that I ſhall cleanſe you from all your Vices, as the Sovereign Lord ſays, I will alſo make you inhabit the Cities, the waſte Places ſhall be built in;

34. And the deſolate Country manured, foraſmuch as it is deſolate in every one's Sight who paſſes by:

35. Inſomuch that they ſhall ſay, This very Country which was deſolate, is become like the Garden of Eden, and the Cities that were waſte, deſolate and demoliſhed, are fortified *and* inhabited.

36. So will the Gentiles who are left round about you know, that it was I the Lord built up the demoliſhed Places, planted that which was deſolate: who ſpeak, and will do *it*.

37. Thus ſays the Sovereign Lord; I will yet be enquired of by the Family of Iſrael, to do this for them; whom I will multiply with Men like a Flock.

38. As the holy Flock, as the Flock of Jeruſalem at its Solemnities; ſo ſhall the waſte Cities be filled with Flocks of Men, and they ſhall know that I am the Lord.

CHAP. XXXVII.

THE Hand of the Lord being upon me, he took me out by his Spirit, and having ſet me within a Valley which was full of Bones,

2. He made me paſs by them all round about; and lo there were very many out in the Vale, as behold they were alſo very dry.

3. After he had ſaid to me, Man, can theſe Bones become alive? Upon my anſwering, Thou, O Sovereign Lord, knoweſt;

4. Propheſy, replies he to me, over theſe Bones, ſaying to them; You dry Bones, hear the Lord's Commiſſion,

5. To whom he himſelf ſpeaks thus; Behold I will make Breath enter into you, that you may become alive.

6. I will likewiſe put Sinews on you, will cauſe Fleſh to come upon you, and cover you over with Skin, as well as put Breath in you, ſo that you ſhall be alive, and know that I am the Lord.

7. And I propheſied as I was commanded, which as I was doing, there was a Noiſe, and indeed a Stirring, till the Bones came to their Fellows.

8. Then I ſaw plainly that there came Sinews and Fleſh upon them, and Skin covered them over above, but there was no Breath in them.

9. In the next place he ſaid to me: Propheſy to the Breath, propheſy, Man, and declare to it; Thus ſays the Sovereign Lord, Come from the four Winds, O Breath, and blow into theſe who are ſlain, that they may live.

10. Again I propheſied as he commanded me; and the Breath entered into them, ſo that they became alive, and ſtood up on their Feet, being a very exceeding great Army.

11. He ſaid to me further; Man, theſe Bones are the whole Family of Iſrael: lo

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Ver. 23. *their Sight*] Of this *Reading* ſee the *Commentators*.

Ver. 25. *Pollutions*] plur. as Ver. 29.

Ver. 1. *he took*] as the Gender ſhews, יד *Hand* being uſually fem. and would require it here if intended for Diſtinction; ſee Ch. xl. 1, 2.

they ſay, Our Bones are dried up, and our Hope periſhed, we our ſelves are cut off.

12. Therefore propheſy, and tell them the Sovereign Lord ſays thus; Behold I will open your Graves, and bring you up out of them, my People, as alſo bring you into the Country of Iſrael.

13. Who will know that I am the Lord, when I open your Graves, and bring you up out of them, my People;

14. And put my Spirit in you, ſo that you ſhall be alive, and ſet you in your own Country; nay you will know that I the Lord, ſays he himſelf, have ſpoken, and done *it*.

15. Beſides I had the Lord's Commiſſion as follows:

16. Thou Man, take thee alſo one Stick, and write upon it, For Judah and the Iſraelites his Companions; then take another Stick, and write upon that, For Joſeph, the Stick of Ephraim, and the whole Family of Iſrael his Companions.

17. Next put them one to the other, to be one Stick for thee, that they may both be one in thy Hand.

18. And when thoſe of thy People aſk thee, whether thou wilt not tell them what thou haſt theſe Things for?

19. Declare to them; Thus ſays the Sovereign Lord, Lo I will take the Stick of Joſeph which was in Ephraim's Hand, with the Rods of Iſrael its Fellows, and place them upon the other, namely the Stick of Judah, making them one Stick, which they ſhall be in my Hand.

20. In the mean time the Sticks which thou haſt written upon, ſhall be in thy Hand before their Eyes.

21. Who ſhalt tell them, the Sovereign Lord ſays thus: Lo I will take the Iſraelites from among the Nations whither they are gone, and gathering them on every Side, will bring them into their own Country.

22. And I will make them one Nation in the Country, on the Mountains of Iſrael, and one King ſhall be King to all of them; ſo that they ſhall be two Nations no more, nor be parted into two Kingdoms any more at all.

23. Neither ſhall they defile themſelves any more with their filthy Idols, deteſtable Things, or any of their Crimes; but I will preſerve them from all their Habitations in which they have ſinned, as likewiſe cleanſe them, and they ſhall be a People to me, as I will a God to them.

24. My Servant David too ſhall be King over them, and they ſhall all have the ſame Shepherd; they ſhall alſo go in my Rules, obſerve my Ordinances, and do them.

25. Thus ſhall they dwell in the Country which I gave to my Servant Jacob, wherein your Fathers dwelt, and not only they themſelves, but their Children and Grandchildren for ever, during which Time David my Servant ſhall be a Prince to them.

26. Moreover I will make a Covenant of Peace with them, which ſhall be a laſting one, whom I will place, multiply, and put my Sanctuary among them for ever.

27. Even my Tabernacle ſhall be with them, and I will be a God to them, as they ſhall a People to me.

28. And the Gentiles will know that I the Lord ſanctify Iſrael, when my Sanctuary is among them for ever.

CHAP. XXXVIII.

THE Lord's Commiſſion I had alſo as follows:

2. Man, put thy Face towards Gog, the Country of Magog, the chief Prince of Meſhech and Tubal, and propheſy againſt him,

3. Declaring: Thus ſays the Sovereign Lord; Behold I am againſt thee, Gog, the chief Prince of Meſhech and Tubal.

4. Whom I will turn back, putting Hooks in thy Jaws; and will bring thee out, as alſo thy whole Army, Horſes, and Horſemen all of them with compleat Cloaths, a large Company with Buckler and Shield, handling the Sword all of them;

5. Thoſe of Perſia, Ethiopia and Libya, all of them with Shield and Helmet;

6. Gomer and all his Troops, the Family of Togarmah at the north Parts and all its Troops, many People along with thee.

7. Be prepared, and prepare thy ſelf, with all thy Company that are aſſembled to thee; and be thou a Guard to them.

8. After many Days thou ſhalt be viſited, *when* in the latter Years thou wilt come into the Country of thoſe that are returned from the Sword, *and* brought together from many People, *even* againſt the Mountains of Iſrael

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Ver. 19. *was*] ſee *Grot.*

Ib. *Rods*] How unſuitable *tribes* with *ſticks!*

Ver. 2. *Gog*] This ſeems to ſignify *Antiochus Epiphanes*, of whom ſee *Dan.* xi. 21, to the End, comprehending alſo the *Syrian* Captains and Governors, who fought againſt the *Jews* about that Time.

Ib. *Magog*] He with *Meſhech* and *Tubal* the Sons of *Japheth*, *Gen.* x. 2. all ſettling northward, as is ſuppoſed, which Way *Syria* the Kingdom of *Antiochus* lay. Nay *Pliny* ſays that *Hierapolis*, now *Aleppo*, was called *Magog*. Lib. v. Cap. 23. and *Maimonides* too counts *Magog* to be in *Syria*, *Halicoth therum*. Cap. i. 9.

Ver. 5. *Ethiopia*] Agreeable to *Dan.* xi. 43.

Ver. 8. even *againſt*] which ſhould not be *againſt* without a Comma before it, as in the *com. Eng.* as if the *Jews* would be gathered againſt their own Mountains.

which

which have been waſte continually; but it will *then* be brought out from the People, and they will all of them dwell ſecurely.

9. And thou wilt come up as Waſting comes, wilt be as a Cloud to cover the Country, thy ſelf and all thy Troops, and many People with thee.

10. At which Time, as the Sovereign Lord ſays, Matters will come up in thy Mind, and thou wilt think an evil Thought;

11. And ſay, that thou wilt go up into the Country of Towns, go to them who are at reſt, that dwell ſecurely; all of whom dwell without Walls, and who have no Bars nor Gates:

12. To take the Effects for Spoil, and what there is for Plunder, to turn back thy Hand againſt the waſte Places which are inhabited, and to the People that are gathered from the Nations, who get Cattle and Subſtance dwelling in the middle of the Country.

13. Sheba, Dedan, and the Traders of Tarſhiſh, eſpecially all its young Lions will ſay to thee, Art thou come to take the Effects for Spoil? Haſt thou aſſembled thy Company to take what there is for Plunder, to carry away Silver and Gold, to fetch Cattle and Subſtance, to take great Effects for Spoil?

14. Therefore propheſy, Man, and declare to Gog: Thus ſays the Sovereign Lord; Wilt not thou know that Time when my People Iſrael dwell ſecurely?

15. Then wilt thou come from thy Place out of the north Parts, accompanied with many People, riding on Horſes all of them, a great Company and large Army;

16. And wilt come up againſt my People Iſrael, as a Cloud to cover the Country: which ſhall be in the latter Times, when I bring thee againſt my Country, to the end that the Nations may know me, by my being ſanctified in thee, Gog, before their Eyes.

17. Art thou he, continues the Sovereign Lord, whom I ſpoke of in former Times by the Miniſtry of my Servants the Prophets of Iſrael, who propheſied for Years in thoſe Times, that I would bring thee againſt them?

18. At the very ſame Time that Gog comes againſt the Country of Iſrael, ſays the Sovereign Lord, ſhall my Wrath come up in my Face.

19. Who affirm in my Zeal, in the Fire of my Indignation, that at the ſame Time there ſhall be a great Shaking in the Country of Iſrael.

20. For the Fiſh of the Sea, the Fowls of the Air, the Beaſts of the Field, all the creeping Things that creep on the Ground, and all Mankind who are upon the Surface of the Land ſhall ſhake at my Preſence; nay the Mountains ſhall be thrown down, the ſteep Places fall, as ſhall alſo every Wall to the Earth.

21. And I will call the Sword againſt him to all my Mountains, ſays the Sovereign Lord, their Swords ſhall be againſt one another.

22. Moreover I will come to Judgment with him by Peſtilence and Blood; an overflowing Shower too and great Hailſtones, Fire and Brimſtone, will I rain down upon him, his Troops, and the many People who are with him.

23. Thus will I both magnify and ſanctify my ſelf, that I may be known in the Sight of many Nations, which ſhall know that I am the Lord.

CHAP. XXXIX.

NOW, thou Man, propheſy againſt Gog ſaying: Thus ſays the Sovereign Lord; Behold I am againſt thee, Gog, the chief Prince of Meſhech and Tubal.

2. Whom I will turn back, hooking thee,

Ver. 9. *And thou wilt come up as Waſting comes*] This being the Order of the *Heb.* Words juſtifies the tranſlating ſo, eſpecially ſince the Removal of [and] as in the *com. Eng.* is quite unjuſtifiable, and the Accent likewiſe ſhews that *Waſting* belongs to *comes*; while the Verb. in the 2d Perſ. maſc. and 3d. fem. is the ſame: *comes* alſo agreeing with שׁוֹאָה *Waſting*, which, though *Buxtorf*'s *Lexic* has it maſc. appears to be fem. not only by the feminine Termination ה and by the Accent in the laſt Syllable called *Milrah*, *Buxt. Theſ.* Lib. i. Cap. 8. but alſo by מְשׁוֹאָה a ſimilar Noun from the ſame Root being fem. nay by this very Noun being ſo, *Pſa.* xxxv. 8. *Prov.* iii. 25. *Iſa.* x. 3. & xlvii. 11. where it is joined with the ſame Verb and Form of it in the 3d Perſ. and from whence the Gender only beſides here is to be known. In *Poole*'s *Annot.* it is ſaid, 'The *Heb.* might be read 'thus, *Thou ſhalt aſcend as a Storm, thou ſhalt come as a 'Cloud*;' but that the *Heb.* Point does not allow of. As for rendering the Word *Storm*, it can ſcarce be pretended to ſignify ſo.

Ver. 13. *Traders*] This may be reckoned an elegant Prophecy of the Merchants who were to buy the *Jews*, 1 *Mac.* iii. 41. 2 *Mac.* viii. 11.

Ver. 17. *Miniſtry*] as rendered in the *preſ. Tranſ. Hoſ.* xii. 10. 2 *Chron.* vii. 6. though here and in ſome other Places omitted.

Ib. *Prophets*] *Ezekiel and Daniel, Grot.* as here on Ver. 2.

Ver. 21. *the Sword*] of the *Maccabees*; ſee the *Hiſt.* and *Grot.* with *Trem.* and *Jun.* here; as alſo the great Slaughters particularized in the *Jewiſh Chronology* intituled צמח דוד *Vorſt. Trans.* p. 75, 76.

Ver. 2. *hooking thee*] *with a Hook of ſix Spikes* or *Teeth*, as the Word may ſignify; conformable to Ch. xxxviii, 4. with which it ſhould plainly agree; as it does thus with the Context, which ſhews the bringing of *Gog* to *Iſrael*, not the deſtroying him till he came there. Ver. 3, 4. *ſenario unco trahens te*; *drawing thee with a Hook of ſix Teeth*, *Jun.* aud *Trem.* The *vulg. Lat.* has it three Ways *ſeducam*, *reducam* and *educam*, in different *Copies*, either through Corruption or Correction of the Writers.

and

and bring thee up from the north Parts, till I have brought thee upon the Mountains of Iſrael.

3. Where after having ſtruck thy Bow out of thy left Hand, and made thy Arrows fall out of thy right;

4. Thou ſhalt fall, as likewiſe all thy Troops, and the People who are with thee: to the ravenous Birds of every Sort, and the wild Beaſts, will I deliver thee to be devoured.

5. Out in the Field ſhalt thou fall: for I ſpeak *it*, ſays the Sovereign Lord.

6. Beſides I will ſend Fire on Magog, and thoſe who dwell in the Iſles ſecurely; and they ſhall know that I am the Lord.

7. So will I make my holy Name be known among my People Iſrael, nor let it be profaned any more; and the Gentiles ſhall know that I am the Lord, the Holy One in Iſrael.

8. Behold it is coming, and ſhall be, ſays the Sovereign Lord, that Time of which I ſpeak;

9. When they who dwell in the Cities of Iſrael ſhall go out, and burn up, ſetting on fire the Armour, both Shield and Buckler, Bow and Arrows, with Hand-ſtaff and Spear; which they ſhall make fire with ſeven Years:

10. Inſomuch that they ſhall neither carry Wood out of the Field, nor cut *it* down at the Coppices, becauſe they ſhall make fire with the Armour; as alſo ſpoil thoſe that ſpoiled them, and plunder thoſe that plundered them, ſays the Sovereign Lord.

11. At which Time I will give Gog a Burying-place there in Iſrael, the Valley of Paſſengers on the eaſt Side of the Sea, whoſe *Noſes* it ſhall ſtop up; where they ſhall bury Gog and all its Multitude, calling *it*, The Valley of Gog's Multitude.

12. And the Family of Iſrael ſhall be burying them, in order to cleanſe the Country, ſeven Months.

13. Even all the People of the Country ſhall bury them, for they will have Renown by it; being the Time that I ſhall be honoured, ſays the Sovereign Lord.

14. Nay they ſhall ſet apart Men that ſhall paſs continually through the Country, burying with the Paſſengers ſuch as are left on the Surface of the Ground, to cleanſe it; who ſhall ſearch at the End of ſeven Months.

15. And when any one of the Paſſengers that go through the Country ſees a Man's Bone, he ſhall erect a Monument by it, till the Buryers have buried it at The Valley of Gog's Multitude.

16. In like manner the Name of the City ſhall be The Multitude. So ſhall they cleanſe the Country.

17. Moreover, thou Man, thus ſays the Sovereign Lord: Declare both to the Birds of every Sort, and all the wild Beaſts; Get together, and come, gather on every Side to my Sacrifice which I will kill for you, being a great one upon the Mountains of Iſrael; that you may eat Fleſh, and drink Blood.

18. Which ſhall be the Fleſh of ſtout Men, and the Blood of the Princes of the Earth; *like* Rams, Lambs and Goats, *or* Bullocks, all of them the fat ones of Baſhan.

19. You ſhall alſo eat Fat till you are glutted, and drink Blood till you are drunk, out of my Sacrifice which I have killed for you.

20. Thus ſhall you be filled at my Table with Horſes and thoſe of Chariots, ſtout Men and all the Warriors, ſays the Sovereign Lord.

21. I will put my Glory too among the Gentiles; who ſhall all ſee my Judgment which I execute, and my Hand which I lay on them.

22. And the Family of Iſrael ſhall know that I am the Lord their God, from that Time forward.

23. The Gentiles ſhall likewiſe know that the Family of Iſrael were carried away for their Iniquity, becauſe they did amiſs againſt me, ſo that I hid my Face from them; and delivering them into the Power of their Adverſaries, all of them fell by the Sword.

24. Whom I dealt with according to their Uncleanneſs and Tranſgreſſions, when I hid my Face from them.

25. Therefore the Sovereign Lord ſays thus; I will now bring back the Captives of Jacob, will have mercy on the whole Family of Iſrael, and be zealous for my holy Name.

26. Since they have born their Shame, and

Ver. 3. *ſtruck*] The Divine Hand being remarkable in the ſeveral Defeats of the Armies of *Antiochus* by the *Maccabees*.

Ver. 4. *fall*] Since it appears that *Antiochus* himſelf did not die in the Country of *Iſrael*, this may ſtrictly mean the *Syrian* Captains and Governors, as ſaid before; of whom there fell *Apollonius*, 1 *Mac.* iii. 11. *Nicanor*, Ch. vii. 43. *Timotheus*, 2 *Mac.* x. 37. *Chereas*, ib. *Apollophanes*, ib. to whom we may add *Ptolemeus Macron*, Ver. 13.

Ver. 6. *thoſe*] *Heb. on thoſe*, as juſt before.

Ver. 9. *ſeven Years*] The victorious *Judas Maccabeus*, who ſo often beat the *Syrians*, being the Commander of the *Jews* ſeven Years current, 1 *Mac.* ii. 70. & iii. 1. compared with Chap. ix. 3, 18.

Ver. 11. *Sea*] of *Tiberius* or *Geneſareth*.

Ib. *where*] the Slaughter of the Soldiers of *Antiochus* being in that Part of the Country, 1 *Mac.* v. 21.

Ib. *ſtop up*] to keep out the Scent of the dead Bodies.

Ver. 12. *ſeven*] See this *Dan.* xii. 11.

Ver. 14. *burying, &c.*] Paſſengers ſhould bury ſome, and Men appointed for it the reſt.

Ver. 15. *Multitude*] as frequently elſewhere.

Ver. 16. *The Multitude*] *Jonathan* in the *Targ.* tranſlates it with *his*, as if ה had *Mappik* ה which it has not here.

Ver. 18. like] as the Meaning manifeſtly is.

Ver. 20. *thoſe of Chariots*] for doubtleſs they would not eat the Chariots.

all

all their Vice which they committed againſt me, when they dwelt ſecurely in their own Country, and none made afraid.

27. When I bring them back from the People, get them together from their Enemies Countries, and am ſanctified among them in the Sight of many Nations;

28. They will know that I am the Lord their God, by my carrying them away to the Nations, and gathering them to their own Country: none of whom I will leave there any longer.

29. Nor will I hide my Face any longer from them, who am pouring out my Spirit upon the Family of Iſrael, ſays the Sovereign Lord.

CHAP. XL.

IN the twenty fifth Year of our Captivity, in the Beginning of the Year, on the tenth of the Month, in the fourteenth Year after the City was ſmitten, on that very Day was the Hand of the Lord upon me, and he brought me thither.

2. In the Viſions of God he brought me into the Country of Iſrael, and placed me on a very high Mountain, by which was as the Frame of a City on the South.

3. Whither having brought me, behold there was a Perſon whoſe Appearance was like that of Braſs, with a Line of Flax in his Hand, and a meaſuring Cane; and he ſtood at the Gate.

4. The Perſon alſo ſaid to me, Man, ſee with thy Eyes, hear with thy Ears, and take notice of all that I ſhew thee; for thou art brought hither in order for me to ſhew thee: declare all which thou ſeeſt to the Family of Iſrael.

5. And behold there was a Wall at the Outſide of the Houſe all round about: in the Perſon's Hand too was a meaſuring Cane of ſix Cubits, by the Cubit and Hands-breadth; and he meaſured the Breadth of the Building one Cane, and the Height ſo much.

6. Next he came to the Gate whoſe Front was the Way towards the Eaſt, and going upon the Stairs of it, he meaſured the Threſhold of the Gate one Cane broad, and the other Threſhold the ſame.

7. A Chamber was likewiſe one Cane long, and ſo much broad, and it was five Cubits between the Chambers; as was the Threſhold of the Gate, by the Porch of the Gate at the Inſide, one Cane:

8. Moreover he meaſured the Porch of the Gate at the Inſide one Cane.

9. As he did the Porch of the Gate eight Cubits, and the Lintels of it two Cubits; the Porch of the Gate being on the Inſide.

10. And the Chambers of the Gate the Way to the Eaſt, were three on one Side, and ſo many on the other, three of them having one Meaſure; the Lintels likewiſe had one Meaſure, both on one Side and the other.

11. He further meaſured the Entrance of the Gate ten, its Length thirteen Cubits.

12. The Bounds alſo before the Chambers were one Cubit, and the Bounds on one Side the ſame; the Chambers too were ſix Cubits on one, and ſo many on the other Side.

13. Then he meaſured the Gate, from the Roof of a Chamber to the Roof of that, twenty five Cubits broad, there being one Door before another.

14. Beſides he made Lintels of ſixty Cubits, even to the Lintel of the Court all round about the Gate.

15. And before the Gate of the Entry, oppoſite to the Front of the Porch of the inner Gate, it was fifty Cubits.

16. And there were Windows ſhut to the Chambers, and to their Lintels, within the Gate all round about, and ſo to the Porches; there being Windows all round about within, and on the Lintel Palm-trees.

17. In the next place he brought me to the outer Court, and behold there were Rooms and a Pavement, made to the Court all round about, thirty Rooms on the Pavement.

18. And the Pavement at the Side of the Gates, over againſt the Length of them, was the lower one.

Ver. 2. *on the South*] But by the *Sept. over againſt*, miſtaking מנגב for נגד

Ver. 3. *Cane*] A *reed* being too weak, if ſtraight, of ſuch a Length as at Ver. 5. and if it did not appear like a Reed, it ſhould not be called ſo.

Ver. 5. *ſix Cubits*] each of theſe being a Cubit and a Hands-breadth long, as the following is to be underſtood according to Chap. xliii. 13. & xli. 8. and a Cubit being 21,888 Inches, as on *Gen.* vi. 15. with a Hands-breadth, 3,648 by the Authors cited there, this Cane would be 12,768 or 12 Feet and three quarters long.

Ib. *the Breadth of the Building*] viz. the Thickneſs of the Wall.

Ver. 6. *the other Threſhold*] the Gate being double, according to *Jun.* and *Trem.*

Ver. 9. *eight Cubits*] on forward.

Ib. *Lintels*] at the Beginning and End, there being no Threſhold under them.

Ib. *two Cubits*] each a Cubit thick.

Ver. 11. *Length*] *that is the Height, Jun.*

Ver. 13. *that*] the Gate, as the *Heb.* ſhews, and is not *another Chamber:* ſo *Munſt.* the *Tigur.* and *vulg. Lat. Verſ.* have *ejus*; *Pagn.* and *Caſt. ipſius portæ, of the Gate it ſelf.*

Ver. 16. *all round about*] The Word for *round about* being repeated each time in *Heb.*

Ib. *Porches*] as not only the *Lexicons* and *Tranſlations* ſhew, but their being before the Rooms, Ver. 22, 26, 31, 34. and meaſured, Ver. 30, &c. as alſo the Word in *Heb.* is like that rendered *Porch* in this Chap.

19. He likewiſe meaſured the Breadth from before the lower Gate, to before the inner Court without, a hundred Cubits, eaſtward and northward.

20. As for the Gate whoſe Front was the Way to the North, at the outer Court, he meaſured both the Length and Breadth of it.

21. The Chambers of which were three on one Side and three on the other, and its Lintels and Porches were according to the Meaſure of the firſt Gate; the Length of it fifty, and the Breadth twenty five Cubits.

22. Its Windows, Porches and Palm-trees, were alſo according to the Meaſure of the Gate whoſe Front was the Way to the Eaſt; and they went up on it by ſeven Stairs, the Porches of it being before them.

23. The Gate moreover of the inner Court was before this, towards the North and Eaſt; and he meaſured from one Gate to the other a hundred Cubits.

24. Afterwards he took me the Way to the South, which Way behold there was a Gate; and he meaſured the Lintels and Porches of it, according to thoſe Meaſures.

25. And there were Windows to it, and to the Porches of it all round about, like thoſe Windows: fifty Cubits was the Length, and the Breadth twenty five.

26. The Aſcent of it was alſo ſeven Stairs, and the Porches of it were before them; and it had Palm-trees one at one Side, and another at the other, on the Lintels of it.

27. There was beſides a Gate to the inner Court the Way to the South; and he meaſured from one Gate to the other, the Way to the South, a hundred Cubits.

28. He after brought me to the inner Court at the ſouth Gate, and meaſured that Gate according to thoſe Meaſures;

29. As likewiſe its Chambers, Lintels and Porches, according to the ſame, and there were Windows to it, and to the Porches of it all round about: fifty Cubits was the Length, and the Breadth twenty five.

30. Moreover the Porches all round about, were twenty five Cubits long, and five broad.

31. And the Porches of it were towards the outer Court, there being Palm-trees on its Lintels; and the Aſcent of it was eight Stairs.

32. Beſides he brought me to the inner Court, the Way to the Eaſt, and meaſured the Gate according to thoſe Meaſures;

33. As likewiſe its Chambers, Lintels and Porches, according to the ſame; and there were Windows to it, and to the Porches of it all round about: the Length was fifty, and the Breadth twenty five Cubits.

34. And the Porches of it were towards the outer Court, there being Palm-trees on its Lintels on both Sides; and the Aſcent of it was eight Stairs.

35. Then he brought me to the north Gate, and meaſured according to thoſe Meaſures,

36. Its Chambers, Lintels and Porches, with the Windows belonging to it all round about: the Length was fifty, and the Breadth twenty five Cubits.

37. And the Lintels of it were towards the outer Court, there being Palm-trees on its Lintels on both Sides; and the Aſcent of it was eight Stairs.

38. There was alſo a Room, with the Entrance of it, at the Lintels of the Gates; where they waſhed the Burnt-offering.

39. And in the Porch of the Gate were two Tables on one, and two on the other Side; that the Burnt-offering, Sin-offering, and Treſpaſs-offering might be killed on them.

40. And at the Side without, going up to the Entrance of the north Gate, were two Tables; as there were alſo at the other Side, which was at the Porch of the Gate.

41. Four Tables were on one, and four on the other Side, at the Side of the Gate: on thoſe eight Tables they killed.

42. And the four Tables for the Burnt-offering were hewn Stones, one Cubit and a half long, ſo much broad, and one Cubit high: and on thoſe they placed the Inſtruments, with which they killed the Burnt-offering and Sacrifice.

43. In the Houſe moreover all round about, were Stones of the Hearth of a Hands-breadth put in order; and on the Tables was the Fleſh of the Offering.

44. Without the inner Gate too were the Rooms of the Singers, in the inner Court which was at the Side of the north Gate, their Front being the Way to the South; one at the Side of the eaſt Gate, with the Front the Way to the North.

45. And he ſaid to me; This Room whoſe Front is the Way to the South, is for the Prieſts that keep the Charge of the Houſe;

46. As is the Room whoſe Front is the Way to the North, for the Prieſts that keep the Charge of the Altar: they being the Poſterity of Zadok, who come near to the Lord, of the Poſterity of Levi, to miniſter to him.

47. He alſo meaſured the Court, a hundred

Ver. 43. *Stones of the Hearth*] the ſame as in *Pſa.* lxviii. 13. and has likely the ſame Meaning; ſo *Jun.* and *Trem.* with *Buxt. Lex.* and *Concord.* have *lapides focarii*; and *Pagn.* in his *Lexic.* expounds it from *Dav. Kimhi* both in *The Book of Roots* and *Comment. ſuſtentacula ollarum ad ignem in foco, Things to hold up the Pots at the Fire in the Hearth*; and the Word denoting *two*, as being in the dual Number, favours this *Interpretation:* I ſuppoſe the Uſe might be to boil or parboil ſome of the Fleſh of the Sacrifices. It is rendered in the *com. Tranſ.* ſo widely, as *pots* in *Pſa.* and here *hooks*; but why ſhould there be *two* of either, eſpecially theſe?

Cubits

Cubits long, and ſo many broad, being ſquare; with the Altar before the Houſe.

48. And bringing me to the Porch of the Houſe, he meaſured the Lintel of the Porch, five Cubits on one Side, and ſo many on the other; the Breadth of the Gate being three Cubits on one Side, and as many on the other.

49. The Length of the Porch was twenty, and the Breadth eleven Cubits, even at the Stairs by which they went up to it; and there were Pillars at the Lintels, on one Side, and another on the other.

CHAP XLI.

AFTER that he brought me to the Temple, and meaſured the Lintels ſix Cubits broad on one Side, and ſo many broad on the other, the Breadth of the Tent.

2. And the Breadth of the Door was ten Cubits, as alſo the Sides of the Door five Cubits on one, and ſo many on the other Side; he likewiſe meaſured the Length of it forty, and the Breadth twenty Cubits.

3. Then he went in, and meaſured the Lintel of the Door two, the Door ſix, and the Breadth of it ſeven Cubits.

4. And having meaſured its Length twenty Cubits, and the Breadth ſo many before the Temple, he ſaid to me, This is the very holy Place.

5. Next he meaſured the Wall of the Houſe ſix, and the Breadth of the Side-room four Cubits, all round about the Houſe on every Side.

6. Now the Side-rooms one on another were three, being thirty Feet, and went into a Wall which was at the Houſe, for the Side-rooms all round about to be held; yet they were not held in the Wall of the Houſe.

7. There was alſo an enlarging, and turning about ſtill upward, to the Side-rooms; for it was made round the Houſe ſtill upward, all round about it; therefore the Breadth to the Houſe was upward: and ſo the loweſt went up againſt the higheſt at the middle.

8. I ſaw moreover at the Houſe the Height all round about: the Foundations of the Side-rooms were a full Cane of ſix Cubits to the Wing.

9. The Breadth of the Wall which belonged to the Side-room without was five Cubits, and what was left was the Place of the Side-rooms which were at the Houſe.

10. And between the Rooms was the Breadth of twenty Cubits, on every Side of the Houſe all round about.

11. The Door of a Side-room being at *what* was left, one Door the Way to the North, and another Door to the South; and the Breadth of the Place that was left was five Cubits all round about.

12. And the Building which was before the Partition, at the Side *in* the Way to the Weſt, was ſeventy Cubits broad, the Wall of the Building five Cubits thick all round about, and the Length of it ninety Cubits.

13. He further meaſured the Houſe, a hundred Cubits long, with the Partition; and the Building, with the Walls of it, ſo many long;

14. As likewiſe the Breadth of the Front of the Houſe, with the Partition towards the Eaſt, a hundred Cubits.

15. And he meaſured the Length of the Building, before the Partition which was behind it, with its Galleries on both Sides, a hundred Cubits; as alſo the inner Temple, and the Porches of the Court;

16. The Threſholds, the Windows that were ſhut, and the Galleries round about at their three *Stories*, before the Threſhold which was cieled with Wood all round about; nay the

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Ver. 48. *the Gate*] being double with two Leaves.

Ver. 49. *twenty*] being the Breadth of the Temple, Chap. xli. 2. 1 *King.* vi. 3.

Ib. *even at*] The Meaſure being taken from the Top of the Stairs before the Porch, to the Door of the Temple. It may be fit to mention ſomewhere, how the Authors who finiſhed *Poole*'s *Annotations* (which he himſelf carried on no farther than *Iſaiah*) ſpeak of Things to little or no Purpoſe and Satisfaction, and with wretched Pedantry; ſince that Work is ſuch a frequent Reſource for *Engliſh* Readers to underſtand the *Scripture:* of which let two *Notes* on this Verſe be Inſtances, viz. *The learned Men diſpute the Poſition of the Length, whether from Eaſt to Weſt, or from North to South, expreſs Word determines the Dimenſions of this Length and Breadth*; and on the Word *ſteps* there is, *Eight ſay ſome, others eleven, and ſome ſay ten, others ſay twelve, but moſt ſay eight.*

Ver. 1. *Temple*] The following Dimenſions of this are thought by *Villalpandus, Grotius*, and others to agree with the former Temple that *Solomon* built, and particularly applied to it by *Sir Iſaac Newton, Chron. of ant. King. am.* Chap. v. but ſtrongly oppoſed iur the *Univerſal Hiſtory*, Book I. Chap. vii. Sect. 7. under Pretence that the Meaſures did not agree; of which though the pretended Proof may be ſet aſide, as on Chap. xlii. 16. yet as the Temple built on the Return from the Captivity was different from *Solomon*'s, *Ezr.* iii. 12. ſo might the Buildings and Courts made afterwards, which ſeem to be here eſpecially deſcribed. Thus it might be Matter of Comfort to the *Jews* in Captivity, and help to preſerve them from Idolatry, to underſtand ſuch a Temple ſhould be built, according to Chap. xliii. 7. 11. and that it was future alſo ſee Ch. xliii. 18. & xlv. 1, 2, &c.

Ib. *Lintels*] ſuppoſed to be arched above ſo wide.

Ver. 4. *twenty Cubits*] ſo 1 *King.* vi. 16.

Ver. 6. *Feet*] as it ſeems by the *Heb.* the natural Feet of a Man in Length; the Word not at all ſignifying *in order.*

Ib. *went*] viz. the Joiſts of them between the higher and lower Stories.

Ib. *was at*] i. e. on the Outſide of the Houſe, cloſe to it.

Ver. 7. *loweſt*] there being three, one above another, Ver. 6.

Ver. 8. *to the Wing*] Concerning this it may be ſufficient to ſee only *Buxt. Lex.*

Ground

Ground to the Windows, and the Windows that were covered;

17. To above the Door, as far as the inner Houſe and abroad, and to the whole Wall all round about, within and without by Meaſure.

18. And it was made with Cherubs, and Palm-trees; ſo that a Palm-tree was between one Cherub and another, a Cherub having two Faces.

19. Thus there was the Face of a Man towards a Palm-tree on one Side, and the Face of a young Lion towards a Palm-tree on the other Side; made on the whole Houſe all round about.

20. From the Ground to above the Door, were Cherubs and Palm-trees made, and *on* the Wall of the Temple.

21. The Temple was with ſquare Poſts, and the Front of the holy Place with an Appearance like that.

22. The wooden Altar was three Cubits high, and the Length of it two Cubits; its Corners that it had, its Length and Walls, were alſo Wood: and he ſaid to me, This is the Table which is before the Lord.

23. Both the Temple and holy Place had two Doors,

24. And the Doors had two Leaves, ſuch as were turned about, one Door had two, and the other two Leaves.

25. On which Doors of the Temple were made Cherubs and Palm-trees, as were made on the Walls; and there was a wooden Beam on the Front of the Porch without.

26. There were alſo Windows that were ſhut, and Palm-trees, on both Sides, at the Sides of the Porch, the Side-rooms of the Houſe, and the Beams.

CHAP. XLII.

THEN he took me forth to the outer Court, the Way which is that to the North, and brought me to the Room which was both before the Partition, and the Building towards the North.

2. At the Front a hundred Cubits long was the north Door, the Breadth being fifty Cubits.

3. Before the twenty which were for the inner Court, and before the Pavement which was for the outer Court, there was one Gallery at the Front of another in three *Stories*.

4. And before the Rooms was a Walk ten Cubits broad inward, a Way one Cubit; with their Gates to the North.

5. But the uppermoſt Rooms were the ſhorteſt: for the Galleries were higher than thoſe that were the loweſt, and the middlemoſt of the Building.

6. For they were three *Stories*, but they had not Pillars like thoſe of the Courts: therefore it was narrower than the loweſt, and the middlemoſt from the Ground.

7. As for the Fence which was without over againſt the Rooms, the Way to the outer Court, at the Front of the Rooms, the Length of it was fifty Cubits.

8. For the Length of the Rooms which were at the outer Court was fifty Cubits, and lo before the Temple it was a hundred Cubits.

9. Now from under theſe Rooms was the Entrance on the Eaſt, going into them from the outer Court.

10. In the Thickneſs of the Fence of the Court the Way to the Eaſt, at the Front of the Partition, and at the Front of the Building, were the Rooms.

11. And the Way before them was like the Appearance of the Rooms, which were the Way to the North, according to their Length, *and* ſo to their Breadth; nay all their goings out were both according to their Manners and Doors.

12. According to the Doors likewiſe of the Rooms which were the Way to the South, there was a Door at the Top of the Way, that which was directly in the Front of the Fence, the Way to the Eaſt at the going into them.

13. And he ſaid to me; The north *and* ſouth Rooms which are at the Front of the Partition, they are holy Rooms, where the Prieſts who go near to the Lord ſhall eat the very holy Things: there ſhall they lay up the very holy Things, the Meat-offering, Sin-offering and Treſpaſs-offering; for Place is holy.

14. When the Prieſts go into them, they ſhall not come out of the holy Place to the outer Court, but ſhall lay up their Garments there which they miniſter with, becauſe they are holy; and ſhall put on other Garments, and go near to what belongs to the People.

15. Thus having finiſhed the Meaſures of the inner Houſe, he had me forth the Way to the Gate whoſe Front was the Way to the Eaſt, and meaſured it all round about.

16. He meaſured the eaſt Quarter with a meaſuring Cane, five hundred *Cubits* by the

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Ver. 16. Cubits] being the ſame as in Chap. xlv. 2. as likewiſe agreeable to Chap. xl. 23, 27. & xli. 13, 14, 15. & xlvii. 3, 4, 5. and thus tranſlated by *Caſt.* with *Jun.* and *Trem.* as alſo thus explained by *Camp. Vitringa* in his *Dutch* Treatiſe *Den Tempel Ezechiel's.* To make them *Reeds*, and ſuppoſe with *Villalpandus*, that the Meaſure counted to each Side was quite round, and the ſame meaſured four times over, beginning at the ſeveral Sides, is an Abſurdity too incredible; and yet better than to imagine with the *Univerſal Hiſtorians*, and others, that the

the Canes, with the meaſuring Cane round about.

17. He meaſured the north Quarter, five hundred by the Canes, with the meaſuring Cane round about.

18. The ſouth Quarter he meaſured, five hundred by the Canes, with the meaſuring Cane.

19. Turning about to the weſt Quarter, he meaſured five hundred by the Canes, with the ſame.

20. At the four Quarters he meaſured it, there being a Wall to it all round about, five hundred long and ſo many broad; to make a ſeparation between the holy and common Place.

CHAP. XLIII.

AFTERWARDS he took me to the Gate, that which looked the Way to the Eaſt.

2. And behold the Glory of the God of Iſrael came from the Way of the Eaſt; the Noiſe of whom was like that of much Water, and the Earth ſhined by his Glory.

3. And there was like the Appearance of the Viſion which I ſaw, like the Appearance which I ſaw when I came to deſtroy the City; even the Appearances were like that which I ſaw at the River Chebar: with this I fell on my Face.

4. Then the Glory of the Lord came into the Houſe, the Way of the Gate whoſe Front was the Way to the Eaſt.

5. The Spirit alſo taking me up, brought me to the inner Court, and behold the Glory of the Lord filled the Houſe.

6. Moreover I heard him ſpeak to me out of the Houſe, as the Man was ſtanding by me.

7. And he ſaid to me: Man, *this* is the Place of my Throne, and the Place of the Soles of my Feet, where I will dwell among the Iſraelites for ever, and the Family of Iſrael, or their Kings, ſhall no more defile my holy Name by their Whoredom, or by the Corpſes of their Kings at their Chapels,

8. By their putting their Threſhold with mine, their Poſt by mine, and a Wall between me and them; and as they defiled my holy Name by their Abominations which they did, I conſumed them in my Anger.

9. Now let them remove their Whoredom, and the Corpſes of their Kings far from me; and I will dwell among them for ever.

10. Thou Man, tell the Family of Iſrael concerning the Houſe, that they may be aſhamed of their Iniquities; and let them meaſure the Shape.

11. And if they are aſhamed of all which they have done, let them know the Form of the Houſe, its Order, goings out and comings in, nay all its Forms, and all the Ordinances of it, as well as all its Forms, with all the Laws of it, and write *them* in their Sight; then let them obſerve the whole Form, with all the Ordinances of it, and do them.

12. This is the Law of the Houſe: upon the Top of the Mountain the whole Bounds of it all round about ſhall be very holy; behold this is the Law of the Houſe.

13. And theſe are the Meaſures of the Altar by Cubits, each a Cubit and a Handsbreadth: the Step being a Cubit, and the Breadth a Cubit, as alſo its Border at the Edge of it round about one Span; and this is the Brow of the Altar.

14. Beſides from the Step at the Ground to the lower Water-table is two Cubits, and the Breadth one; and from the leſſer Water-table to the greater is four, and the Breadth a Cubit.

15. So Harel is four Cubits, and from Ariel upwards are four Horns.

16. Ariel likewiſe is twelve long, ſo many broad; ſquare at the four Quarters of it.

17. And the Water-table is fourteen long, ſo many broad, at the four Quarters of it; with the Border round about it half a Cubit, and a Step to it a Cubit round about, the Stairs of it looking to the Eaſt.

18. He ſaid to me further: Man, thus ſays the Sovereign Lord; Theſe ſhall be the Ordinances of the Altar on the Day it is made, to offer up Burnt-offerings upon it, and ſprinkle Blood upon it.

19. And thou ſhalt give to the Prieſts the

ſuch a Temple never exiſted but in the Revelation made to Ezekiel; ſince as *Lightfoot* owns, *the Temple was ſo bigger than all Jeruſalem, and the City* (by that Meaſure of Reeds) *bigger than all the Land of Canaan, Harm of Old Teſt.*

Ib. *round about*] this ſhews as if the Wall was not ſtraight or ſquare, Ver. 20.

Ver. 11. *as well as*] which may account for the Repetition of *Forms.*

Ver. 14. *Water-table*] which ſtands out further than the reſt of the Wall, and thus called in Architecture; whereas *a ſettle* is a Seat to ſit in.

Ver. 15. *Ariel*] as *Iſa.* xxix. 1, 2, 7. and it is plain this and *Harel* (as the *Heb.* Names are) were different Parts of the Altar, one four the other twelve Cubits, Ver. 16. as *Caſtellus* obſerves in his *Lexicon:* thus *Munſt.* with *Jun.* and *Trem.* have the Words in their *Tranſlations*; as *Mont.* has their Significations, *viz.* of *Harel, the Mount of God,* of *Ariel, the Lion of God.* The firſt of which appears to be the Side of the Altar between the two Water-tables, Ver. 14. and the latter the flat Top of the Altar where the Sacrifices lay to be burnt; the firſt might be ſo called from its Aſcent, or Reſemblance to Mount *Zion,* and the other from its devouring the Offerings.

Levites, thoſe who are of the Offspring of Zadok, that come near to me, ſays the Sovereign Lord, to miniſter to me, a young Bullock of the Herd for a Sin-offering.

20. Some of whoſe Blood thou ſhalt take, and put upon the four Horns of it, as likewiſe on the four Corners of the Water-table, and on the Border round about: thus ſhalt thou cleanſe it, and purge it.

21. Thou ſhalt alſo take the Bullock of the Sin-offering, and burn it in the appointed Place of the Houſe, without the Sanctuary.

22. And on the ſecond Day thou ſhalt bring near a perfect Kid of the Goats, for a Sin-offering; and they ſhall cleanſe the Altar, as they cleanſed with the Bullock.

23. When thou haſt made an end of cleanſing, thou ſhalt bring near a perfect young Bullock of the Herd, and a perfect Ram from the Flock.

24. Which thou having brought near before the Lord, the Prieſts ſhall throw Salt upon them, and offer them up a Burnt-offering to the Lord.

25. Seven Days ſhalt thou make ready a Kid *for* a Sin-offering each Day; a young Bullock of the Herd and a Ram from the Flock *that* are perfect, they ſhall likewiſe make ready.

26. Seven Days ſhalt thou purge the Altar, and make it clean; as alſo fill their Hands.

27. And when they have finiſhed the Days, on the eighth Day and forward, the Prieſts ſhall make your Burnt-offerings and Peace-offerings upon the Altar, and I will accept you, ſays the Sovereign Lord.

CHAP. XLIV.

NEXT he took me back the Way to the Gate of the outer Sanctuary, that looks to the Eaſt, and it was ſhut.

2. And the Lord ſaid to me; This Gate ſhall be ſhut, not open, and no Man ſhall go in at it, becauſe the Lord God of Iſrael has gone in at it; ſo it ſhall be ſhut.

3. *It* is for the Prince, he himſelf ſhall ſit at it, to eat Bread before the Lord: he ſhall go in by the Way of the Porch of the Gate, and go out by the Way of it.

4. He alſo brought me the Way to the north Gate, at the Front of the Houſe; and as I looked, behold the Glory of the Lord filled the Lord's Houſe: at which I fell on my Face.

5. Then the Lord ſaid to me: Man, take notice, ſee with thy Eyes, and hear with thy Ears all that I ſpeak to thee, concerning all the Ordinances of the Lord's Houſe, and all the Laws of it: and take notice of the Entrance of the Houſe, among all the goings out of the Sanctuary.

6. And thou ſhalt declare to the rebellious Family of Iſrael: Thus ſays the Sovereign Lord; Let it be enough for you of all your Abominations, O Family of Iſrael;

7. By your bringing the Sons of Strangers, both of uncircumciſed Heart and Fleſh, to be in my Sanctuary, to profane my Houſe it ſelf; by your bringing near my Bread, the Fat and Blood, ſo that they have broke my Covenant with all your Abominations.

8. Whereas you have not kept the Charge of my holy Things; but put Keepers of my Charge, in my Sanctuary, for your ſelves.

9. Thus ſays the Sovereign Lord: There ſhall not any Son of a Stranger, both of uncircumciſed Heart and Fleſh, come into my Sanctuary, even any Son of a Stranger who is among the Iſraelites.

10. But the Levites who went far off from me, when Iſrael went aſtray, which they did from me after their filthy Idols, ſhall ſuffer for their Iniquity.

11. Yet they ſhall miniſter in my Sanctuary, be appointed for the Gates of the Houſe, and miniſter at it, they ſhall kill the Burnt-offering and Sacrifice for the People, before whom they ſhall ſtand to miniſter for them.

12. Becauſe they miniſtred for them before their filthy Idols, and were a Stumbling-block of Iniquity to the Family of Iſrael; therefore I have lifted up my Hand againſt them, ſays the Sovereign Lord, and they ſhall ſuffer for their Iniquity.

13. And they ſhall not come nigh me, to execute the Prieſthood to me, or to come nigh any of my holy Things belonging to the very holy Places; but ſhall ſuffer for their Shame and Abominations, which they have done.

14. However I will make them Keepers of the Charge of the Houſe, for all the Service of it, and for all that ſhall be done in it.

15. As for the Prieſts the Levites, the Poſterity of Zadok, who kept the Charge of my Sanctuary, when the Iſraelites went aſtray from me, they ſhall come near me, to miniſter to me; and ſhall ſtand before me, to bring near to me the Fat and Blood, ſays the Sovereign Lord.

16. They ſhall enter into my Sanctuary, and they ſhall come near my Table, to miniſter to me; as alſo keep my Charge.

Ver. 15. *bring near*] the ſame Verb as here rendered *come near* in another Conjugation, which makes ſuch a Difference. The like in other Places.

17. And

17. And when they go in at the Gates of the inner Court, they ſhall put on linen Garments; and no Wool ſhall come upon them, when they miniſter by the Gates of the inner Court, and at the Houſe.

18. There ſhall be linen Tires upon their Heads, as there ſhall linen Drawers upon their Loins; they ſhall not be girded to have Sweat.

19. When they go forth alſo to the outer Court, to the People there, they ſhall pull off their Garments in which they miniſtred, and lay them up in the holy Rooms; putting on other Garments, and ſhall not conſecrate the People in their Garments.

20. They ſhall neither ſhave their Heads, nor let the Hair grow long; they ſhall only cut the Hair of their Heads.

21. Nor ſhall any Prieſt drink Wine, when they go into the inner Court.

22. Nor ſhall they take them for Wives, a Widow, or one divorced; but ſhall take Virgins of the Offſpring of the Family of Iſrael, or a Widow who is the Widow of a Prieſt.

23. And they ſhall teach my People the Difference of holy and common, as likewiſe let them know the Difference of unclean and clean.

24. In Controverſy too they ſhall ſtand for Judgment, judging it by my Judgments; and ſhall keep my Laws and Ordinances in all my ſolemn Aſſemblies, and conſecrate my Sabbaths.

25. And they ſhall not come to a dead Perſon to be unclean; but for a Father, or Mother, or Son, or Daughter, for a Brother, or a Siſter who has not had a Huſband, they may be unclean.

26. Moreover after he is cleanſed, they ſhall count ſeven Days for him.

27. Beſides on the Day he goes into the holy Place, into the inner Court, to miniſter in the holy Place, he ſhall bring near his Sin-offering, ſays the Sovereign Lord.

28. And they ſhall have for a Poſſeſſion me their Poſſeſſion; ſo you ſhall give them no Inheritance in Iſrael, I being their Inheritance.

29. The Meat-offering, Sin-offering and Treſpaſs-offering, ſhall they eat; and every devoted Thing in Iſrael ſhall be theirs.

30. The firſt alſo of all the Firſt-fruits of every Thing, and every Offering, any of all your Offerings, ſhall be for the Prieſts; nay you ſhall give the Prieſt the firſt of your Dough, to make a Bleſſing reſt at thy Houſe.

31. The Prieſts ſhall not eat any Carcaſe, or what is torn, whether of Fowl or Beaſt.

CHAP. XLV.

AND when you part the Land by lot for Poſſeſſion, you ſhall offer up a holy Offering of the Land to the Lord, the Length twenty five thouſand *Cubits* long, and the Breadth ten thouſand; which ſhall be holy in the whole Bounds of it round about.

2. Of this there ſhall be for the holy Place five hundred, by five hundred ſquare round about; and fifty Cubits the Suburb to it round about.

3. And of this Meaſure ſhalt thou meaſure the Length twenty five thouſand, and Breadth ten thouſand; within which ſhall be the Sanctuary, the very holy Place.

4. The holy *Part* of the Land ſhall be for the Prieſts, the Miniſters of the Sanctuary, who come near to miniſter to the Lord; being a Place to them for Houſes, and a holy Place for a Sanctuary.

5. Twenty five thouſand long and ten thouſand broad, ſhall likewiſe be for the Levites themſelves, the Miniſters of the Houſe, for an Inheritance to twenty Rooms.

6. You ſhall alſo put the Inheritance of the City five thouſand broad, and twenty five thouſand long, over againſt the holy Offering: it ſhall be for the whole Family of Iſrael.

7. And it ſhall be for the Prince on both Sides of the holy Offering, and of the Inheritance of the City, at the Front both of the holy Offering and the Inheritance of the City, on the weſt Side weſtward, and on the eaſt Side eaſtward; the Length being over againſt one of the Parts, from the weſt Border to the eaſt Border,

8. It ſhall be his Inheritance of Land in Iſrael; and my Princes ſhall no more oppreſs my People, but give the Land to the Family of Iſrael according to their Tribes.

9. Thus ſays the Sovereign Lord, Let it be enough for you, O Princes of Iſrael, put

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Ver. 1. *a holy Offering of the Land*] as Chap. xlviii. 8, 9, 10, 12, 20. the *Heb.* has not *portion*, any more than in Ver. 4, 6, 7.

Ib. Cubits] as appears by Ver. 3. and ſo *Jun.* and *Trem.* render it; beſides that *Reeds* Chap. xl. 5. would make it exceſſive long, as is obſerved by *Lowth*, *&c.* thus Chap. xlvi. 22. & xlii. 3. & xliii. 16, 17.

Ver. 2. *five hundred*] that is Cubits, ſuitable to the fifty following. according to *Lowth.*

Ver. 5. *likewiſe*] as *Jun.* and *Trem.* tranſlate; this being for the Levites, and the foregoing for the Prieſts, which with that for the City, Ver. 6. thus made up a Square, agreeable to Chap. xlviii. 20.

Ib. *Inheritance to*] or *belonging to.*

Ver. 8. *It ſhall be his Inheritance of Land*] or in the *Heb.* Order of the Words *of Land it ſhall be to him an* (or *his*) *Inheritance*; to which Purpoſe *Lowth* explains it.

away

away Injury and Waſting, as alſo execute Judgment and Juſtice; take off your drivings out from my People, ſays the Sovereign Lord.

10. You ſhall have juſt Ballances, a juſt Ephah, and a juſt Bath.

11. The Ephah and Bath ſhall be the ſame Quantity, for the Bath to hold the tenth Part of a Homer; and the Ephah the tenth of a Homer, the Form of it being according to a Homer.

12. And the Shekel ſhall be twenty Gerahs; twenty Shekels, twenty five Shekels, fifteen Shekels ſhall be the Maneh for you.

13. This is the Offering which you ſhall offer up; the ſixth Part of an Ephah out of a Homer of Wheat, as you ſhall likewiſe the ſixth Part of an Ephah out of a Homer of Barley.

14. And the Ordinance for Oil, for a Bath of it; ſhall be the tenth Part of a Bath out of a Cor, being a Homer of ten Baths: for ten Baths are a Homer.

15. There ſhall further be one Sheep out of the Flock, of two hundred, out of a watered Place of Iſrael, for a Meat-offering, Burnt-offering and Peace-offerings: to make atonement for them, ſays the Sovereign Lord.

16. All the People of the Country ſhall belong to this Offering, with the Prince in Iſrael.

17. And upon the Prince ſhall be the Burnt-offerings, Meat-offering and Drink-offering, on the Feaſts, New-moons, and Sabbaths, on all the appointed Times of the Family of Iſrael; he ſhall prepare the Sin-offering, Meat-offering, Burnt-offering and Peace-offerings, to make atonement for the Family of Iſrael.

18. Thus ſays the Sovereign Lord: On the firſt of the firſt Month, thou ſhalt take a perfect young Bullock of the Herd, and cleanſe the Sanctuary.

19. For the Prieſt ſhall take ſome of the Blood of the Sin-offering, and put on the Poſts of the Houſe, on the four Corners of the Water-table belonging to the Altar, and upon the Poſts of the Gate of the inner Court.

20. Thou ſhalt do ſo moreover on the ſeventh of the Month, by reaſon of a Perſon who errs, or has been ſilly: thus ſhall you purge the Houſe.

21. On the fourteenth Day of the firſt Month you ſhall have the Paſſover, a Feaſt of ſeven Days, eating unleavened Cakes.

22. And on that Day the Prince ſhall prepare for himſelf, and for all the People of the Country, a Bullock *for* a Sin-offering.

23. Nay on the ſeven Days of the Feaſt he ſhall prepare a Burnt-offering to the Lord, ſeven Bullocks and ſo many Rams *that* are perfect, daily the ſeven Days; as alſo a Sin-offering, a Kid of the Goats daily.

24. Beſides he ſhall prepare a Meat-offering of an Ephah to a Bullock, and an Ephah to a Ram, with a Hin of Oil to an Ephah.

25. On the fifteenth Day of the ſeventh Month, in the Feaſt, ſhall he prepare ſuch as theſe ſeven Days; according to the Sin-offering, Burnt-offering, and Meat-offering, with the Oil.

CHAP. XLVI.

THUS ſays the Sovereign Lord: The Gate of the inner Court that looks eaſtward, ſhall be ſhut the ſix working Days; but on the Sabbath-day it ſhall be open, as it ſhall on the Day of the New-moon.

2. And the Prince ſhall enter in the Way of the Porch at the Gate without, and ſtanding by the Poſt of the Gate, the Prieſts ſhall prepare his Burnt-offering and Peace-offerings, when having worſhipped by the Threſhold of the Gate, he ſhall go forth; but the Gate ſhall not be ſhut till the Evening.

3. The People of the Country ſhall likewiſe worſhip at the Entrance of that Gate, on the Sabbaths and New-moons, before the Lord.

4. Now the Burnt-offering which the Prince ſhall bring near to the Lord on the Sabbath-day, ſhall be ſix perfect Lambs, and a perfect Ram.

5. There ſhall alſo be a Meat-offering of an Ephah to the Ram, and to the Lambs a Meat-offering, the Gift of his Hand; with a Hin of Oil to the Ephah.

6. On the Day of the New-moon too, it ſhall be a perfect young Bullock of the Herd of *thoſe that* are perfect, with ſix Lambs and a Ram that are perfect.

7. He ſhall beſides prepare a Meat-offering, an Ephah to the Bullock, an Ephah to the Ram, and to the Lambs according as he can get; with a Hin of Oil to an Ephah.

8. And when the Prince enters, he ſhall go in the Way of the Porch at the Gate, as likewiſe go forth by the Way of it.

9. Whereas when the People of the

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* Ver. 15. *Sheep*] There being another Word for *Lamb*, Chap. xlvi. 13, &c.

Ver. 16. *with the Prince*] Thus *Trem.* and *Jun.* tranſlate, and *Lowth* expounds.

Country

Country enter before the Lord, on the appointed Times, he who goes in the Way of the north Gate to worſhip, ſhall go out the Way of the ſouth Gate, and he who goes in the Way of the ſouth Gate, ſhall go out the Way of the north Gate: he ſhall not return the Way of the Gate by which he goes in, but go forth over againſt it.

10. Moreover the Prince ſhall go in among them, when they do; and go forth, when they do.

11. And on the Feaſts and appointed Times, there ſhall be a Meat-offering of an Ephah to a Bullock, an Ephah to a Ram, and to the Lambs the Gift of his Hand; with a Hin of Oil to the Ephah.

12. And when the Prince ſhall prepare a free Burnt-offering, or Peace-offerings freely to the Lord, the Gate that looks eaſtward ſhall be opened for him, who ſhall prepare his Burnt-offering and Peace-offerings, as he did on the Sabbath-day; then ſhall he go forth, and after he is gone out, the Gate ſhall be ſhut.

13. Thou ſhalt prepare a Burnt-offering to the Lord daily, a perfect Lamb in his firſt Year; doing it Morning by Morning.

14. For which thou ſhalt prepare a Meat-offering Morning by Morning, the ſixth Part of an Ephah, and the third Part of a Hin of Oil, to ſprinkle on the fine Flour: a continual Meat-offering to the Lord by laſting Ordinances.

15. So ſhall they prepare the Lamb, the Meat-offering and Oil, Morning by Morning, a continual Burnt-offering.

16. Thus ſays the Sovereign Lord; When the Prince gives a Gift to any of his Sons, the Poſſeſſion of it his Sons ſhall have, their Inheritance by Poſſeſſion.

17. On the contrary when he gives a Gift of his Poſſeſſion to one of his Servants, it ſhall be his to the Year of Liberty, when it ſhall return to the Prince; but his Poſſeſſion for his Sons they ſhall have.

18. And the Prince ſhall not take any of the People's Poſſeſſion, to put them by Oppreſſion out of their Inheritance, he ſhall give his Sons poſſeſſion out of his own Inheritance; to the end that my People may not be diſperſed from their reſpective Inheritances.

19. He after that brought me through the Entry which was at the Side of the Gate, into the holy Rooms belonging to the Prieſts, that looked northward; and behold a Place was there on the two Sides weſtward.

20. Then he ſaid to me, This is the Place where the Prieſts ſhall boil the Treſpaſs-offering, and Sin-offering; in which they ſhall bake the Meat-offering, that they may not carry *it* out to the outer Court, to conſecrate the People.

21. Next he took me forth to the outer Court, and made me paſs by the four Corners of it; and behold there was a Court in each Corner of the Court.

22. In the four Corners of the Court were Courts with Chimnies, forty *Cubits* long, and thirty broad; theſe four Angles having the ſame Meaſure.

23. And there was a Row round about in them, round about the four of them; with Boiling-places made under the Rows round about.

24. He ſaid to me further, Theſe are a Houſe for them who boil, where the Miniſters of the Houſe ſhall boil the Sacrifice of the People.

CHAP. XLVII.

AFTER this he took me back to the Door of the Houſe, and behold Water came out from under the Threſhold of the Houſe eaſtward, for the Front of the Houſe was eaſtward; and the Water ran down from under the right Side of the Houſe, from the South-ſide of the Altar.

2. In the next place he took me out the Way to the north Gate, and round about the Way without, to the outer Gate the Way that looks eaſtward; and behold there flowed Water from the right Side.

3. When the Man in whoſe Hand the Line was went forth eaſtward, he alſo meaſured a thouſand Cubits, and made me go into the Water, which was to the Ancles.

4. Again he meaſured a thouſand, and made me go into the Water, which was to the Knees; then he meaſured a thouſand, and made me go into the Water to the Loins.

5. Laſtly meaſuring a thouſand, it was a River that I could not go in: for the Water was high, which muſt be ſwum in, a River that might not be paſſed.

6. And having ſaid to me, Doſt thou ſee, Man? he took me back again to the Bank of the River.

Ver. 16. *a Gift*] *Lat. donum*, but in the *Bible* of *Pope Sixtus* V. *domum*, *a Houſe*.

Ver. 22. *with Chimnies*] So *Jun.* and *Trem.* have *caminata*; the *Tig. Verſ.* and *Caſt. fumoſa*, *ſmoaky*; the Verb it comes from ſignifying *to burn incenſe*; and this alſo appears by the following Account: for to what Purpoſe is it that the ſame Verb denotes ſometimes in *Chald.* *to bind* or *tie*, ſince it cannot have that Meaning here, and *to be joyned* is a different one.

7. When I was returned, behold at the Bank of the River were alſo very many Trees on both Sides.

8. And he told me; This Water goes out to the eaſt Border, and down to the Deſart; ſo it enters the Sea, at which it goes forth, and the Water is healed.

9. Nay every living Creature that moves, whitherſoever both the Rivers come, will live, and there will be very many Fiſh: becauſe the Water comes thither, they will not only be healed, but every Thing will live whither the River comes.

10. And there will ſtand Fiſhers upon it, from En-gedi to En-eglaim, being Places to ſpread Nets; whoſe Fiſh will be of each Kind, like the Fiſh of the great Sea very many.

11. The mirey Places of it, and its Lakes, will however not be healed, they will be given to Salt.

12. And by the River will come up, on the Bank of it at both Sides, all Trees of Food, whoſe Leaf will not wither, nor the Fruit of it be conſumed, bearing Firſt-fruits according to their Months; becauſe the very Water of it comes out from the Sanctuary: nay the Fruit of it will not only be for Food, but its Leaf for Medicine.

13. Thus ſays the Sovereign Lord: This is the Bounds by which you ſhall poſſeſs the Country according to the twelve Tribes of Iſrael, Joſeph *two* Parcels;

14. Which you ſhall poſſeſs one Perſon as well as another, for which I lifted up my Hand to give it to your Forefathers; as this Country ſhall fall to you for a Poſſeſſion:

15. Even this is the Bounds of the Country; at the north Side from the great Sea, the Way to Hethlon, going to Zedad;

16. Hamath, Berothah, Sibraim, which is between the Bounds of Damaſcus and that of Hamath; Hazer-hatticon, which is at the Bounds of Hauran.

17. And the Bounds from the Sea ſhall be Hazar-enon, the Bounds of Damaſcus, even on the North northward, and the Bounds of Hamath; being the north Side.

18. On the eaſt Side alſo you ſhall meaſure from between Hauran, Damaſcus, Gilead, and the Country of Iſrael at Jordan, from the Bounds at the eaſt Sea; being the eaſt Side.

19. And the ſouth Side ſouthward ſhall be from Tamar to the Water of Meriboth at Kadeſh, to the River at the great Sea; being the ſouthern Side ſouthwards.

20. Moreover the weſt Side ſhall be the great Sea, from the Bounds to over againſt the going in to Hamath: this ſhall be the weſt Side.

21. So ſhall ye divide this Country to you, according to the Tribes of Iſrael.

22. Ye ſhall part it too by lot for Poſſeſſion to you, and the Strangers that ſojourn among you, who beget Children among you; and they ſhall be to you as Natives of the Iſraelites, they ſhall caſt lots for Poſſeſſion with you among the Tribes of Iſrael.

23. And in the Tribe wherein a Stranger ſojourns, there ſhall ye give his Poſſeſſion, ſays the Sovereign Lord.

CHAP. XLVIII.

NOW theſe are the Names of the Tribes: from the north End to the Border the Way to Hethlon, going to Hamath, Hazar-enan, the Bounds of Damaſcus northward to the Border of Hamath, being the Sides to it eaſt *and* weſt, there ſhall be one of Dan;

2. And by the Bounds of Dan, from the eaſt Side to the weſt Side, another of Aſher;

3. As alſo by the Bounds of Aſher, from the eaſt Side even to the weſt Side, another of Naphtali;

4. By the Bounds likewiſe of Naphtali, from the eaſt Side to the weſt Side, another of Manaſſeh;

5. And by the Bounds of Manaſſeh, from the eaſt Side to the weſt Side, another of Ephraim;

6. Moreover by the Bounds of Ephraim, from the eaſt Side even to the weſt Side, another of Reuben;

7. By the Bounds too of Reuben, from the eaſt Side to the weſt Side, another of Judah;

8. And by the Bounds of Judah, from the eaſt Side to the weſt Side, ſhall be the Offering which you ſhall offer up, of twenty five thouſand *Cubits* broad, and as long as one of the Parts, from the eaſt Side to the weſt Side, and the Sanctuary ſhall be in the midſt of it.

9. The Offering which you ſhall offer up to the Lord, ſhall be twenty five thouſand long, and ten thouſand broad.

10. And thoſe who are Prieſts ſhall have the holy Offering, northward twenty five thouſand, weſtward ten thouſand broad,

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Ver. 8. *Sea*] the *Dead Sea*, where *Sodom*, &c. had been.
Ib. *healed*] of the Corruption it met with in paſſing through that Sea.
Ver. 9. *both the Rivers*] deſcribed Ver. 1, 2. which ran into one, and the *Heb.* is of the dual Number.
Ver. 22. *caſt lots for Poſſeſſion*] *Heb.*
Ver. 1. *one*] *Tribe*, from the foregoing *Tribes*, and as *Jun.* and *Trem.* here add, and in Ver. 23. the *Heb.* having *one*.
Ver. 8. Cubits] See upon Chap. xlii. 16. & xlv. 1.

eaſtward

eaſtward ten thouſand broad; ſouthward twenty five thouſand long; and the Sanctuary of the Lord ſhall be in the midſt of it.

11. It ſhall be for the Prieſts, that are conſecrated of the Poſterity of Zadok, who have kept my Charge, who have not gone aſtray when the Iſraelites did, as the Levites went aſtray.

12. And what is offered up of the Offering of the Land ſhall be very holy to them, at the Bounds of the Levites.

13. Over againſt the Bounds of the Prieſts, ſhall the Levites alſo *have* twenty five thouſand long, and ten thouſand broad: the whole Length ſhall be twenty five thouſand, and the Breadth ten thouſand.

14. They ſhall neither any ſell of it, change, nor transfer the Firſt-fruits of the Land: for it is holy to the Lord.

15. And the five thouſand that are left of the Breadth, before the twenty five thouſand, ſhall be common for the City, for Dwelling and Suburbs; and the City ſhall be in the midſt of it.

16. The Meaſures of which ſhall be theſe, the north Side four thouſand and five hundred, the ſouth Side four thouſand and five hundred, on the eaſt Side four thouſand and five hundred, and the weſt Side four thouſand and five hundred.

17. Beſides the Suburbs to the City ſhall be northward two hundred and fifty, ſouthward two hundred and fifty, eaſtward two hundred and fifty, and weſtward two hundred and fifty.

18. And what is left of the Length over againſt the holy Offering, ſhall be ten thouſand eaſtward, and ten thouſand weſtward, which being over againſt the holy Offering, the Crop of it ſhall be for Bread to thoſe who ſerve the City.

19. Such moreover as ſerve the City, ſhall do it out of all the Tribes of Iſrael.

20. The whole Offering ſhall be twenty five thouſand by twenty five thouſand: you ſhall offer up the holy Offering ſquare, at the Inheritance of the City.

21. What is left too ſhall be for the Prince, on both Sides the holy Offering, and the Inheritance of the City, at the Front of the twenty five thouſand of the Offering to the eaſt Bounds, and weſtward before the twenty five thouſand by the weſt Bounds, over againſt the Parts for the Prince; which ſhall be a holy Offering, and the Sanctuary of the Houſe ſhall be in the midſt of it.

22. Nay from the Inheritance of the Levites, and that of the City, in the midſt of what belongs to the Prince, between the Bounds of Judah and that of Benjamin, it ſhall be for the Prince.

23. As for the reſt of the Tribes, from the eaſt Side to the weſt Side, there ſhall be one of Benjamin;

24. And by the Bounds of Benjamin, from the eaſt Side to the weſt Side, another of Simeon;

25. As alſo by the Bounds of Simeon, from the eaſt Side to the weſt Side, another of Iſſachar;

26. By the Bounds likewiſe of Iſſachar, from the eaſt Side to the weſt Side, another of Zebulun;

27. Moreover by the Bounds of Zebulun, from the eaſt Side to the weſt Side, another of Gad;

28. And by the Bounds of Gad, at the ſouth Side ſouthward, the Bounds ſhall alſo be from Tamar, *to* the Water of Meribah at Kadeſh, to the River by the great Sea.

29. This is the Country which you ſhall part by lot out of the Poſſeſſion for the Tribes of Iſrael, and theſe are their Partitions, ſays the Sovereign Lord.

30. Theſe are further the goings out of the City: on the north Side ſhall the Meaſure be four thouſand and five hundred *Cubits*.

31. And the Gates of the City ſhall be by the Names of the Tribes of Iſrael, three Gates northward; one Gate of Reuben, another of Judah, the other of Levi.

32. At the eaſt Side too ſhall be four thouſand and five hundred, with three Gates; namely one Gate of Joſeph, another of Benjamin, the other of Dan.

33. And the Meaſure of the ſouth Side ſhall be four thouſand and five hundred, with three Gates; one Gate of Simeon, another of Iſſachar, the other of Zebulun:

34. Of the weſt Side four thouſand and five hundred, their Gates three: one Gate of Gad, another of Aſher, the other of Naphtali.

35. Round about it ſhall be eighteen thouſand; and the Name of the City from *that* Time ſhall be The Lord is there.

Ver. 28. to *the Water*] the Prepoſition עַד being inſerted Chap. xlvii. 19.

Ver. 29. *out of*] not *for Heb.*

NOTES

NOTES upon the BOOK of DANIEL.

CHAP. I.

IN the third Year of the Reign of Jehoiakim King of Judah, Nebuchadnezzar King of Babylon came to Jeruſalem, and laid ſiege againſt it.

2. Into whoſe Power the Lord delivered Jehoiakim King of Judah, and Part of the Inſtruments of God's Houſe; which Inſtruments he brought to the Country of Shinar, into the Houſe of his own god, even into the Treaſury there.

3. And the King ordered Aſhpenaz the Maſter of the Eunuchs to bring ſome of the Iſraelites, both of the royal Family and of the Nobility;

4. Youths in whom there was no Blemiſh at all, but were of a good Countenance, expert in all Wiſdom, acquainted with Knowledge, underſtanding Science, and in whom was Ability to attend in the King's Palace; that they might be taught as well the Learning as Language of the Chaldeans.

5. For thoſe the King appointed each Day's Allowance the very ſame Day, of a Piece of his own Meat, and of the Wine which he drank, that they might be bred up three Years; at the Concluſion of which they ſhould attend in the King's Preſence.

6. And there were among them, of the Poſterity of Judah, Daniel, Hananiah, Miſhael and Azariah.

7. On whom the Prince of the Eunuchs put Names: on Daniel, Belteſhazzar; on Hananiah, Shadrach; on Miſhael, Meſhach; and on Azariah, Abed-nego.

8. But Daniel being reſolved in his Mind, that he would not pollute himſelf with the Piece of the King's Meat, and the Wine which he drank, requeſted of the Prince of the Eunuchs that he might not;

9. Before whom God had cauſed Daniel to have Kindneſs and Compaſſion.

10. And the Prince of the Eunuchs ſaid to him, I am afraid of my Lord the King, who has appointed your Food and Drink; becauſe why ſhould he ſee your Faces worſe than the Youths who are in the like Condition with your ſelves, and you make *me* forfeit my Head to the King?

11. Upon this Daniel ſaid to Melzar, whom the Prince of the Eunuchs had ſet over himſelf, Hananiah, Miſhael and Azariah.

12. Deign to try thy Servants ten Days; and let them give us ſome Pulſe to eat, and Water to drink.

13. Then let our Countenances be looked on before thee, with thoſe of the Youths who eat the Piece of the King's Meat, and deal with thy Servants according to what thou ſeeſt.

14. And he hearkened to them for this Matter, trying them ten Days.

15. At the Concluſion of which their Countenances looked better, and fatter in Fleſh, than any of the Youths who eat the Piece of the King's Meat.

16. So Melzar took away their Piece of Meat, and the Wine which they were to drink, and gave them Pulſe.

17. As for theſe four Youths, God gave them Knowledge, and Skill in all Learning and Wiſdom; beſides Daniel had Underſtanding in all Viſions and Dreams.

18. Now at the Concluſion of the Days when the King had commanded to bring them in, the Prince of the Eunuchs brought them in accordingly before Nebuchadnezzar.

19. Who talking with them, there was none of them found like Daniel, Hananiah, Miſhael and Azariah; ſo they attended in the King's Preſence.

20. Nay whatever Matter of Wiſdom *or* Underſtanding the King enquired of them, he found them tenfold above all the Magicians *and* Aſtrologers, who were in his whole Kingdom.

21. And Daniel continued till the firſt Year of King Cyrus.

CHAP. II.

AND in the ſecond Year of Nebuchadnezzar's Reign, he himſelf dreamed Dreams, ſo that his Mind was diſturbed, and his Sleep was over with him.

Tit. *Daniel*] Our laſt *Tranſlators* have here *The Book of*, but not to the following Prophets, for no Reaſon that I know of, but becauſe they are leſs; and *the Prophet* to the foregoing, as being bigger: if ſuch are any Reaſons.

Ver. 4. *Chaldeans*] Of the *Chaldeans Diodorus* relates, Lib. ii. 3. that they employ their whole Time in Philoſophy and Divination, to which they are trained up from their Childhood.

Ver. 1. *was over*] as tranſlated *accompliſhed* in the *com. Bib. Pro.* xiii. 19. and being the Paſſive of *was*; with no Signification of *brake*, nor the Prepoſit. *from*.

2. The King therefore commanded to call the Magicians, Aſtrologers, Wizards and Chaldeans, to tell him his Dreams: who being come, and ſtanding before the King,

3. He ſaid to them, I have dreamed a Dream, which my Mind has been diſturbed to know.

4. To whom the Chaldeans ſpoke in Syriack, O King, live for ever; declare the Dream to thy Servants, and we will tell the Meaning.

5. But the King made this Anſwer to the Chaldeans; The Matter is gone from me: if ye do not make known to me the Dream and the Meaning of it, ye ſhall be cut into Pieces, and your Houſes made a Dunghil;

6. And if you tell them both, you ſhall receive from me Gifts, Rewards, and great Honour: therefore tell me the Dream and its Meaning.

7. They anſwered again, that the King ſhould declare the Dream to his Servants, and they would tell the Meaning of it.

8. I know of a Certainty, replied the King, that you would gain Time, foraſmuch as you ſee that the Matter is gone from me;

9. Becauſe if you do not make known the Dream to me, there will be the ſame Decree; ſo you prepare falſe and corrupt Speech to repeat before me, till the Time is altered: therefore declare the Dream to me, whereby I may know that you can tell the Meaning of it.

10. The Chaldeans gave the following Anſwer before the King; There is not a Man upon the Earth that is able to tell the King's Matter: for which reaſon no King, Nobleman, nor Governor does aſk ſuch a Thing as this, of any Magician, Aſtrologer or Chaldean.

11. For the Matter which the King aſks is ſo valuable, that there is no other who can tell it before him, excepting the gods whoſe Habitation is not with Fleſh.

12. By reaſon of this the King was angry and enraged ſo exceedingly, that he commanded to deſtroy all the wiſe Men of Babylon.

13. Accordingly there went forth a Decree, that the wiſe Men ſhould be ſlain; and they ſought for Daniel and his Companions to be ſlain.

14. Upon which Daniel returned anſwer, with Counſel and Senſe, to Arioch the Captain of the King's Guard, and a Governor of his, who was come forth to ſlay the wiſe Men of Babylon;

15. Aſking him, why the Decree was *ſo* haſty from the King? To whom Arioch then made the Matter known.

16. And Daniel going in, requeſted of the King, that he would give him Time, and he would tell the King the Meaning.

17. Then he went home, and made the Matter known to Hananiah, Miſhael and Azariah, his Companions;

18. And that they ſhould requeſt Compaſſion of the God of Heaven for this Secret, that he himſelf and his Companions might not periſh with the reſt of the wiſe Men of Babylon.

19. The Secret was then revealed to Daniel in a Viſion at Night: then he bleſſed the God of Heaven,

20. Saying in this manner; Bleſſed be the Name of God from everlaſting to everlaſting; of whom both Wiſdom and Power are:

21. Who alters Times and Seaſons; puts away Kings, and ſets Kings up; gives Wiſdom to the Wiſe, and Knowledge to thoſe that know Underſtanding;

22. He reveals deep and hidden Things, knows what is in the Darkneſs, the Light dwelling with him.

23. I thank and praiſe thee, O God of my Fathers, who haſt given me Wiſdom and Power, and now made known to me what we requeſted of thee, ſince thou haſt let us know the King's Matter.

24. By reaſon of this Daniel went in to Arioch, whom the King had appointed to deſtroy the wiſe Men of Babylon, and being come, ſaid thus to him, Do not deſtroy the wiſe Men of Babylon, introduce me before the King, and I will tell him the Meaning.

25. Then Arioch had Daniel in before the King in haſte, and told him thus; that he had found a Man of the Captives of Judah, who would make known the Meaning to the King.

26. The King anſwered, ſpeaking to Daniel, whoſe Name was Belteſhazzar, Canſt thou make known to me the Dream which I have ſeen, and the Meaning of it?

27. Daniel made anſwer before the King as follows: Notwithſtanding the wiſe Men the Aſtrologers, the Magicians, the Soothſayers, are not able to tell the King the Secret which he has aſked;

28. There is a God in Heaven that reveals Secrets, who has been making known to King Nebuchadnezzar what will be in the latter Days. Thy Dream, or the Viſions of thy Head upon thy Bed, was this:

29. Thou O King, being on thy Bed, hadſt

Ver. 4. *O King*] This begins the *Chaldee*, which continues to the eighth Chap.

Ver. 10. *does aſk*] why *aſked* any more than *walked*, *Pſa.* i. 1. &c? and *has aſked* would be better.

Ver. 13. See v. 29.

Thoughts came up what would be hereafter, and he who reveals Secrets making known to thee what will be ;

30. (As for me, this Secret is not revealed to me, for the Wiſdom which is in me the moſt of any that live ; but for the ſake of them who will make known the Meaning to the King, and that thou mayeſt know the Thoughts of thy Heart)

31. Thou O King, ſaweſt plainly that there was a certain great Image ; this large Image, whoſe Countenance was excellent, ſtood up before thee, and the Appearance of it was terrible.

32. The Head of which Image was of the beſt Gold, his Breaſt and Arms of Silver, his Belly and Thighs of Braſs,

33. His Legs of Iron, his Feet on one Side of Iron, and on the other of Clay.

34. Thou didſt look till there was a Stone cut out without Hands, which ſtruck the Image upon his Feet that were Iron and Clay, and broke them in pieces.

35. Whereupon the Iron, Clay, Braſs, Silver, and Gold being broke in pieces together, became as the Chaff from the Threſhing-floors at Summer, ſo that the Wind carried them away, and there was no Place found for them ; but the Stone which ſtruck the Image became ſuch a large Mountain, that it filled the whole Earth.

36. This is the Dream, which we will declare the Meaning of before the King.

37. Thou O King, art a King of Kings ; becauſe the God of Heaven has given thee a Kingdom, Strength, and Authority, and Honour ;

38. Nay where-ever mortal Men dwell, he has given into thy Power the Beaſts of the Field, and the Fowl of the Air, and let thee have dominion over them all ; who art that Head of Gold.

39. And after thee will riſe up another Kingdom, lower than thou ; as alſo another third Kingdom of Braſs, which will have dominion over the whole Earth.

40. The fourth Kingdom too will be as ſtrong as Iron : by reaſon that Iron breaks in pieces, as well as weakens all ; and as it breaks all theſe, this will break, and even in pieces.

41. And whereas thou ſaweſt the Feet and Toes, on one Side Potters Clay, and on the other Iron ; the Kingdom will be divided, but there will be in it ſome Firmneſs of Iron : by reaſon that thou ſaweſt the Iron mixed with mirey Clay.

42. The Toes of the Feet being on one Side Iron, and on the other Clay ; the Kingdom will be ſtrong at one End, and at the other will be broken.

43. Whereas alſo thou ſaweſt the Iron mixed with the mirey Clay, they will mingle themſelves with the Offspring of Man ; but will not cleave one to another, as Iron indeed will not be mixed with Clay.

44. Now in the Times of thoſe Kings the God of Heaven will raiſe up a Kingdom, which will never be deſtroyed, nor ſhall it be left to other People ; it will break in pieces and conſume all the foregoing Kingdoms, and will it ſelf ſtand up for ever.

45. Foraſmuch as thou ſaweſt that the Stone was cut out of a Mountain without Hands, and broke in pieces the Iron, Braſs, Clay, Silver and Gold ; the great God has made known to the King what will be hereafter : and the Dream is certain, as likewiſe the Meaning of it ſure.

46. With this King Nebuchadnezzar fell

Ver. 39. *Kingdom*] which being more illuſtrated in Chap. vii. 5, 6. look for the Explanation there.

Ver. 40. *fourth*] As there are ſeveral Prophecies in *Daniel* of the ſame Things, the Difficulties of which lie in the latter Parts of them, it may be proper to obſerve that every one of thoſe ſucceſſive Prophecies adds to the Circumſtances of the foregoing, and ſo makes the laſt the plaineſt ; which ſhould therefore be well conſidered firſt, that it may give light to the preceding one, and thus we ſhall come to this fourth Kingdom at laſt, which ſeems too bare of Circumſtances as here deſcribed, to judge of it from hence only. According to this let the eleventh and twelfth Chapters be firſt examined, where is a much more full and circumſtantial Account than was delivered before ; then either taking or leaving the latter Part of Chap. ix. as it treats of other Matters, come back to the viiith, next to the viith, and ſo to this. For the fourth and lower Part of the Image in this Chap. evidently anſwers to the fourth Beaſt in the viith, or in expreſs Words *the fourth Kingdom* in this Verſe is the ſame with *the fourth Kingdom*, Chap. vii. 23. as well as the other three correſpond together. And the ſecond and third Beaſts in Chap. vii. repreſented what thoſe two did in Chap. viii. conſequently the four Wings and Heads of the Leopard, Chap. vii. 6. ſignify the ſame as the four Horns of the He-goat, Chap. viii. 8. In like Manner we may conclude that the *taking away the continual Offering*, Ch. viii. 11. & xi, 31. & xii. 12. was one Thing, &c. Having therefore ſeen that the fourth Empire in Chap. vii. was that of the *Romans*, we may determine this is likewiſe.

Ver. 42. *on one Side*] the firſt Part of it next to the third Kingdom, as the iron Legs ſhew.

Ib. *Iron*] their Government by the Senate, Conſuls, &c. under which they were very ſtrong, and their Strength increaſed.

Ib. *other*] the latter Part of that Empire.

Ib. *Clay*] the Government by Emperors, when they became weaker and weaker.

Ver. 43. *mixed*] The Senators were continued, and Conſuls choſen, after there were Emperors.

Ib. *not cleave*] It was impoſſible they could well conſiſt together, one Sort conſtituting a Commonwealth, and the other a Monarchy.

Ib. *indeed*] or *behold*, not *even*.

Ver. 44. *a Kingdom*] that of *Chriſt* ; ſee the firſt *Note* on Chap. vii. 7.

Ver. 45. *Foraſmuch*] becauſe this denotes the principal future Thing, as alſo what would continue longeſt, and be laſt ; ſo that we are not to diſturb the Diviſion, and make this depend on the foregoing Words, as *Lowth* would.

Ib. *without Hands*] *Chriſt* being born of a Virgin, and his ſpiritual Government ſet up by no human Ability.

upon

upon his Face, and worſhipped Daniel, as alſo commanded to pour out an Offering and pleaſant Things to him.

47. To whom the King ſaid as follows, It is of a Truth, that your God himſelf is the God of gods, the Lord of Kings, and Revealer of Secrets; ſince thou waſt able to reveal this Secret.

48. Then the King made Daniel great, giving him many great Gifts, and letting him have dominion over the whole Province of Babylon; he was alſo the chief of the Rulers over all the wiſe Men of Babylon.

49. Beſides Daniel requeſted of the King, and he ſet Shadrach, Meſhach and Abednego, over the Buſineſs of the Province of Babylon; but he himſelf was at the King's Gate.

CHAP. III.

THE ſame King made an Image of Gold, ſixty Cubits high *and* ſix broad; which he ſet up in the Vale of Dura, in the Province of Babylon.

2. And he ſent to gather together the Lieutenants, Peers, Captains, Judges, Treaſurers, Counſellors, Officers, and all the Governors of the Provinces, to come to the Dedication of the Image which King Nebuchadnezzar had ſet up.

3. Whereupon thoſe ſeveral Perſons abovementioned were gathered together, to the Dedication of the Image which King Nebuchadnezzar had ſet up, and ſtanding before it,

4. The Herald proclaimed aloud; It is declared to you, O People of each Nation and Language,

5. *That* at the Time when you hear the Sound of the Cornet, Flute, Timbrel, Dulcimer, Pſaltery, and a Concert with all Kinds of Muſick, you muſt fall down, and worſhip the Image of Gold which King Nebuchadnezzar has ſet up.

6. And whoever does not fall down and worſhip, ſhall the ſame Hour be thrown into the middle of an Oven of burning Fire.

7. For this reaſon at the ſame Time as the People heard the Sound of the Cornet, Flute, Timbrel, Dulcimer, Pſaltery, and all Kinds of Muſick, they all fell down of each Nation and Language, worſhipping the forementioned Image.

8. By reaſon of this ſome Chaldeans went near at that Time, and accuſed the Jews as Criminals,

9. Saying as follows to King Nebuchadnezzar; O King, live for ever:

10. Thou O King, didſt give Order that every Man who heard the Sound of the Cornet, Flute, Timbrel, Dulcimer, Pſaltery, and a Concert with all Kinds of Muſick, ſhould fall down, and worſhip the Image of Gold;

11. And that whoever did not do ſo, ſhould be thrown into the middle of an Oven of burning Fire:

12. There are ſome Jews whom thou haſt ſet over the Buſineſs of the Province of Babylon, Shadrach, Meſhach and Abed-nego; which Men will not perform the Order for thee, O King, they will not ſerve thy god, nor worſhip the Image of Gold which thou haſt ſet up.

13. At which Nebuchadnezzar in Anger and Rage commanded to bring them; whereupon thoſe Men were brought before the King.

14. To whom he ſaid thus; Is it deſignedly, Shadrach, Meſhach and Abednego, you do not ſerve my god, and worſhip the Image of Gold which I have ſet up?

15. Or are you ready now, ſo that at the Time when you hear the Sound of all the Muſick again as before, you will fall down, and worſhip the Image which I have made? For if you do not worſhip, you ſhall the ſame Hour be thrown into the middle of an Oven of burning Fire: and what God is he who can deliver you out of my Power?

16. Shadrach, Meſhach, and Abednego anſwered the King as follows; Nebuchadnezzar, we are in no Need of returning thee anſwer in this Matter.

17. If it be *ſo*, our God whom we ſerve is able to deliver us from that Oven, and he will deliver out of thy Power, O King.

18. But if not, let it be known to thee, O King, that we will not ſerve thy god, nor worſhip the Image of Gold which thou haſt ſet up.

19. Nebuchadnezzar upon this being ſo full of Rage, that the Reſemblance of his Face was altered at them, gave command to heat the Oven ſevenfold above what it had been ſeen to be heated;

20. And ordered ſome very ſtout Men who were in his Army, to bind Shadrach, Me-

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Ver. 1. *Image*] When *Xerxes* King of *Perſia* demoliſhed the Temple of *Belus* at *Babylon*, he took away an Image of ſolid Gold 40 Feet long, *Diodorus Siculus*, Lib. 2. which *Prideaux* rationally ſuppoſes may be the ſame here mentioned, and that it ſtood on a Pedeſtal 50 Feet high, both making 60 Cubits, whereby the Height and Breadth might be agreeable, which would be very diſproportionable if the Image it ſelf was 60 Cubits high.

Ver. 5. *a Concert*] as the Meaning of the Word *ſumphonya* evidently is.

Ver. 12. *god*] For the Image, as *Lowth* well obſerves, repreſented but one ſingle Object of Worſhip: ſo the Word is rendered, Chap. i. 2.

Ver. 13. *were brought*] for its being paſſive ſee *De Dieu*. *Animad.*

Ver. 16. *Need*] for which ſee the *Lexicons*; and *the Word*, as *De Dieu* ſays, *never ſignifies to be careful, that we know of.*

Ver. 19. *ſeen*] not ſignifying *wont*, or rather *uſed.*

ſhach and Abed-nego, to throw *them* into the Oven of burning Fire.

21. With that they bound theſe Perſons in their Coats, Stockings, Caps, and *other* Cloaths, and threw *them* into the middle of it.

22. For theſe reaſons, becauſe the King's Word was haſty, and the Oven heated exceedingly; the Flame of the Fire ſlew thoſe Men, who took up Shadrach, Meſhach and Abed-nego.

23. Which three Perſons fell down bound into the middle of the Oven of burning Fire.

24. Then was King Nebuchadnezzar frightened, and got up in haſte, ſaying thus to his Rulers, Did not we throw three Men bound into the middle of the Fire? To whom they made anſwer, That is certain, O King.

25. He replied as follows, Lo I ſee four Men looſe, walking in the middle of the Fire, and there is no Hurt on them; the Appearance of the fourth is alſo like the Son of God.

26. Hereupon Nebuchadnezzar approaching the Mouth of the above-mentioned Oven, ſaid thus, Shadrach, Meſhach and Abed-nego, Servants of the Supreme God, come out hither; at this they came out of the middle of the Fire.

27. And the King's Lieutenants, Peers, Captains, and Rulers were gathered togegether, looking at thoſe Men, over whoſe Bodies the Fire had no Power, neither was the Hair of their Heads ſinged, nor their Coats altered; nay the Smell of Fire had not paſſed on them.

28. Nebuchadnezzar added as follows; Bleſſed be the God of Shadrach, Meſhach and Abed-nego, who has ſent his Angel, and delivered his Servants that truſted on him; ſo that they have altered the King's Word, as they gave up their Bodies, that they might not ſerve nor worſhip any god, excepting their own God.

29. I therefore give order that the People of every Nation and Language, who ſpeak amiſs againſt their God, ſhall be cut in pieces, and their Houſes made as a Dunghil; by reaſon that there is no other God, who is able to reſcue after this Manner.

30. Upon which the King made Shadrach, Meſhach, and Abed-nego proſperous, in the Province of Babylon.

CHAP. IV.

KING Nebuchadnezzar to the People of all Nations and Languages, who dwell on the whole Earth. Your Peace be increaſed:

2. The Signs and Wonders which the Supreme God has done with me, it is agreeable to me to tell.

3. How great his Signs are! and how powerful his Wonders! His Kingdom is an everlaſting one, and his Dominion in all Ages.

4. I Nebuchadnezzar being quiet in my Houſe, and flouriſhing in my Palace;

5. Saw a Dream which terrified me, and Thoughts upon my Bed, as well as the Viſions of my Head, troubled me.

6. So I gave order to bring in before me all the wiſe Men of Babylon, that they might make known the Meaning of the Dream to me.

7. With that there came the Magicians, Aſtrologers, Chaldeans and Soothſayers, before whom I declared the Dream, but they could not make known to me the Meaning of it.

8. However at laſt Daniel came in before me, whoſe Name is Belteſhazzar according to the Name of my god, and in whom there is the Spirit of the holy gods; and before him I declared the Dream:

9. Belteſhazzar, Maſter of the Magicians, ſince I know that the Spirit of the holy gods is in thee, and no Secret preſſes thee, declare the Meaning of the Things which I have ſeen in my Dream.

10. Now the Viſions of my Head upon my Bed were; I ſaw apparently that there was a Tree in the middle of the Earth, whoſe Height was great.

11. The Tree grew, and became ſtrong; ſo that the Height of it reached to the Heaven, and the Sight of it to the End of the whole Earth.

12. Its Branches were comely, its Fruit was large, and there was Food for all on it; the Beaſts of the Field had ſhadow under it, the Fowls of the Air dwelt in the Boughs of it, and all Fleſh was nouriſhed by it.

13. I ſaw plainly in the ſame Viſions, that a Watcher who was holy, coming down from Heaven,

14. Called aloud, and ſaid thus; Hew down the Tree, and cut off its Boughs, make its Branches fall off, and ſcatter its

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Ver. 21. *Stockings*] For *hoſen* being not only old, but an old Word for *breeches*, *Johnſon* in his great *Dictionary* gives it that Meaning here; from whence it may either be taken ſo, or be doubtful.

Ib. *Caps*] The Uſe of the Word being loſt, the Root only informs us that it was *a Covering*, and ſo might be rendered *a Cloak* or *Robe*; but it appears by Ver. 27. that the Coat was the outermoſt and proper Covering.

Fruit:

Fruit: let the Beaſts remove from under it, and the Fowls from its Boughs.

15. Nevertheleſs leave the Stump of its Roots in the Ground, even with a Bond of Iron and Braſs among the Herbs of the Field; and let it be wet with the Dew of Heaven, and its Part be along with the Beaſts among the Graſs of the Earth.

16. Let his Heart be altered from a Man's, and the Heart of a Beaſt be given him; and let ſeven Times paſs over him.

17. The Matter is by the Decree of the Watchers, and the Petition by the Speech of the holy ones; to the end that they who live may know, that the Supreme One is Governor over the Kingdom of Men, and beſtows it on whomſoever he will, ſetting up the loweſt of Men over it.

18. This Dream I King Nebuchadnezzar have ſeen: do thou therefore Belteſhazzar, declare its Meaning, by reaſon that all the wiſe Men of my Kingdom are not able to make known the Meaning to me; but thou canſt, becauſe the Spirit of the holy gods is in thee.

19. Then Daniel, whoſe Name was Belteſhazzar, was aſtoniſhed about an Hour, and his Thoughts troubled him; the King ſaying, Belteſhazzar, let neither the Dream nor the Meaning of it trouble thee; who made anſwer: My Lord, let the Dream be for thoſe who hate thee, and the Meaning of it for thy Adverſaries.

20. The Tree that thou ſaweſt, which grew, and became ſtrong, ſo that the Height of it reached to the Heaven, and the Sight of it to the whole Earth;

21. Whoſe Branches were comely, its Fruit large, and on which there was Food for all; under which the Beaſts of the Field dwelt, and in whoſe Boughs the Fowls of the Air remained:

22. That is thou, O King, who art grown, and become ſtrong; nay thy Greatneſs is grown, ſo that it reaches to the Heaven, and thy Dominion to the End of the Earth.

23. And whereas the King ſaw a Watcher who was holy, coming down from Heaven, and ſaying, Hew down the Tree, and ſpoil it: nevertheleſs leave the Stump of its Roots in the Ground, even with a Bond of Iron and Braſs among the Herbs of the Field; and let it be wet with the Dew of Heaven, and its Part be along with the Beaſts of the Field, till ſeven Times paſs over him:

24. This is the Meaning, O King, and that is the Decree of the Supreme One, which will come upon my Lord the King;

25. That they will expel thee from Men, and thy Habitation will be along with the Beaſts of the Field, where they will make thee taſte the Graſs like Oxen, as alſo wet thee with the Dew of Heaven, and ſeven Times will paſs over thee; till thou knoweſt that the Supreme One is Governor over the Kingdom of Men, and beſtows it on whomſoever he will.

26. Whereas alſo they ordered to leave the Stump of the Tree's Roots; thy Kingdom will be firm to thee, after thou knoweſt that Heaven governs.

27. Therefore, O King, let my Counſel be agreeable to thee; that is break off thy Sins by Righteouſneſs, and thy Iniquities by ſhewing favour to the Afflicted: if it may be a prolonging of thy Quietneſs.

28. All *which* came upon King Nebuchadnezzar:

29. Who twelve Months after, as he was walking in the royal Palace of Babylon,

30. Expreſſed himſelf thus, Is not this that great Babylon which I built for the royal Houſe, by the Authority of my Strength, and for the Honour of my Dignity?

31. While the Words were in the King's Mouth, there fell a Voice from Heaven; It is declared to thee, King Nebuchadnezzar, *that* the Kingdom is paſſed from thee.

32. Nay they ſhall expel thee from Men, and thy Habitation ſhall be along with the Beaſts of the Field, they ſhall make thee taſte the Graſs like Oxen, and ſeven Times ſhall paſs over thee; till thou knoweſt that the Supreme One is Governor over the King-

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Ver. 17. *holy ones*] Angels.

Ver. 30. *great Babylon*] The State which *Nebuchadnezzar* brought it to, according to the following Authors, briefly was: it was ſixty *Eng.* Miles in Circuit, being ſquare, and the Walls of that Length were 29 Yards thick, as alſo four times ſo high and two feet more, having a vaſt Moat of Water without; 25 Streets equally diſtant and ſtraight went quite acroſs the City one Way, and the ſame the other, cutting it into Squares for Buildings; at each End of which Streets was a braſen Gate, the whole amounting to 100, and between the Gates were Towers round about 10 Feet higher than the Wall, *Herodotus*, Lib. 1, & 3. *Diodorus Siculus*, Lib. 2. *Philoſtratus*, Lib. 1. *Pliny*, Lib. vi. 26. *Quint. Curtius*, Lib. 5. Through the City from North to South ran a Branch of the *Euphrates*, or rather that River it ſelf, with a Wall on each Side as thick as that round the City, over which there was a Bridge in the Middle, the Part on the weſt Side being built by *Nebuchadnezzar*, *Strabo*, Lib. 16. *Beroſus* in *Joſ. Ant.* x. 11. *Diod. Sic.* ibid. The old Palace at the eaſt End of the Bridge was thirty Furlongs about, and the new one at the weſt End ſixty, *Diod. Sic.* and *Beroſus*, ibid. The Temple of *Belus* ſtanding by the old Palace was a Furlong ſquare on each Side, and a Furlong high, *Strabo*, Lib. 16. *Herodot.* Lib. 1. to which *Nebuchadnezzar* made Addition enough below to be a Mile in Compaſs, *Beroſus* and *Herodotus*, ibid. Omitting the extraordinary hanging Gardens, Canals, &c. I would however obſerve, that a great Part of *Babylon* in this Extent was never inhabited, nor built, *Q. Curtius*, Lib. v. 1. *Sixtus* adds *City* to *great*.

dom of Men, and beſtows it on whomſoever he will.

33. The Thing was accompliſhed the ſame Hour upon Nebuchadnezzar: he being expelled from Men, did eat the Graſs like Oxen, and his Body was wet with the Dew of Heaven; till his Hair grew like Eagles *Feathers*, and his Nails like Birds *Claws*.

34. But at the End of the Time I Nebuchadnezzar looked up to Heaven, and my Knowledge returned to me; upon which I bleſſed the Supreme One, and praiſed and honoured him that lives for ever: whoſe Dominion is an everlaſting one, and his Kingdom in all Ages.

35. As for all the Inhabitants of the Earth, they are counted as Nothing, and he does as he will among the Army of Heaven, and the Inhabitants of the Earth; nor can any ſtop his Hand, or ſay to him, What art thou doing?

36. At the ſame Time that my Knowledge returned to me, my Dignity and Countenance did alſo, for the Honour of my Kingdom; my Rulers and Noblemen ſeeking for me: inſomuch that I was ſettled in my Kingdom, and excellent Greatneſs was added to me.

37. Now I Nebuchadnezzar do praiſe, extol, and honour the King of Heaven, all whoſe Doings are true, and his Ways right; and thoſe who walk in Pride he is able to humble.

CHAP. V.

KING Belſhazzar making a great Feaſt for a thouſand of his Nobility, that he might drink Wine in their Preſence;

2. Ordered, when he had taſted the Wine, to bring the Veſſels of Gold and Silver, that his Father Nebuchadnezzar took out of the Temple which was in Jeruſalem; that he himſelf, with his Nobility, Wives and Concubines, might drink in them.

3. Upon this they brought the Veſſels of Gold, that were taken out of the Temple of God's Houſe which was in Jeruſalem; and the King, with his Nobility, Wives and Concubines, drank in them.

4. As they were drinking the Wine, they praiſed the gods of Gold and Silver, Braſs, Iron, Wood and Stone.

5. The ſame Hour there came forth Fingers of a Man's Hand, and wrote over againſt the Candleſtick, upon the Plaiſtering of the Wall of the King's Palace; ſo that the King ſaw the Part of the Hand which wrote.

6. Then were the King's Looks altered, and his Thoughts troubled him; inſomuch that the Joints of his Loins were looſe, and his Knees ſtruck one againſt another.

7. The King called aloud to bring in the Aſtrologers, Chaldeans and Soothſayers, he declaring it ſhould be ſaid to the wiſe Men of Babylon, What Man ſoever ſhall read this Writing, and tell me the Meaning of it; ſhall be cloathed in Purple, with a Chain of Gold about his Neck, and have dominion the third in the Kingdom.

8. Then all the King's wiſe Men went in, but they could neither read the Writing, nor make the Meaning of it known to him.

9. King Belſhazzar was then exceedingly troubled, and his very Looks were altered; his Nobility too were perplexed.

10. The Queen by means of the Words of the King and his Nobility, went into the Banquetting-houſe, ſaying thus; O King, live for ever, let not thy Thoughts trouble thee, nor thy Looks be altered.

11. There is a Man in thy Kingdom, in whom is the Spirit of the holy gods, and in the Time of thy Father ſuch Light, Skill and Wiſdom, like the Wiſdom of the gods was found in him, that King Nebuchadnezzar himſelf thy Father raiſed him up to be Maſter of the Magicians, Aſtrologers, Chaldeans *and* Soothſayers:

12. By reaſon that an excellent Spirit, Knowledge, and Skill of interpreting Dreams, telling obſcure Words, and undoing knotty Things was found in that Daniel, whoſe Name the King put Belteſhazzar. Now let Daniel be called, and he will tell the Meaning.

13. Whereupon he was fetched in before the King, who after aſking him, whether he was the ſame Daniel that was one of the Captives of Judah, whom the King his Father brought from thence?

14. I have heard concerning thee, ſaid the King, that the Spirit of the gods is in thee, and that Light, Skill, and exquiſite Wiſdom is found in thee.

15. Whereas the wiſe Men, *and* Aſtrologers, who have been brought in before me already, that they might read this Writing,

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Ver. 35. *does as he will*] Δυναμένων μὲν πάντα, βουλομένων δὲ τὰ ἄριστα. *He can indeed do all Things, but he does thoſe that are beſt*, *Philo* in his *Treat. of Abraham.*

Ver. 36. *Countenance*] which his being delirious had altered.

Ver. 1. *Belſhazzar*] the *Nabonadius* of *Ptolemy*, *Primeaux*, *Connec.* An. 555 *Univer. Hiſt.* B. i. Chap. 10. ſee *Jer.* xxvii. 7.

Ver. 7. *it ſhould be ſaid*] the wiſe Men being not yet come in, Ver. 8.

Ver. 12. *Skill of*] for which look *De Diau.*

and make known its Meaning to me, could not tell the Meaning of the Matter.

16. Since I have heard concerning thee, that thou art able to interpret Meanings, and undo knotty Things: if thou canſt now read the Writing, and make known to me the Meaning of it; thou ſhalt be cloathed in Scarlet, with a Chain of Gold about thy Neck, and have dominion the third in the Kingdom.

17. Daniel upon this made anſwer before the King: Let thy Gifts be for thy ſelf, and give thy Rewards to another; nevertheleſs I will read the Writing to the King, and make known to him the Meaning.

18. Thou King, the Supreme God gave thy Father Nebuchadnezzar the Kingdom, Greatneſs, Honour and Dignity.

19. And by reaſon of the Greatneſs which he gave him, the People of all Nations and Languages trembled, and feared at his Preſence: he either ſlew or ſaved alive, and either exalted or humbled, thoſe whom he would himſelf.

20. But when his Heart was exalted, and his Mind became ſtrong in behaving proudly; he was put down from his royal Throne, and they took away his Honour from him.

21. Nay he was expelled from Mankind, his Heart became as the Beaſts, and his Habitation was along with the wild Aſſes, they made him taſte the Graſs like Oxen, and his Body was wet with the Dew of Heaven; till he knew that the Supreme God was Governor in the Kingdom of Men, and ſet up over it whomſoever he would.

22. Yet thou, Belſhazzar his Son, haſt not humbled thy Heart, although thou kneweſt all this.

23. But haſt exalted thy ſelf againſt the Lord of Heaven, ſo that they have brought the Veſſels of his Houſe before thee, wherein thou and thy Nobility, thy Wives and Concubines, have drunk Wine; and thou haſt praiſed the gods of Silver and Gold, Braſs, Iron, Wood and Stone, which neither ſee, hear, nor know: whereas thou haſt not honoured the God in whoſe Power thy Breath is, and to whom all thy Ways belong.

24. (Upon which the Part of the Hand was taken away from before him, whereby this Writing was written)

25. And this is the Writing that is written: It is counted, counted, weighed, and they are parted.

26. The Meaning of the Matter is this; It is counted, God has counted thy Kingdom, and finiſhed it.

27. It is weighed, thou art weighed in the Scales, and found deficient.

28. It is parted, thy Kingdom is parted, and given to the Medes and Perſians.

29. Hereupon Belſhazzar ordered that they ſhould cloath Daniel in Scarlet, with a Chain of Gold about his Neck, and proclaim concerning him that he was the third Governor in the Kingdom.

30. The ſame Night Belſhazzar King of the Chaldeans was ſlain.

31. And Darius the Mede took the Kingdom, being about the ſixty ſecond Year of his Age.

CHAP. VI.

IT was agreeable to Darius to ſet over the Kingdom a hundred and twenty Lieutenants, who ſhould be over it all.

2. And above theſe were three Viceroys, of whom Daniel was one; that thoſe Lieutenants might give Account to them, and the King have no Damage.

3. Then this Daniel was made chief above the Viceroys and Lieutenants, by reaſon that there was an excellent Spirit in him, and the King thought to ſet him over the whole Kingdom.

4. The Viceroys and Lieutenants then ſought to find Occaſion againſt Daniel on the Part of the Kingdom, but were not able to

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Ver 19. *ſlew*] *Chald. whom he was minded he was ſlaying, &c.* with the Verb-ſubſtantive הֲוָה eight times.

Ver. 29. *that they ſhould*] Such is the frequent Meaning after a Command, &c. and if the Performance be told, it is repeated afterwards, as Ver. 2, 3. where the ſame is thus rendered in the *com. Bible.* As for what is ordered here, it ſeems by Ver. 17. that *Daniel* would not accept of it; as it would have been very imprudent, when *Belſhazzar*'s Enemy was juſt ready to take the Kingdom from him: beſides it was at an improper Time, being Night, and the King was ſlain before the Morning. There is the like Chap. ii. 13. where ſome tranſlate, *and the wiſe-Men are ſlain*, the contrary to which likewiſe appears from Ver. 24, 48.

Ib. *Governor*] It is here a Noun, and Ver. 7, 16. a Verb.

Ver. 31. *Darius*] *Cyaxares* II. the Son and Succeſſor of *Aſtyages* King of *Media*, *Xenophon*, *Cyropæd.* Lib. i. 19. *Joſephus*, *Antiq.* Lib. x. 13. though ſeveral Writers, as *Diodorus*, *Strabo*, *Juſtin*, *Polyænus*, *Africanus*, *Euſebius*, *Clem. Alexandrinus*, &c. copying after *Herodotus*, Lib. 1. own no ſuch Perſon; but *Aſtyages* marrying his Daughter *Amyitis* to *Nebuchadnezzar*, as the Favourers of *Herodotus* allow, before the Siege and taking of *Nineveh* (becauſe after that Marriage the *Babylonians* and *Medes* joined together againſt the *Aſſyrians*, *Euſebius* in *Chron.* and *Alex. Polyhiſtor* in *Syncellus*, p. 210.) when *Aſtyages* is to be ſuppoſed above 30 Years old, and the taking of *Nineveh* being 76 Years before this of *Babylon*, as on *Nah.* i. 1. and by the *Chron. Tab.* it is improbable *Aſtyages* himſelf lived ſo long.

Ver. 2. *one*] at firſt, afterwards made the chief of the three, Ver. 3.

find

find any Occaſion or corrupt Thing, by reaſon that he was faithful, and Nothing amiſs or corrupt was to be found in him.

5. Theſe Men then ſaid, We ſhall find no Occaſion againſt this Daniel, except it be in the Law of his God.

6. Then thoſe Viceroys and Lieutenants crouded together to the King, and ſaid thus to him; O King Darius, live for ever:

7. All the Viceroys of the Kingdom, the Peers and Lieutenants, Rulers and Captains, have conſulted to eſtabliſh a royal Statute, and make a firm Act; that whoever does aſk a Petition of any God or Man for thirty Days, unleſs of thee, O King, ſhall be thrown into the Den of Lions.

8. Now, O King, eſtabliſh the Act, and ſign the Writing; that it may not be altered, according to the Law of the Medes and Perſians which muſt remain.

9. By reaſon of this King Darius ſigned the Writing and Act.

10. However when Daniel knew that the Writing was ſigned, he went into his Houſe, and the Windows being opened for him in his Chamber towards Jeruſalem, three times in a Day he kneeled on his Knees, praying and giving thanks before his God; foraſmuch as he did before this.

11. Then theſe Men crouded together, and found Daniel requeſting, and making ſupplication before his God.

12. Upon which they went near, and ſaid before the King concerning his Act; Haſt not thou ſigned an Act that what Man ſoever does requeſt *Ought* of any God or Man for thirty Days, unleſs of thee, O King, ſhall be thrown into the Den of Lions? The King made anſwer, The Matter is certain, according to the Law of the Medes and Perſians which muſt remain.

13. Upon this they replied before the King, that Daniel who was one of the Captives of Judah made no Account of the King, nor of the Act which he had ſigned; but aſked his Petition three times in a Day.

14. When the King heard *thoſe* Words, he was then exceedingly diſpleaſed for it; and ſet *his* Mind on Daniel to deliver him; which he ſtrove to do till the ſetting of the Sun.

15. Theſe Men upon this crouded together to the King, and ſaid to him, Know, O King, that the Law of the Medes and Perſians is; that no Act or Statute, which the King eſtabliſhes, muſt be altered.

16. Whereupon the King ordered that they ſhould bring Daniel, and throw *him* into the Den of Lions, the King ſaying to him thus, Thy God whom thou ſerveſt continually, he will deliver thee.

17. And a Stone being brought, was put upon the Mouth of the Den; and the King ſealed it with his own Signet, as well as that of his Nobility, that *their* Will on Daniel might not be altered.

18. Then the King went to his Palace, and paſſed the Night faſting, nor were Inſtruments of Muſick brought before him, and his Sleep fled from him.

19. With that he got up in the Morning as ſoon as it was light, and went in haſte to the Den of Lions.

20. And when he was come near the Den, he cried to Daniel with a ſorrowful Voice, ſaying thus to him, Daniel, Servant of the Living God, is thy God whom thou ſerveſt continually, able to deliver thee from the Lions?

21. Daniel then ſpoke to him; O King, live for ever:

22. My God ſent his Angel, who has ſhut the Lions Mouths, and they have not hurt me; foraſmuch as there was Purity found in me before him, and alſo before thee, O King, I have done no Hurt.

23. At this the King was exceeding glad of it, and commanded to take up Daniel out of the Den; which being done, there was no Hurt found on him, becauſe he believed in his God.

24. And the King ordered that they ſhould bring thoſe Men, who accuſed him as a Criminal, and throw them into the Den of Lions, *with* their Children and Wives; who did not come to the Bottom of the Den, before the Lions had power over them, and broke all their Bones in pieces.

25. King Darius hereupon wrote to the People of all Nations and Languages, who dwelt on the whole Earth: Your Peace be increaſed.

26. I give order, that in all the Dominion of my Kingdom People ſhould tremble, and fear at the Preſence of the God of Daniel; becauſe he is the Living God, and ſtedfaſt for ever, whoſe Kingdom is that which will not be deſtroyed, and his Dominion will be to the End;

27. He that delivers and reſcues, as alſo does Signs and Wonders both in Heaven and Earth, who has delivered Daniel from the Power of the Lions.

28. So this Daniel proſpered in the Reign of Darius, and that of Cyrus the Perſian.

Ver. 23. *glad of it*] as Ver. 14. *diſpleaſed for it*, by which there is a Concurrence in the Expreſſions, as they are alike, the Prepoſition and Pronoun being the ſame; ſee *De Dieu*.

CHAP.

CHAP. VII.

IN the first Year of Belshazzar King of Babylon, Daniel saw a Dream, or Visions of his Head on his Bed; upon this he wrote it down, expressing the Sum of the Matters,

2. Which he did as follows. I saw in a Vision I had by Night, that behold the four Winds of the Heaven rose at the great Sea.

3. Out of which there came up four huge Beasts, different one from another.

4. The foremost was like a Lion, but had an Eagle's Wings: I looked till its Wings were plucked off, whereby it was lifted up from the Ground, and it was set upon the Feet as a Man, and a Man's Heart was given to it.

5. Behold there was also a second other Beast in the Likeness of a Bear, which raised it self up on one Side, and there were three Ribs in the Mouth of it between its Teeth, and they said thus to it, Rise up, devour much Flesh.

6. After this I saw plainly that there was another like a Leopard, which had four Wings of a Fowl upon his Back; the Beast had likewise four Heads, and Dominion was given to it.

7. I saw afterwards apparently in the Visions of the Night, that there was a fourth Beast, exceeding terrible, dreadful and strong, which had huge iron Teeth: it devoured, broke in pieces, and trampled the rest with its Feet, was different from all the Beasts which were before it, and had ten Horns.

Ver. 2. *rose*] as we phrase it, *Chald. came forth*, not *strove*.

Ver. 4. *a Lion*] signifying the *Babylonian* Empire, and more particularly *Nebuchadnezzar*; as the Beasts are interpreted to be Kings, Ver. 17. as well as the Parts of the Image were Kingdoms, Chap. ii. 39, 40. see Ch. ii. 38.

Ib. *Eagle's Wings*] which may denote the Swiftness of his Conquests, the Eagle being a Bird of Prey.

Ib. *whereby*] So *Jun.* and *Trem.* have it *quibus*, *Grot. per quas*, and the *Eng. Marg. wherewith*, as the Sense requires.

Ib. *as a Man*] He both lost his Power as a Lion, and Advancement as an Eagle; and was as a Man, that could neither devour like the one, nor fly like the other.

Ib. *Man's Heart*] not only his Capacity, but his Disposition was changed.

Ver. 5. *a Bear*] the Empire of the *Medes* and *Persians*, and *Cyrus* as a King.

Ib. *on one Side*] for the Advancement was of the *Persians*; see Chap. viii. 3.

Ib. *three Ribs*] the conquered Kingdoms of *Lydia*, *Babylon* and *Egypt*; not the *Hyrcanians* and *Gobrias* (but two) that revolted to the *Persians*, as in *Poole*'s *Annot.* who would not devour such.

Ver. 6. *a Leopard*] the *Macedonian* Empire, and *Alexander* in particular.

Ib. *four*] for which see Chap. viii. 8. & xi. 3, 4.

Ver. 7. *fourth Beast*] the *Roman* Empire, and its Emperor *Augustus Cæsar*, under whom it was at its Height; and began declining in the next Reign of *Tiberius*, the same in which *Christ* had the Dominion, &c. given him, as in Ver. xiii. 14. *Mat.* xxviii. 18. Thus there was an orderly Succession in the whole five, since *Augustus* too agreeable to what the other three had done before, conquered *Egypt*, the last of the four Kingdoms denoted by the third Beast. By the *coming up*, Ver. 3. may be understood those Empires being at their Height, for each was existent before the Fall of the preceding one.

Ib. *the rest*] of the *Jews*.

Ib. *ten*] The Horns of this Beast have been to me one of the most difficult Parts of *Daniel*'s Prophecies, and after deliberately considering what divers noted *Commentators* of diverse Opinions say of it, I could be satisfied with none. Not with *Jun.* and *Trem.* in their *Annotations*, *Broughton* in several Places of his Works, &c. who expound the fourth Beast to be the Family of the *Seleucidæ* that reigned in *Syria* after *Alexander*; because that is making it the same with one Head of the third Beast; an Absurdity not to be endured! Nor would this have been the strongest of the four, but the weakest. And as to *Antiochus Epiphanes*, who is esteemed the little Horn, instead of being a King after ten that were before, he was but the 8th of those Kings, neither were three of them destroyed before him, nor any one. Nor with *Grotius*, &c. making up the ten with some Kings of *Egypt*, a Head of another Beast, Ver. 6. yet reckoning this *Antiochus* for one. The Description of this last Beast, and the lower Part of the Image in Chap. ii. which evidently betoken the same, has generally determined it for the Empire of the *Romans*; but then I was not satisfied to leave it so, with the *Eng. marginal Annotations*, *Prideaux* at the End of his *Connection*, &c. without the particular Application of the Horns, which is the principal Thing to ascertain and explain the whole. This *Mede* in his *Works*, pag. 661. and our famous *Newton* in his *Observations upon the Prophecies of Daniel*, Chap. vi, vii. have done, but not so, that I can think it to be what was predicted. They seem to have laboured hard to frame up ten Kinds of Kingdoms in the *Rom.* Empire, about the Beginning of the 5th Century after the Birth of *Christ*; expounding the single Horn to be the Church of *Rome*, which made up its Patrimony in the 8th Century out of three Governments, *Mede*, pag. 778, 779. *Newton*, ibid. Whereas the Vision does not represent the Beast to have been at first without Horns, nor are the Kingdoms they mention too late only, but too short, indistinct, and of too little Note for this great Prophecy, the Empire being also more remarkably divided otherwise, and then fallen to Decay; nor is one of the three any one of the ten Kingdoms, besides that the Angel says they were Kings, Ver. 24. The *Time*, &c. Ver. 25. *Newton* computes at 1260 Years, as he says *the Days are Years*, Chap. viii. 14. and by referring both to the present and future Times, they should seem to end together: now the soonest Beginning that he ascribes to the latter, is at the Destruction of *Jerusalem*, A. C. 70. counting the former to begin about A. C. 800; according to which the 2300 will last above 300 Years after the other. But how is it consistent that *the holy People should have the Kingdom and Dominion under the whole Heaven*, Ver. 2. so long before the Sanctuary is made right or cleansed, Chap. viii. 14? But I must not forget that my proper Business is to explain the Scripture Text, not to answer other Books.

As the Prophecies in *Daniel* have a peculiar Respect to the *Jews*, *Jerusalem* and the Temple, that in Chap, xi. is plainly continued to the Time of *Antiochus Epiphanes* upon this Account, the like may be said of those in the eighth and ninth Chapters; it is therefore agreeable that it should be the same here, and [the rest] in this Verse is a particular Mark of it. Now after the Havock which *Antiochus* made, the next very remarkable Thing that befel them was from the *Romans*, by *Pompey*'s taking *Jerusalem* about 60 Years before the Birth of *Christ*, whose Destruction was compleated from the same People under their *Emperor Vespasian*; so that there this Prophecy properly ended, as well as that in Chap. ix. *Pompey* had in a Manner the Government of the *Roman* Empire, but being at

8. As I was minding the Horns, behold there was another little Horn came up between them, from before which three of the former Horns were rooted up; and lo in that Horn were Eyes like a Man's, with a Mouth ſpeaking grand Things.

9. I looked till there were Thrones put down, where he that was of ancient Time ſate, whoſe Apparel was as white as Snow, and the Hair of his Head like pure Wool, his Throne fiery Flames, his Wheels burning Fire.

10. A Flood of Fire flowed and came out from before him, a Million waited on him, and a hundred Millions ſtood before him; the Judgment was placed, and the Books were opened.

11. I kept looking then by reaſon of the Voice of the grand Words which the Horn ſpoke, till the Beaſt was ſlain, and his Body deſtroyed, being given to be burnt with Fire.

12. As for the reſt of the Beaſts, they took away their Dominion; however there was a prolonging of Life granted to them, for a Seaſon and Time.

13. I ſaw manifeſtly in the Viſions of the Night, that there came with the Clouds of Heaven one like a Man, who went to him that was of ancient Time, being brought near before him.

14. To whom there was given Dominion, Honour, and a Kingdom, for the People of all Nations and Languages to ſerve him: his Dominion being an everlaſting one which will remain, and his Kingdom what will not be deſtroyed.

15. The Mind of me my ſelf Daniel was pierced within the Body, and the Viſions of my Head troubled me.

16. Drawing near to one of thoſe that ſtood by, I requeſted of him the Certainty concerning all this; and he made known to me the Meaning of the Things as follows;

17. The foregoing huge Beaſts, that is thoſe four, are four Kings who will riſe up out of the Earth.

18. But the Saints of the Higheſt Ones will receive the Kingdom, and poſſeſs it for ever, even for ever and ever.

19. Then I deſired the Certainty concerning the fourth Beaſt; which was different from all the others, exceeding terrible, whoſe Teeth were Iron, and his Nails Braſs, that devoured, broke in pieces, and trampled the reſt with its Feet;

20. Concerning the ten Horns likewiſe which were on its Head, and the other that came up, from before which three fell, even that Horn which had Eyes, and a Mouth ſpeaking grand Things, whoſe Appearance was greater than his Fellows:

21. Which Horn I ſaw made War with the Saints, and prevailed over them;

22. Till he who was of ancient Time came, and Judgment was given to the Saints of the Higheſt Ones, and the Time was come that the Saints poſſeſſed the Kingdom,

23. He ſaid thus; The fourth Beaſt will be the fourth Kingdom on the Earth, which will be different from all the Kingdoms, will devour the whole Earth, threſh it, and break it in pieces.

24. And the ten Horns out of that King-

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laſt overcome by *Julius Cæſar*, the Emperors began, of whom there were nine before *Veſpaſian*, viz. *Julius*, *Auguſtus*, *Tiberius*, *Caligula*, *Claudius*, *Nero*, *Galba*, *Otho* and *Vitellius*, Theſe with *Pompey* I look upon as ſignified by the ten Horns, and *Veſpaſian* by the little Horn before which three of the others were rooted up, as *Galba*, *Otho*, and *Vitellius* were before him. For upon the Death of *Nero*, thoſe three were ſucceſſively Emperors for a few Months, who were all ſlain, and *Veſpaſian* was ſettled Emperor, of which there is a particular Account in *Suetonius*, *Tacitus*, and *Dion Caſſius*; then was *Jeruſalem* with the Temple deſtroyed, and the ſurviving *Jews* became a diſperſed People. I have given a ſhort Account, the Facts being very noted and publick, and ſo the more likely to be intended, but they might be largely exemplified from Hiſtory.

Ver. 8. *like a Man's*] *Veſpaſian* appearing of a humane Diſpoſition, and though he was the *Jews* worſt Enemy, had leſs of the beaſtly Nature and Behaviour than others,

Ib. *grand*] He was General of the *Roman* Army in *Judea*, before he was Emperor, then his Son *Titus* was General in his room; ſo that this great Affair was in a Manner wholly accompliſhed by his Orders.

Ver. 9. *till*] This ſeems to reſpect the Downfal of that Heathen Empire, and its becoming a Chriſtian one, in the Time of the *Emperor Conſtantine*, in the Beginning of the fourth Century.

Ib. *white*] Deſcribed with great Strength and Elegance of Language in a *Poem* called *The Hiſt. of Joſeph*, at *Gen.* xlvi. 2. in theſe Words,

His Veſture were the Beams of pureſt Light:
To which compar'd, the Sun in all his Might
Shines feebler, than to him the Lamp of Night.

Ver. 11. *by reaſon*] which as well by the *Heb.* Pointing, as the Senſe, has reſpect to *Daniel*'s looking, not to the Beaſts being ſlain.

Ver. 13. *a Man*] *Ezekiel* who lived in the Time of *Daniel*, and in Captivity as he did, has frequently the Expreſſion *Son of Man* for *Man* of himſelf; and even *Daniel*, Chap. viii. 17. *Chriſt* alſo taking this Title on him ſeems to be no other, being ſtrictly and immediately no Man's Son, though a Woman's; ſee *Ezek.* ii. 1.

Ver. 15. *The Mind of me my ſelf Daniel was pierced within the Body*] Our *Tranſlators* have changed the Verb from the third to the firſt Perſon, and added [in] without diſtinguiſhing it: the *Vulg.* has rendered it, *My Spirit quaked, I Daniel was terrified at theſe Things*; but as *Buxtorf* ſays, *groping as the Blind in Darkneſs, by being not ſkilled enough in Chaldee*, *Vind.* p. 796.

Ver. 18. *Higheſt Ones*] mentioned Ver. 13. which does not interfere with the Unity of the Godhead; *Chriſt* as Man, according to the Deſcription there, being high above all others.

Ver. 20. *greater*] in regard to what he did againſt the *Jews*, as by the following Verſe.

Ver. 21. *made War*] See Ver. 25.

Ver. 22. *Till*] Perſecution was raiſed by *Veſpaſian*'s Succeſſors both againſt the *Jews* and *Chriſtians*.

dom

dom are ten Kings *that* will riſe up, and another will riſe up after them, who will be different from the former, and put down three Kings.

25. He will alſo ſpeak Words againſt the Part of the Supreme One, wear out the Saints of the Higheſt Ones, and think to alter Seaſons and Law; which will be delivered into his Power, while there is a Time, Times, and half a Time.

26. But the Judgment will be placed, and they will take away his Dominion, to conſume, and deſtroy *it* to the End.

27. Thus will the Kingdom, Dominion, and the Greatneſs of the Kingdom under the whole Heaven, be given to the holy People of the Higheſt Ones; whoſe Kingdom will be an everlaſting one, and all Dominions ſhall ſerve, and hearken to him.

28. Hitherto is the End of the Matter. *As for* me Daniel, my Thoughts troubled me exceedingly, and my very Looks altered; but I kept the Matter in my Heart.

CHAP. VIII.

IN the third Year of the Reign of King Belſhazzar, a Viſion appeared to me, who am Daniel, after that which appeared to me at firſt.

2. I being when I ſaw *it* at the Palace in Shuſhan, which is in the Province of Elam; in which Viſion I ſaw that I was by the River Ulai.

3. Where looking up, I ſaw plainly that there ſtood before the River a Ram, that had two Horns which were high; but one was higher than the other, and the higheſt came up laſt.

4. I ſaw the Ram puſhing, weſtward, northward and ſouthward; ſo that there were not any Beaſts could ſtand before him, and none could deliver out of his Power: but he did according to his Will, and became great.

5. And as I was conſidering, behold a He-goat came from the Weſt over the Surface of the whole Earth, without touching the Ground; and the Goat *had* a Horn that appeared large between his Eyes.

6. And he came to the Ram that had two Horns, which I ſaw ſtanding before the River, and ran at him in his ſtrong Rage.

7. I ſaw him alſo come cloſe to the Ram, and being exaſperated againſt him, he ſtruck the Ram, and broke his two Horns, for there was not Strength in the Ram to ſtand before him; but he caſt him to the Ground, and trod on him, and none could deliver the Ram out of his Power.

8. And the He-goat became very great indeed: but when he was ſtrong, the great Horn was broke; in the room of which there came up four that appeared large, towards the four Winds of the Heaven.

9. Beſides a certain little Horn came out of one of them, which became exceeding great towards the South, the Eaſt, and the glorious Place.

Ver. 25. *a Time*] or Year; and *Veſpaſian* was conquering *Judea* and *Jeruſalem* about three Years and a half, *Joſephus*'s *Wars of the Jews*, Book 7.

Ver. 2. *being when*] as *Prideaux* ſhews, *Connec.* An. 553. and the *Genev. Tranſ.* plainly; but is made obſcure in the *preſ. Tranſ.* or as if *Daniel* ſeemed to be there, and ſo I find the *Aſſembly* underſtood it by their *Annot.*

Ib. *Shuſhan*] See *Neh.* i. 1. *Eſt.* i. 2. where it is ſuppoſed *Daniel* was buried; and long after, as *Benjamin* the *Jewiſh* Traveller relates, his Body or Coffin being with the *Jews* on one Side of the River, was demanded by the Inhabitants on the other, and after fighting about it, they had it a Year by turns, till *Senigar* the great Sultan of *Perſia* ordered it to be hung on the middle of the Bridge.

Ib. *Ulai*] otherwiſe *Ulæus*, in *Strabo*, Lib. xv. p. 500. *Pliny*, Lib. vi. 27. & *Ptolemy*, Lib. vi. 3.

Ver. 3. *Ram*] denoting the Empire of the *Medes* and *Perſians*, as explained Ver. 20.

Ib. *higheſt*] the Kingdom of *Perſia*.

Ver. 4. *Power*] for *hand* muſt be improper to that which has none; ſo Ver. 7.

Ver. 5. *He-goat*] ſignifying the Kingdom of *Greece*, which was weſtward from the other.

Ib. *without touching*] By which may be underſtood not only the Swiftneſs of its Progreſs and Conqueſts, but that it went on wonderfully as it were above Nature. Such as have rendered or expounded it, *whom none touched in the Earth*, did probably not conſider that ב belongs to the Conſtruction of this Verb, and ſo is not here for *in*.

Ib. *Horn*] *Alexander*, who utterly overthrew *Darius* in three Battles.

Ver. 7. *two Horns*] In *Poole*'s *Annot.* there is mentioned for one of them ‘ *Artaxerxes Mnemon* who aided *Cyrus* againſt *Alexander*:’ two monſtrous Abſurdities; for *Artaxerxes Mnemon* reigned the third before *Darius* whom *Alexander* conquered, and *Cyrus* the ninth before that *Artaxerxes*.

Ver. 8. *four*] for the Kingdoms of *Macedonia*, *Aſia*, *Syria* and *Egypt*; ſee Chap. xi. 4.

Ver. 9. *little Horn*] denoting *Antiochus Epiphanes*, concerning whom ſee Chap. xi. 21. to the End of the *Book*, which may help to explain this by their Agreement. *Newton* expounds this Horn to be *Macedonia* after the *Romans* conquered it, thereby making it in Effect the ſame with the Horn it came out of; and then aſcribes to this ſubjected Province the future Power and Conqueſts of the *Romans*, with the putting *Chriſt* to death, deſtroying *Jeruſalem*, &c. which cannot preponderate in my Mind.

Ib. *out of one*] namely the Kingdom of *Syria*. The *Angel Gabriel* himſelf expounds the four Horns to ſignify *Kingdoms*, and the ſingle Horn *a King*, Ver. 22, 23. whereas *Newton*, to promote his own Scheme of interpreting the Prophecies in *Daniel*, ſays in his *Obſervat.* Ch. ix. *a Horn of a Beaſt is never taken for a ſingle Perſon*; but it is of no Validity when confronted with the *Scripture*.

Ib. *South*] *Egypt*, &c. as Chap. xi. 25, 40, 42, 43.

Ib. *Eaſt*] *Perſia*, 1 *Mac.* iii. 31, 37.

Ib. *glorious Place*] *Juda*, as Chap. xi. 22, 28, 45. ſee *Ezek.* xx. 6.

10. It

10. It even became great to the Army of Heaven, ſome of which, namely of the Stars, it caſt down to the Ground, and trod on them.

11. Nay it magnified it ſelf to the Prince of the Army, and by it was the continual *Offering* taken away, and the ſettled Place of his Sanctuary thrown down.

12. For an Army was given againſt the continual *Offering* by reaſon of Tranſgreſſion; ſo that it threw down the Truth to the Ground, acted, and proſpered.

13. Then I heard a certain holy one ſpeaking; whom another holy one aſked by Name, how long the Viſion would be of the continual *Offering*, and the Tranſgreſſion that would make deſolate, cauſing both the Sanctuary and Army to be trod down?

14. And he ſaid to me, Till there is Evening *and* Morning two thouſand and three hundred *Times*, when the Sanctuary ſhall become right,

15. Now when I Daniel had ſeen the Viſion, and ſought for the Underſtanding *of it*, behold one ſtood before me like the Appearance of a Man.

16. And I heard a Man's Voice between Ulai, which called thus, Gabriel, let him underſtand that which has appeared.

17. So he came near where I ſtood, at whoſe coming I was frightened, and fell upon my Face: but he ſaid to me, Underſtand, Man; for the End of the Viſion will be at the Time.

18. And when he ſpoke to me, I being faſt aſleep on my Face towards the Ground, he touched me, and made me ſtand up where I did.

19. Behold, ſaid he, I will let thee know what will be at the Concluſion of the Indignation; for the End will be at the appointed Time.

20. The Ram that thou ſaweſt having two Horns, are the Kings of the Medes and Perſians.

21. And the hairy Goat is the King of Greece, as the great Horn which was between his Eyes is the firſt King.

22. Whereas it was broke, and there ſtood up four in the room of it; four Kingdoms will ſtand up out of the Nation, but not with his Power.

23. At the Concluſion of which Kingdoms, when the Tranſgreſſors come to an end, there will ſtand up a King of a fierce Countenance, and underſtanding hidden Speeches.

24. Who will be ſtrong in his Power, but not by his Power; inſomuch that he will wonderfully deſtroy, proſper, and act: not only deſtroying the Strong, but the People of the holy ones.

25. For it will be through his Policy that he will make Deceit proſper in his Hand, will magnify himſelf in his Heart, and deſtroy many in Quietneſs; nay he will ſtand up againſt the Prince of Princes, but will be broke without Hand.

26. And the Appearance of the Evening and Morning which has been told is Truth: therefore do thou cloſe up the Viſion, becauſe it is for many Days.

27. Upon this I Daniel was brought to ſuch a paſs, that I was ſick ſome Time; afterwards I got up, and did the King's Buſineſs: though I was aſtoniſhed at the Appearance, but none underſtood *it*.

Ver. 10. *Army of Heaven*] the holy People of the *Jews*, 1 *Mac.* i. 46. or their Prieſts.

Ib. *namely*] the Stars being the Army of the Heaven or Sky.

Ver. 11. *Prince*] *Onias* the chief Prieſt, called *the Ruler of the Covenant*, Chap. xi. 22.

Ib. *taken away*] as Chap. xi. 31.

Ib. *ſettled Place*] *Jeruſalem*.

Ib. *thrown*] See 1 *Mac.* i. 31, 39. & iv. 38.

Ver. 12. *Army was given*] as we read 1 *Mac.* i. 34, 35. not *given him*, as in the *com. Tranſ.* but *given* (or *put* for which this *Heb.* Verb is frequently uſed) *by him*.

Ver. 14. *when*] This we may ſee was on the 25th of the 9th Month, in the Year of the *Seleucidæ* 148, 1 *Mac.* iv. 52. from which reckoning backward or ſubſtracting 6 Y. 3 M. 20 D. the Beginning of the Time falls on the 5th of the 6th Month in the Year 142. It was the Year after this when *Antiochus* plundered and profaned the Sanctuary, 1 *Mac.* i. 20, 21. but one may eaſily obſerve it was not in right Order ſome while before, by 2 *Mac.* iv. The Commencement of the Time ſeems to be at the Sacriledge of *Menelaus* and *Lyſimachus* the chief Prieſts, Ver. 32, 39. which was conſequently followed by Diſorders in the Sanctuary. Which *Newton* ſays pag. 124. *is not yet cleanſed* (counting the Days for Years to begin afterwards) as if it would be built again hereafter, and the *Jewiſh* Worſhip reſtored.

Ver. 17. *End of the Viſion*] ſo tranſlated by *Pagn.* and *Munſt.* to whom may be added *Grot.* and the Expreſſion is thus as two Verſes further; but what is it *the End of* in the *com. Bible?* And would not the Viſion be at the Beginning, &c. of it, as well as at the End?

Ver. 20. *Kings*] put for *Kingdoms*, as the firſt is in the next Verſe.

Ver. 24. *not by his Power*] but by Policy, Craft and Deceit, as in the next Verſe, and Chap. xi. 21, 23, 24, 32. *own* has been added only becauſe it was imagined the Senſe required it, as if it referred to ſome *other Power*; the *Heb.* having only ל for *his*, as it has juſt before.

Ib. *of the holy ones*] the holy Anceſtors of the *Jews*, being not an Adjective to *People*, which is ſing.

Ver. 25. *Prince*] or God of gods, Chap. xi. 36. The *Notes* of this and the 11th Chap. may be ſufficient to obviate *Newton*'s Objections to its being *Antiochus*, in *Obſervat.* Pt. i. Ch. 9. as I would be ſparing againſt ſuch an eminent Man.

Ver. 27. *was brought to—a paſs*] the Verb-ſubſtantive paſſive.

CHAP. IX.

IN the first Year of the Reign of Darius the Son of Ahasuerus, one of the Offspring of the Medes, who was made King over the Kingdom of the Chaldeans;

2. I Daniel understood by Books, the Number of the Years, of which the Prophet Jeremiah had the Lord's Commission, that he would fulfil seventy Years for the Wastings of Jerusalem.

3. Then I put my Face towards the Lord God, to make request by Prayer and Supplications, with Fasting, Sackcloth and Ashes;

4. Praying to the Lord my God, and making confession as follows: Oh, Lord the Great and Terrible God, keeping the Covenant and Kindness with those who love him, and keep his Commandments;

5. We have sinned, committed Iniquity, done wickedly, and rebelled, namely by departing from thy Commandments and Rules.

6. Neither have we hearkened to thy Servants the Prophets, who spoke in thy Name to our Kings, Princes and Fathers, as well as to all the People of the Country.

7. To thee, Lord, belongs Righteousness, but to us Shame of Face, as it is this Day, to the Men of Judah, the Inhabitants of Jerusalem, and to all Israel who are near and far off, in all the Countries whither thou hast driven them, for their Wickedness which they committed against thee.

8. Lord, to us belongs Shame of Face, to our Kings, Princes and Fathers; because we have sinned against thee.

9. To the Lord our God belong Compassions, and Forgivenesses; though we have rebelled against him.

10. For we have not hearkened to what the Lord our God said, to go in his Laws, which he put before us by the Ministry of his Servants the Prophets.

11. Even all Israel have transgressed thy Law, that is by departing without hearkening to what thou saidest; so that the Curse is poured out upon us, and the Oath which is written in the Law of Moses the Servant of God, since we have sinned against him.

12. Who has confirmed his Words which he spoke, both concerning us, and our Judges that judged us, by bringing great Adversity upon us: because there has not been done under the whole Heaven, as has been against Jerusalem.

13. All this Adversity come as it did upon us, according to what is written in the Law of Moses; we did not make supplication before the Lord our God, that we might return from our Iniquities, and mind thy Truth.

14. Therefore the Lord watched for Adversity, and brought it upon us: for the Lord our God is righteous in all his Deeds which he has done, as we did not hearken to what he said.

15. And now, Lord our God, who broughtest thy People out of the Country of Egypt by a strong Hand, and gottest thy self such a Name as there is this Day; we having sinned, we having done wickedly.

16. Lord, according to all thy Righteousness, let thy Anger and Wrath, I beseech thee, be turned away from thy City Jerusalem, thy holy Mountain: since for our Sins, and for the Iniquities of our Fathers, Jerusalem and thy People are a Reproach for all *who* are round about us.

17. Now therefore, our God, hearken to the Prayer of thy Servant, and to his Supplications, and make thy Face light to thy Sanctuary *that* is desolate, for the Lord's sake.

18. Incline thy Ear, my God, and hear; open thy Eyes, and see our Desolations, and the City which is called by thy Name: for we do not prostrate our selves with Supplications before thee for our own Righteousness, but for thy many Compassions.

19. Lord, hear, Lord, forgive, Lord, be attentive, and act without delay; for thy own sake, my God, since thy City and People are called by thy Name.

20. And while I was speaking, praying, and confessing my Sin, with that of my People Israel, and prostrating my self with Supplication before the Lord my God, for my God's holy Mountain;

21. Even while I was speaking in Prayer, the Man Gabriel whom I saw in the Vision at first, being made to fly swiftly, touched me about the Time of the evening Offering.

22. Who gave intelligence, speaking to me thus: Daniel, I am now come forth, to teach thee Understanding.

23. At the Beginning of thy Supplications the Commission came forth, which I am come to tell, as thou art a very desirable one: therefore consider the Matter, and understand the Appearance.

24. Seventy Sevens are determined for thy

Ver. 18. *Incline*] *Wither*,
Thine Eares incline thou (O my God) and heare:
Lift up thine Eies, and us O looke upon;
Us, who forsaken with thy Citie are;
That Citie, where thy Name is called on.

Ver. 24. *Sevens*] As it is agreed that *Years* are to be understood, and not *Days*, the Text expressing neither of them, a *Translator* should not take in the latter, by rendering it *Weeks*; especially as it does not appear that *Daniel* uses any express Number of Days for Years, as is done in *Ezek.* iv. 5, 6. and even there we are told it is so; besides *Weeks* is otherwise in *Heb.* Chap. x. 1, 2.

Ib. *Seventy*] See the Explanation of these Numbers at the latter End of the *Chronology* after *Daniel*.

Ib. *Prophets*] *Heb. Prophet*, as in the *Eng. Marg.*

People and holy City, to ſtop Tranſgreſſion, to finiſh Sins, to make atonement for Iniquity, to bring everlaſting Righteouſneſs, to ſeal up the Viſions and Prophets, and to anoint the very Holy One.

25. So thou art to know and conſider, *that* from the coming out of the Commiſſion to reſtore and build Jeruſalem, to Meſſiah the Ruler, will be ſeven Sevens, and ſixty two Sevens; the Streets and Ditches will be reſtored and built alſo in the ſhorteſt of the Times.

26. After thoſe ſixty two Sevens the Meſſiah will be cut off, though not for himſelf (and the Ruler's People that ſhall come, will deſtroy the City and Sanctuary, whoſe End will be with a Flood, and till the End of the War there will be what is determined of Deſolations)

27. However he will make the Covenant ſtrong to many in the one Seven, in the half of which he will aboliſh the Sacrifice and Offering; making deſolate afterwards by reaſon of the overſpreading of Abominations, even till conſuming and that which is determined is poured out upon the Deſolate.

CHAP. X.

IN the third Year of Cyrus King of Perſia, a Matter which was true was revealed to Daniel, whoſe Name was called Belteſhazzar, but the appointed Time was a great while; however he conſidered the Matter, and had Underſtanding of the Appearance.

2. At which Time I Daniel had been mourn-ing the Space of three Weeks

3. I eat no Food of deſirable Things, Fleſh or Wine did not come into my Mouth, nor was I anointed at all, till the Space of three Weeks was fulfilled.

4. And on the twenty fourth Day of the firſt Month, I being then by the Side of the great River which is Hiddekel;

5. I looked up, and ſaw that behold there was a Man cloathed in Linen, and his Loins were girded with the famous Gold of Uphaz.

6. His Body was alſo like the Beryl, his Face like the Appearance of Lightning, his Eyes like Lamps of Fire, his Arms and Feet as the Colour of poliſhed Braſs, and the Sound of his Words like that of a Multitude.

7. And I Daniel only ſaw the Appearance, but though the Men who were with me did not, ſuch a great Fearfulneſs ſeized them, that they ran away to hide.

8. I being thus left alone, and ſeeing this great Appearance, there was no Strength left in me: for my Complexion was grievouſly

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Ver. 25. *ſeven*] *Newton*'s late *Interpretation* is very ſingular, as it ſeems ſuch famous learned Men love their Works ſhould be. Inſtead of the 7, 62, and 1 making up the 70, he puts them all four, and the half one alſo, as independent Numbers. The 70 Sevens or 490 Years he counts to end at *Chriſt*'s Death, the 7 Sevens to be 49 Years yet to come, which are to conclude with the End of the World, the 62 to end at the Birth of *Chriſt*, the one Seven to be next after his Death, and the half Seven the Time of beſieging *Jeruſalem*, which ended An. Dom. 70. At the Beginning of the 7 Sevens by his Expoſition, there is to go forth a Commandment to build *Jeruſalem*; whereas the City is now in Being, and inhabited, ſuch a Commandment alſo as the Prophecy mentions went forth a few Years after, and is recorded in *Scripture*, which to paſs by for another ſo very long after, nay ſo unlikely ever to be, ſeems too uneligible. If the *Jews* are to be converted, why muſt they return to *Jeruſalem* any more than other *Chriſtians?* Or are any of their Ceremonies to be revived? The comparative Prophecies of the Goſpel Times are not to be underſtood literally, as may be ſeen by a remarkable Inſtance in *Acts* ii. 16, 19, 20. and the *Jews* have returned, and *Jeruſalem* with other Places there have been rebuilt already, to fulfil other Prophecies; as *Newton* quotes divers of thoſe two Sorts, to favour his Notion. The next is a bold Stretch! That the 62 Sevens or 434 Years may begin when *Jeruſalem* was built by *Nehemiah*, and end at the Birth of *Chriſt*, he reckons the former to be 8 Years a doing, till the 28th Year of *Axtaxerxes*, from whence he counts; for Proof of which he does Nothing but cite *Neh.* vi. 15. that ſays it was 52 Days. The 1 Seven he concludes with the Calling of *Cornelius* and the Gentiles, which is uncertain what Year it was, but counted 2 or 3 ſooner, and ſeems too particular an Affair for the Event of this great Prophecy, if the Matter did agree: this according to him was *Chriſt*'s keeping the Covenant with the *Jews* till then; but the Text expreſſes more than a common keeping it as before, making the Covenant ſtrong, or confirming it, as *Chriſt* did by his Preaching and Miracles. *Prideaux* beginning thoſe Sevens in the 7th Year of *Artaxerxes Longimanus*, ends the 49 Years in the 15th of *Darius Nothus*, when he ſuppoſes what is recorded *Neh.* xiii. 23. to the End was done, *Connect.* Anno 409. *Lloyd*'s Computation is 13 Years later, who would have thoſe Years end with the Propheſying of *Malachi*. But the Text here does not appear to predict either of theſe Things, unleſs it be that which *Prideaux* advances in a figurative Senſe, and for this indeed that learned and ingenious Perſon pleads: yet I ſhould rather underſtand the *reſtoring* and *building* literally, to be at the ſame Time as he counts the other, though the particular finiſhing of it be not expreſs'd in Hiſtory; as the Time is not for either of thoſe Events, to which they aſcribe the Termination of the 49 Years.

Ib. *Ditches*] probably to ſupply the City with Water, at the Head of which the Conduit might ſtand, 2 *Sam.* v. 8. and by the Rabbinical Deſcription of the ſeveral Sorts of Ditches in *Bava kama*, Cap. v. this was broad below and narrow above, which was fitteſt for that Purpoſe: they might likewiſe be for Fortification. The Name is alſo modern in a City, as *Fleetditch*, *Hounſditch*, *&c.* in *London*.

Ib. *ſhorteſt*] This Word found only here, and coming from a Verb ſignifying *to ſtreighten* or *make narrow*, is not an Adjective to *Times*, nor is the Expreſſion *Times of Trouble* by the Poſition of the Words; beſides that their Troubles were greater before than during thoſe 49 Years. The *Eng. Tranſlators* ſeem to mean the Street ſhould remain built the 62 Weeks, and ſo *Bedford* expreſsly computes, even by contracted Years, *Scrip. Chron.* Lib. vii. 1. 25. whereas it did ſo divers Years after, whether that Time be reckoned to end at the Coming or Death of *Chriſt*.

Ver. 27. *in the one Seven*] *The Covenant is perpetual, not for a Week*, *Broughton*'s *Works*, Tom. ii. p. 662.

changed

changed on me, and I could not retain Strength.

9. However I heard the Sound of his Words, though I was then in a Trance upon my Face, which was towards the Ground.

10. But behold a Hand touched me, and removed me upon my Knees and the Palms of my Hands.

11. Moreover he ſaid to me, Daniel, a Man very deſirable, underſtand the Things which I ſpeak to thee, and ſtand up where thou didſt, for I am now ſent to thee; which Thing when he had ſpoken to me, I ſtood trembling.

12. Upon this he ſaid to me; Be not afraid, Daniel, for thy Words were heard from the firſt Day that thou appliedſt thy Heart to underſtand, and to afflict thy ſelf before thy God; and I am come by reaſon of thy Words.

13. But the Prince of the Kingdom of Perſia ſtood before me twenty one Days, when behold there came Michael one of the chief Princes to help me, I having been left there with the Kings of Perſia.

14. And I am come to let thee underſtand what will fall out to thy People in the latter Days, as the Viſion is for a good while hence.

15. As he was ſpeaking ſuch Words as theſe, I put my Face towards the Ground, and became dumb.

16. Yet behold one in the Likeneſs of Mankind touching my Lips, I opened my Mouth, and ſpoke thus to him who ſtood before me; My Lord, by the Appearance my Pains are turned upon me, and I cannot retain Strength.

17. How therefore can the Servant of this my Lord talk with him, when I ſhall henceforth not have Strength remaining in me, where there is not Breath left?

18. Then one like the Appearance of a Man touched me again, and ſtrengthened me,

19. Saying, Be not afraid, O Man very deſirable, may it be well with thee, be ſtrong, be even ſtrong. Accordingly when he had ſpoken to me, I was ſtrengthened, and ſaid, Let my Lord ſpeak, ſince thou haſt ſtrengthened me.

20. Doſt thou know, replied he, why I came to thee? And now I muſt return to fight with the Prince of Perſia, and after I am gone forth, behold the Prince of Greece will come.

21. But I will tell thee that which is written in the Scripture of Truth; not one being ſtrong with me for theſe Things, excepting Michael your Prince.

CHAP XI.

AND it was I, in the firſt Year of Darius the Mede, ſtood to ſtrengthen and confirm him.

2. So I will now tell thee the Truth: Behold there will yet ſtand up three Kings of Perſia, and a fourth will be rich with greater Wealth than all; who when he is ſtrong by his Wealth, will ſtir up all againſt the Kingdom of Greece.

3. But a powerful King will ſtand up, and rule with great Dominion, doing after his own Will.

4. Nevertheleſs when he has ſtood up, his Kingdom will be broke, and parted to the four Winds of Heaven; yet not to his Poſterity, nor according to his Dominion with

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Ver. 12. *by reaſon of*] *for* being of uncertain Meaning, or as if he came to fetch the Words.

Ver. 13. *ſtood before me*] the Angel being employed concerning him; which *Tranſlation* is literal, and ſo *Jun.* and *Trem.* have *ſtetit coram me*, it being alſo the ſame as in Ver. 16. I remember I have wondered how *the Prince withſtood the Angel*, and ſtopped him from coming to *Daniel*, before I examined the *Original*. *Lowth* in his *Commentary* notwithſtanding after ſome, expounds this Prince and that of *Greece*, Ver. 20. *to be the Guardian* or *Tutelar Angels of theſe ſeveral Countries*, and ſpeaks particularly of the Contention; to which, as it is founded on wrong *Tranſlation*, I ſhall only ſay in the Words of *Poole*'s *Annotations*, *Who can imagine that good Angels ſhould quarrel one with the other?* Or elſe after others, that they were *evil Spirits*, and conſequently that ſuch are diſtinctly appointed over particular Countries; which if fit to be advanced any where, is not however here, unleſs *withſtood* has ſome better Exiſtence than in a *Verſion*.

Ver. 17. *henceforth*] or *Heb. from now*, therefore not *ſtraightway*.

Ver. 21. *not one*] of the Princes, two of which are mentioned in the Ver. before; and may ſhew that the Princes of the Earth were againſt the *Jews*, but *Michael* for them. Unleſs any will prefer the *Annotation* of *Grotius*, *Omnes aliarum nationum præſides Angeli aut Perſis favebant aut Græcis. Talia inter Angelos ſtudia exſtinxit Chriſtus: all the Angels preſiding over other Nations, favoured either the Perſians or Greeks. Such Endeavours among the Angels were extinguiſhed by Chriſt*; which I deliver to the Wind.

Ver. 2. *three*] *Cambyſes*, *Smerdis* and *Darius Hyſtaſpis*; ſee *Ptolemy*'s Liſt of Kings after the laſt *Table of Chronology*. The *Univer. Hiſt.* has it *Cyrus who was then upon the Throne*, omitting *Smerdis*, B. II. Ch, ii. 9. which does not accord with *there ſhall* or *will yet*, Chap. x. 1.

Ib. *fourth*] *Xerxes*, of whom this Prophecy was remarkably fulfilled, *Herodot.* Lib. 7. *Nepos* and *Plutarch* in *Themiſtoc. Diodor. Siculus*, Lib. 11.

Ver. 3. *But*] for *And* makes it ſeem to be a King of *Perſia*, rather than of *Greece*.

Ib. *King*] *Alexander* called the Great.

Ver. 4. *four*] his Dominions being parted into four Kingdoms about 23 Years after his Death, during which Time were great Troubles and Confuſion. *Diod. Sicul.* Lib. 20. *Polybius*, Lib. 5. *Plutarch* in *Demetr.* ſee Chap. vii. 6. & viii. 22.

Ib. *Poſterity*] which neither of the four Kings, *Seleucus*, *Ptolemy*, *Caſſander* and *Lyſimachus* was; and his poſthumous Son *Alexander Ægus* was ſlain a Boy, after he had been ſeveral Years in Priſon, *Diod. Sicul.* Lib. 19. *Pauſanias* in *Bœoticis*.

which

which he has ruled: for his Kingdom will be plucked up, and for others beſides thoſe.

5. The King of the South will then be ſtrong, as alſo *another* of his Princes, and that above him, ruling with his Dominion a great one.

6. And ſome Years after they will join themſelves together, for the King's Daughter of the South will come to the King of the North, to perform Things right; but ſhe will not retain the Strength of the Arm, nor will he ſtand with his Arm; nay ſhe her ſelf will be delivered up, as alſo thoſe who have brought her, and he that was born of her, as well as he who has ſtrengthened her in *thoſe* Times.

7. There will however ſtand up a Shoot of her Roots *in* his State, who will come with an Army, and enter into the Fortreſs of the King of the North, will act againſt them, and make himſelf ſtrong.

8. And alſo their gods, together with their Princes, and deſirable Inſtruments of Silver and Gold, will he carry into Captivity to Egypt; and he will remain more Years than the King of the North.

9. Thus will the King of the South enter into the Kingdom, and return to his own Country.

10. But the other's Sons will make war, gathering together a Multitude of large Forces; and one will actually come, overflow, and paſs through: then returning, War will be made as far as his Fortreſs.

11. Whereupon the King of the South being exaſperated, will go out, and fight with him, namely the King of the North; who will place a large Multitude, which will notwithſtanding be delivered into the Power of the other.

12. When he has taken away the Multitude, his Heart will be exalted, and he will caſt down ſome ten thouſands, yet will not be ſtrong.

13. For the King of the North will return, and place a larger Multitude than the former; even the Space of ſome Years after he will actually come, with a great Army, and much Subſtance.

14. And in thoſe Times many will ſtand up againſt the King of the South; and though the Robbers of thy People will be lifted up to eſtabliſh the Viſion, they will fall.

15. Now the King of the North being come, will make a Rampart, take the City of Fortifications; ſo that the Arms of the South will not ſtand, nor its choice People, as there will be no Strength to ſtand.

16. On the contrary he who comes againſt him will do after his own Will, none ſtanding before him; nay he will ſtand in the glorious Country, and conſume with his Power.

Ver. 5. *King of the South*] *Ptolemy* K. of *Egypt*.

Ib. another] *Seleucus* K. of *Syria*.

Ver. 6. *Daughter*] *Berenice* the Daughter of *Ptolemy Philadelphus* K. of *Egypt* being married to *Antiochus* called *Theus* K. of *Syria*, to confirm the Peace made between them, *Polyænus Stratagem.* Lib. viii. 50. *Athenæus*, Lib. ii. 6.

Ib. *Arm*] the League or Treaty which held them together.

Ib. *he ſtand*] *Ptolemy* dying a little after the Marriage, *Antiochus* put away *Berenice*, and took again his former Wife *Laodice*, *Hieronym. Comment.* in *Dan.* Cap. xi.

Ib. *brought*] her Attendants who had her to the City of *Daphne*, to ſave her from *Laodice* and *Seleucus Callinicus* the Son of the latter, where they were ſlain with her, *Appian.* in *Syriacis*, *Juſtin*, Lib. xxvii. 1.

Ib. *born*] So *Jun.* and *Trem.* tranſlate, *qui natus ejus fuerit*; her Son, not her Father, being beſieged with her, and ſlain; ſee *Prid. Con.* Anno 246. and *Grot.*

Ib. *ſtrengthened*] her Huſband, who was poiſoned by Procurement of *Laodice*, after he had received her again, that ſhe might ſet aſide the Son of *Berenice* on whom the Kingdom was ſettled by the Marriage-contract, and make her own Son King, as ſhe did, *Plin.* Lib. vii. 12. *Val. Max.* ix. 14. *Solin.* Cap. i. others apply this to *Ptolemy*, whereas he died a natural Death, and *not ſtanding* ſuits better to him, which they alſo apply to *Antiochus*.

Ver. 7. *a Shoot*] *Ptolemy Euergetes* the Brother of *Berenice*, who amply did what is here foretold of him, *Juſt.* Lib. xxvii. 1. *Appianus* in *Syriac. Polyæn.* Lib. viii. 50. *Polyb.* Lib. v. The Letter ם appears to be redundant, as in *Gen.* vi. 2.

Ver. 8. *more Years*] which *Ptolemy Euergetes* did both longer than *Seleucus Callinicus*, and after him, *Juſt.* Lib. xxvii. 3. and the *Heb.* has more, it ſignifying *more than*, not merely *than*; though marked otherwiſe in *our Tranſ.*

Ver. 10. *other's Sons*] *Seleucus Ceraunus* and *Antiochus Magnus* the Sons of *Seleucus Callinicus*, who reigned ſucceſſively after him, *Polybius*, Lib. 4 & 5.

Ib. *one*] *Antiochus Magnus* after his elder Brother's Death, *Polyb.* ibid. *Juſt.* Lib. xxix. 1. & xxx. 1.

Ib. *paſs through*] the Country of *Iſrael*.

Ib. *returning*] that is *Antiochus* in the following Campaigns; not *Ptolemy*, as in the *Geneva Notes*.

Ib. *Fortreſs*] at a Town called *Raphia*.

Ver. 11. *South*] *Ptolemy Philopator* the Son of *Ptolemy Euergetes*, who defeated *Antiochus* at that Place.

Ver. 12. *thouſands*] of the *Jews* in *Egypt*. Which is the Subject of the 3d Book of *Maccabees*, extant in ſeveral manuſcript *Greek Bibles*, and in that of *Montanus*.

Ver. 13. *Years*] when *Ptolemy Philopator* was dead, and his Son *Ptolemy Epiphanes* ſucceeded him, *Juſt.* Lib. xxxi. 1.

Ver. 14. *many*] *Antiochus* K. of *Syria* and *Philip* K. of *Macedonia*, who had large Dominions, making a League together againſt the K. of *Egypt*; as *Scopas* did a Conſpiracy, as alſo *Agathocles* and *Agathoclea*, *Polyb.* Lib. 15. *Juſt.* Lib. xxx. 2, 3.

Ib. *Robbers*] The *Egyptians* at firſt taking all *Judea* from *Antiochus*, *Joſephus*, *Antiq.* Lib. xii. 3. *Hieron. Com.* in *Dan.* xi. *Junius* and *Tremellius* refer this to Something in the Reign of *P. Philopator*, which is out of Courſe, and beſides does not agree with the Expreſſion. *Iſ. Newton* ſays, *the Samaritans*, *Obſ. on Dan.* Chap. xii. *Lowth*, *Apoſtates*, different from *Robbers*.

Ver. 15. *City*] *Sidon* whither *Scopas* the *Egyptian* General fled with about ten thouſand Men, after he was beat, *Valeſii Excerpta ex Polyb. Joſeph.* ut ſupra.

Ver. 16. *glorious Country*] *Antiochus* taking *Judea* again in that Expedition, *Joſ.* ib.

17. He will again put his Face to enter with the Strength of his whole Kingdom, the upright ones being with him, that he may perform *it*: next he will give the other the Daughter of one of *his* Wives, corrupting her; but ſhe will not ſtand, nor be for him.

18. Afterwards he will turn away his Face to the Iſles, and take many; a Captain however will make his Reproach to him ceaſe, without letting it return on himſelf.

19. Then turning away his Face to the Fortreſſes of his own Country, he will ſtumble, fall, and not be found.

20. In whoſe State there will ſtand up *in* the Honour of the Kingdom, one who will ſend about Tax-gatherers; but he will be broke in a few Years, neither in Anger nor in War.

21. And a contemptible one will ſtand up in his State, on whom they will not beſtow the royal Dignity; yet he will enter quietly, uſurping the Kingdom by Flatteries.

22. *As* with the Arms of a Flood they will be overflowed too from before him, and broke, nay even the Ruler of the Covenant.

23. And after an Aſſociation with him, he will act deceitfully; and going up, will become ſtrong with a ſmall Nation.

24. He will alſo quietly enter into the fat Places of the Province, and do what neither his Fathers, nor the Fathers of them have done; he will ſcatter their Prey, Spoil and Subſtance, and contrive his Devices againſt the ſtrong Holds, even for a Time.

25. For he will ſtir up his Strength and Courage with a great Army, againſt the King of the South; who will likewiſe make War with an exceeding great and ſtrong Army; but will not ſtand, becauſe they will contrive Devices againſt him.

26. Even thoſe who eat Part of his Meat will break him, and the Army of the other overflow, many falling down ſlain.

27. As for theſe two Kings, their Hearts will be for Miſchief, and they will tell Lyes at one Table; nevertheleſs it will not proſper, for the End will yet be at the appointed Time.

28. In the next place he will return to his Country with great Subſtance, and his Heart will be againſt the holy Covenant; where he will act, going back to his own Country.

Ver. 17. *to enter*] upon hearing *Ptolemy Epiphanes* was dead, which did not prove true, *Appianus* in *Syriacis*.

Ib. *upright ones*] the *Jews*, the Poſſeſſion of whoſe Country not only made it advantageous for him to enter *Egypt*, but they ſhewed much Eſteem for each other, *Joſ.* ib. The *Eng.* Partition of the Verſe diſagrees with the *Heb.*

Ib. *Daughter*] *Cleopatra* by Name, *App.* and *Joſeph.*

Ib *corrupting*] that by her Means he might get her Huſband's Dominions, as *Jerome* writes on this Place.

Ib. *nor be for*] *Livy* towards the Beginning of his 37th Book tells us, that ſhe along with her Huſband congratulated the *Romans* for their firſt Victory over her Father, and perſuaded them to ſend an Army into *Aſia* to proſecute the War.

Ver. 18. *Iſles*] *Eubœa*, *&c. Livy*, Lib. 35.

Ib. *a Captain*] the *Roman* Conſul who overcame him, *Livy*, Lib. 36 & 37.

Ib. *without*] as the *Romans* beat *Antiochus* in the firſt Battle, and ſtopped his Reproach to them; ſo they did in the laſt, not letting the Reproach return on them.

Ver. 19. *found*] *Jerome* on *Dan.* xi. relates from *Strabo*, that plundering a Temple in *Elymais*, he was ſlain by the People of that Country.

Ver. 20. *one*] *Seleucus Philopator*, the elder Son of *Antiochus*, *Appian* in *Syriac.*

Ib. *ſend about*] For his Father having agreed to pay the *Romans* one thouſand Talents a Year for twelve Years, and *Seleucus* reigning but till about the End of that Time, this was the principal Affair of his Reign, *Polybius Legat.* 24. *Liv.* Lib. 37.

Ib. *few Years*] he reigning eleven. Some interpret it *a few Days* after *Heliodorus* by his Order would have pillaged the Temple, 2 *Maccab.* iii. which is not probable, unleſs the Text had mentioned that; and that it was longer than a few Days, the End of the 3d and Beginning of the 4th Chap. of 2 *Maccab.* ſhew; ſee *Prid. Con.* Pt. ii. B. 2. at the End.

Ib. *neither*] being poiſoned by *Heliodorus* above mentioned, *App.* in *Syr.*

Ver. 21. *contemptible one*] *Antiochus Epiphanes*, the Brother of *Seleucus Philopator*, who had very properly this Character, *Athenæus*, Lib. v. 4. & x. 12. *Diodor. Sicul.* in *Valeſii Excerptis*, Lib. xxvi. 43.

Ib. *not beſtow*] at firſt, for he was forced to apply to *Eumenes* K. of *Pergamus* and his Brother *Attalus* to obtain it, which he did by flattering Promiſes, *Appian* in *Syriacis*, pag. 116, 117.

Ib. *uſurping*] *Seleucus* having a Son *Demetrius* then at *Rome*, *App.* in *Syr.*

Ver. 22. *overflowed*] Great Corruption and Damage coming to the *Jews*, by *Jaſon* and *Menelaus* buying the Prieſthood of *Antiochus*, *&c.* 2 *Maccabees* iv. 1 *Mac.* i. 13.

Ib. *from before*] by their having Authority for it from the King.

Ib. *Ruler*] *Onias* being turned out from being high Prieſt, and afterwards killed, 2 *Mac.* iv. 7, 10, 34, 35. and that he is *moſt likely pointed out* is obſerved in *Univ. Hiſt.* B. ii. Ch. 2.

Ver. 23. *Aſſociation*] made by his Father, when he gave his Siſter in Marriage to the K. of *Egypt*, Ver. 17. who was to have *Cœle-ſyria* and *Paleſtine* with her, they parting the Revenues equally between them, *Joſeph. Antiq.* Lib. xii. 3. which *Antiochus* evaded or denied, *Polyb. Legat.* 72 & 82.

Ib. *going up*] againſt *Ptolemy Philometor*, whom he beat the firſt Time, *Hieron.* in loc. *Polybius*, *Legat.* lxxi. p. 892.

Ib. *ſmall*] For the *Romans* had made the Dominions of *Antiochus* ſmall, in compariſon of what they were before, *Livy*, Lib. 37 & 38.

Ver. 24. *enter*] into *Egypt* a plentiful Country, which he did eaſily or without Reſiſtance, after he had defeated *Ptolemy* again, 2 *Mac.* v. 1. 1 *Mac.* i. 17, 18.

Ib. *ſcatter*] He being extravagantly liberal, 1 *Mac.* iii. 30.

Ver. 25. *For*] this explaining the foregoing Verſe, by telling who and where.

Ver. 26. *eat*] *Ptolemy Macron* and others, 2 *Mac.* x. 13.

Ver. 27. *one Table*] according as *Jerome* writes hereon, *Antiochus* not ſlaying *Ptolemy*, but pretending to manage for him.

Ver. 28. *againſt*] as related in 2 *Mac.* v. 11, &c. 1 *Mac.* i. 20, &c.

29. At the appointed Time he will go again into the South, but it will neither be like the former nor the latter.

30. For the Ships of Chittim coming to him, he will be grieved, and return, and having indignation againſt the holy Covenant, will act; as he will get intelligence at his Return, by thoſe who forſake the holy Covenant.

31. And Arms ſtanding by him, they will profane the Sanctuary of Strength, take away the continual *Offering*, and put the Abomination that will make deſolate.

32. Thoſe that will do wickedly againſt the Covenant he will pollute too by Flatteries; yet the People who know their God will make themſelves ſtrong, and act.

33. Such alſo of the People as underſtand will give intelligence to many; but they will fall by the Sword, the Flame, Captivity and Prey, ſome Time.

34. However when they fall, they will be aſſiſted with a little Help, though many were joined to them by Flatteries.

35. Some of them likewiſe that underſtand will fall, to purify them, make pure and white, till the final Time; becauſe it is yet for an appointed Time.

36. And the King will do after his own Will, exalting and magnifying himſelf above every god, nay he will ſpeak wonderful Things againſt the God of gods; and will proſper till the Indignation is accompliſhed: for that which is determined ſhall be done.

Ver. 29. *go again*] as *Antiochus* did after the two former Times, *Polyb. Legat.* 80, 81, 82. *Liv.* Lib. xliv. 19. & xlv. 11. *Juſt.* xxxiv. 2.

Ver. 30. *Chittim*] the *Romans*, *Gen.* x. 4, 5. the Fear of whom, when their Ambaſſadors ſailed to him, made *Antiochus* go back unſucceſsful, *Liv.* xlv. 12. *Paterculus*, Lib. i. 10. *Juſt.* xxxiv. 3. *Polyb. Legat.* 92. at which being enraged, he again fell upon the *Jews*, 2 *Mac.* v. 24. 1 *Mac.* i. 29.

Ib. *get intelligence*] that the *Jews* would not fight on the Sabbath-day, when his Soldiers deſtroyed them, 2 *Mac.* v. 25, 26. *Joſeph. Antiquit.* Lib. xii. 7.

Ver. 31. *Arms*] See 1 *Mac.* i. 33, 34, 35.

Ib. *by him*] As *Newton* begins here to expound it of the *Romans*, in his *Obſerv. on Dan.* Chap. xii. whom he would have to be ſignified by *Arms*, he expreſſes it *after him*; that it may mean the *Romans* ſhould ſtand up after *Antiochus Epiphanes*, as he ſays it ſignifies *after the King*, Ver. 8. Whereas in both Places that *Interpretation* is invalid, and different from the Manner of the *Heb.* Tongue. Beſides it is *he* in the next Verſe, and ſo on afterwards, the Return from the Digreſſion at the 36th Verſe being made with *the King*, not *the Arms*, and proceeds declaring only what *the King* would do. The Diſtinction between [him] and [Arms] is not only in the *Scripture*, but in *Newton*'s own Obſervation, in what he counts the Beginning of the Deſcription of the *Romans*; and muſt it not be quite incongruous then, to imagine that the former ſignifies the latter throughout the ſame Deſcription? This is a Way of writing or ſpeaking, in his own Expreſſion, *uſed by no Nation*, p. 137. nay he aſcribes Part of what follows to Ver. 36. to the *Heathen Romans*, Part in the next four Verſes to the *Chriſtian Greeks*, and the latter Part to the *Turks*, though it is obviouſly the ſame in the *Scripture*. It is agreeable to underſtand by the Kings of the South and North at Ver. 40. thoſe of the ſame Kingdoms as at Ver. 5, 6, 7, 8, 9. 11, 13, 14, 15, 25. and not the *Saracens* and *Turks*, both which were eaſtward from the *Greek* Empire, *which Newton* ſays they ſhould *puſh at, and come againſt*. Nor is it at all likely that ſo many leſſer Affairs, eſpecially to the *Jews*, ſhould be mentioned of *Antiochus*, and his great Perſecution of them at laſt omitted; much leſs when there is a lively and particular Deſcription of ſuch a Perſecution put in Order of Time, and juſt after it is foretold that *he would have indignation againſt the holy Covenant, and get intelligence* about it, is it to be expounded away to Something done by another People 237 Years after. Was it told that *Antiochus* deſigned and prepared to do it, and not that he did it? As for *the Abomination of Deſolation* by the *Romans*, *Mat.* xxiv. 15. that is to be referred to Ch. ix. 26, 27. of this *Book*. And in our celebrated *Univerſal Hiſtory*, B. ii. Ch. 2. it is ſaid, 'The 11th Chap. of 'Daniel from the 20th Verſe to the End, is wholly con-'cerning *Antiochus Epiphanes*.'

Ib. *profane*] 1 *Mac.* i. 36, 37, 39, 46. 2 *Mac.* vi. 2, 4, 5. *Diod. Sicul.* Lib. 34. in *Photius*, *Biblioth.*

Ib. *Strength*] See *Pſa.* xcvi. 6. *Ezek.* xxiv. 21.

Ib. *take away*] 1 *Mac.* i. 45.

Ib. *put*] 1 *Mac.* i. 54, 59.

Ib. *make deſolate*] becauſe it baniſhed the true Worſhip of God, and his Worſhippers from the Place: ſee 1 *Macc.* iv. 38. as *Lowth* ſuitably ſays in his *Commentary* here.

Ver. 32. *pollute—by Flatteries*] as it is recorded to be attempted on *Mattathias*, 1 *Mac.* ii. 17, 18. and *Eleazar*, 2 *Mac.* vi. 21. which doubtleſs would prevail on *thoſe that would do wickedly*.

Ib. *People*] the Family of the *Maccabees* and others, 1 *Mac.* ii.

Ver. 33. *give intelligence*] that they ſhould fight on the Sabbath if attacked, &c. 1 *Mac.* ii. 39, 40, 41. which gave the Turn in their Favour.

Ver. 34. *a little Help*] the *Haſideans*, 1 *Mac.* ii. 42, 43.

Ib. *were joined*] the *Samaritans*, as *Joſephus* ſhews, *Antiq.* Lib. xii. 7. and Hypocrites among themſelves, 1 *Mac.* i. 43.

Ver. 35. *Some*] *Mattathias*, *Eleazar*, &c. 1 *Mac.* v. 60, 67.

Ib. *to purify*] by chaſtiſing thoſe who were left the more, and making them truſt more on God.

Ver. 36. *the King*] *Lowth* conforming himſelf to *Mede*'s *Interpretation*, abruptly breaks off the Thread of the Prophecy, as *Newton* did before, and expounds the *King* here to be *Antichriſt*, meaning, as it appears, the Pope or Papacy. To this the former Obſervation on Ver. 31. may be partly applicable; and if it had been ſo, with what Probability can one think, but that it would have been introduced with *In the latter Days*, *At the End of many Years* or *Days*, *After that*, *another King alſo* (if not rather under a different Name) or ſome other ſuitable Form of Expreſſion uſed in *Scripture*, and not with *And* the ſmalleſt Conjunction? *Lowth* however ſays, 'We may 'obſerve ſuch a ſudden Tranſition, *Mat.* xxiv. from the 'Deſtruction of *Jeruſalem* to the General Judgment;' but how ſhould he think others obſerve it, if he himſelf has not, ſo as to tell us in what particular Place it is? If he means at the Beginning of Ver. 29. certainly that is not ſuch a Tranſition, there is ſufficient Notice given of it. Our Author too aſſerts, that the Words in the four following Verſes (he ſhould have ſaid in this and the three following ones) are not at all applicable to *Antiochus*. We ſhall ſee whether it be ſo. In the *Aſſembly*'s *Annotations* is an *Obſervation* in theſe Words, 'The *Hebrew* 'Article before the Word King, doth manifeſtly referre 'the Matter to the King ſpoken of before, but that with-'out controverſie was *Antiochus Epiphanes*.' *Jun.* and *Trem.* comment here, *Nos ex antecedentium & ſequentium comparatione, adeoque ex hiſtoriæ fide ſtatuimus hæc omnia de* Antiocho Epiphane *eſſe intelligenda: by comparing together what goes before and what follows, and that with the Reality of Hiſtory, we conclude all theſe Things are to be underſtood of* Antiochus Epiphanes; ſee alſo *Grot. Annot.*

Ib. *above every god*] Look, 2 *Mac.* ix. 10, 12.

37. He will not mind even the god of his Fathers, nor the Deſire of Women, neither will he mind any god: for he will magnify himſelf above every one.

38. Only in his State he will honour the god of Fortreſſes; even a god whom his Fathers did not know will he honour, with Gold, Silver, precious Stones, and deſirable Things.

39. So will he do at the ſtrong Holds of the Fortreſſes, with the ſtrange god whom he will acknowledge, increaſing the Honour; and he will make ſuch rule over many, and divide the Country for a Price.

40. Thus at the final Time the King of the South will puſh at him, againſt whom the King of the North will behave himſelf tempeſtuouſly with Chariots, Horſemen and many Ships; and going into the Countries, he will overflow, and paſs through.

41. He will further go into the glorious Country, and many *Countries* will fall; theſe however will be delivered from his Power, Edom, Moab, and the chief of the Ammonites.

42. But he will ſtretch forth his Hand againſt the Countries, ſo that the Country of Egypt ſhall not be one that eſcapes.

43. Nay he will rule over the hidden Treaſures of Gold and Silver, with all the deſirable Things of Egypt; the Lubites and Ethiopians being in his Steps.

44. News notwithſtanding will trouble him both from the Eaſt and North; upon which he will go out in a great Rage to deſtroy many, and that utterly.

45. Yet plant as he will the Tents of his Pavilion between the Seas, at the glorious holy Mountain; he will come to his End, and have no Helper.

CHAP. XII.

AND at that Time will ſtand up Michael the great Prince, who ſtands for the Poſterity of thy People, becauſe it will be ſuch a Time of Diſtreſs as had not been ſince it was a Nation till that Time; when every one of thy People notwithſtanding will be delivered, who is found written in the Book.

2. And many of them who are ſleeping in the duſty Ground will awake, ſome to everlaſting Life, and others to everlaſting Reproach *and* Contempt.

Ver. 37. *the god of his Fathers*] See the *Note* on the next Verſe. In the other Scheme this *god* is explained to be *the Heathen gods*, that were worſhipped before Chriſtianity was eſtabliſhed; ſo that it was doing well not to mind or regard ſuch: whereas it is beſide the Tenor of the Deſcription, that the Angel was praiſing the King, eſpecially as there is a contrary Object belonging to the ſame Verb. Nay *Mede* and *Lowth* interpret *the god* in the next Verſe, and *the ſtrange god* in the following one, to be *the true God:* which may ſurprize ſuch as have not heard it, and is ſtill more incoherent, as the Account given will be to this Effect, He will magnify himſelf above every god excepting the true God; whereas there are no other gods in the Chriſtian Religion but the true one, and to underſtand it of the Pope's magnifying himſelf above the Heathen gods looks quite abſurd, but is very congruous to them and *Antiochus*.

Ib. *Deſire*] *Diana*, according to *Polybius* in the *Excerpta* out of him by *Valeſius*, *Strabo*, Lib. 16. and *Joſeph. Antiq.* Lib. xii. 13. or *Venus*, according to *Appian* in *Syriacis*, whoſe Temple at *Elymais* in *Perſia Antiochus* would have plundered, 1 *Mac.* vi. 1, 2, 3.

Ib. *magnify himſelf*] *I have a braſs Coin*, ſays *Sir John Marſham* in his *Canon Chronicus*, ad Secul. 4. ΒΑΣΙΛΕΩΣ ΑΝΤΙΟΧΟΥ ΘΕΟΥ ΕΠΙΦΑΝΟΥΣ, *of King Antiochus the God Epiphanes:* which ſtill the more juſtifies applying this to him.

Ver. 38. *god*] *Jupiter*, as may be ſeen, 2 *Mac.* vi. 2. where he is repeatedly mentioned as here, and being called *Olympius* from a Mountain in *Greece*, was conſequently a ſtrange god to the *Syrians*, which the Anceſtors of *Antiochus* were; and as this is called here *the god of Fortreſſes*, ſo there *Jupiter the Defender of Strangers*. *Newton* as it were by Compulſion to ſupport his Scheme, which however he has taken from *Mede* with ſome Improvements as if it was his own, interprets the laſt mentioned of the worſhipping Saints uſed by the Papiſts, with as little Propriety perhaps as great Pains. The ſame Word for *Fortreſſes* occurs in this Chapter, Ver. 10, 19, 39. *Antiochus*'s honouring *Jupiter* ſeems to be in Reſpect to *Alexander*, whoſe god and pretended Father he was.

Ib. *even*] as it is ſaid of this King that he would not mind or regard any god, Ver. 37. it is unlikely two gods ſhould be here excepted; which is confirmed by his honouring it being repeated, whereas if there had been two, it might more probably have been ſaid he would worſhip one of them.

Ver. 39. *ſuch*] *Philip*, *Andronicus*, *Menelaus*, 2 *Mac.* v. 22, 23. *Lyſias*, 1 *Mac.* iii. 32. &c.

Ver. 40. *Thus*] as before related, Ver. 25, 26. and the *Univerſal Hiſt.* has, that *what is ſaid*, Ver. 25, 40; 42, 43. *was accompliſhed in the ſame Expedition into* Egypt, B. ii. Ch. 2.

Ib. *final Time*] of this Prophecy.

Ver. 41. *Country*] of *Judea*, as already told; rather than *per duces ſuos*, *by his Captains*, with *Grot.*

Ib. *delivered*] *Antiochus*, as *Grotius* obſerves, did not make war againſt theſe, as may appear by 1 *Mac.* v. 3, 6.

Ver. 43. *Treaſures*] as in *Athenæus*, Lib. v. p. 195.

Ib. *Lubites and Ethiopians*] People in *Africa* bordering on *Egypt*, the former weſtward, the latter ſouthward; who being ſubject to the King of *Egypt*, were of Courſe when *Antiochus* had ſubdued him ſubject to himſelf; ſee *Nah.* iii. 9.

Ver. 44. *Eaſt*] *Perſia*, 1 *Mac.* iii. 31.

Ib. *North*] *Armenia*, whither he went firſt, and overcame *King Artaxias*, *Appian* in *Syriacis*.

Ver. 45. *plant—the Tents*] For when *Antiochus* went abroad laſt, he left *Lyſias* to deſtroy the *Jews*, being then revived by means of *Judas Maccabeus*, and *Lyſias* encamped by *Emmaus* near *Jeruſalem*, 1 *Mac.* iii. 32, 34, 35, 40.

Ib. *End*] See 2 *Mac.* ix. & 1 *Mac.* vi. *Appian* in *Syr.* *Polybius* in *Excerpt. Valeſii.*

Ver. 1. *that Time*] About the Death of *Antiochus Epiphanes* the *Jews* Religion was reſtored, and they had Peace and Liberty granted them, both by the *Syrians* and *Romans*, 1 *Mac.* iv. 52. 2 *Mac.* xi. 33, 38,

Ver. 2. *duſty Ground*) as the *Heb. Ground of Duſt*, not *Duſt of the Earth* or *Ground*, ſignifies.

3. Then

3. Then will they that conſider, ſhine like the Brightneſs of the Firmament; and thoſe who cauſe many to be virtuous, like the Stars for ever and evermore.

4. But do thou, Daniel, cloſe up the Words, and ſeal up the Book, till the final Time. Many will go about, and Knowledge be increaſed.

5. Next I Daniel ſaw plainly that there were two others ſtood, one on this ſide the Bank of the River, and the other on that ſide of its Bank.

6. And one aſking the Man cloathed in Linen, who was above the Water of the River, how long it would be to the End of thoſe Wonders?

7. I heard the Man laſt mentioned ſwear by him who lives for ever, lifting up both his right and left Hand towards Heaven, that it would be for an appointed Time, Times, and half a one; and when there ſhould be an Accompliſhment of diſperſing the Power of the holy People, all theſe Things would be accompliſhed.

8. But though I heard, I did not underſtand; therefore I ſaid, My Lord, what will the Concluſion of theſe Things be?

9. And he anſwered; Go, Daniel: for the Words are cloſed and ſealed up, till the final Time.

10. Many will be made pure and white, and will be purified; but the Wicked will do wickedly, and none of them underſtand: whereas thoſe who conſider, will underſtand.

11. Now from the Time that the continual *Offering* is taken away, and the Abomination put which will make deſolate, will be a thouſand two hundred and ninety Days.

12. He will be happy who tarries, and comes to a thouſand three hundred and thirty five Days.

13. Do thou however go till the End; ſince thou wilt reſt, and ſtand in thy Lot till the End of the Days.

Ver. 7. *Time*] The publick Religion of the *Jews*, or *Power of the holy People*, being at the Temple, was diſperſed from thence by *Antiochus*; and about three Years and a half after, were all theſe Things, told by the Angel to *Daniel* in this Viſion, accompliſhed.

Ver. 11. *thouſand*] It is ſaid 1 *Mac.* i. 54. *they ſet up the Abomination of Deſolation upon the Altar, the fifteenth Day of the Month Caſleu, in the hundred forty and fifth Year*; which is plainly and evidently the Time, by the Angel's Words here, to begin thoſe Days from. Now the Sanctuary was cleanſed and the Altar dedicated three Years and ten Days after, 1 *Mac.* iv. 52. and the Years containing 365 Days each, and the Months 30, with five Days added at the End of the Year, to the End of this laſt 9th Month would be 1110 Days, and 6 Months more, to the End of the next third Month, are juſt 1290. *Ezekiel* propheſying of this as appears, informs us they would be 7 Months cleanſing the Country, Chap. xxxix. 12. which alſo determines the odd Time to be after thoſe three Years, and not as ſome count it before; and as the Cleanſing of the Sanctuary, and preparing their holy Things was doubtleſs their firſt Work, which being finiſhed on the 25th of the 9th Month *Caſleu*, it is probable they would then proceed to bury the many dead Bodies and Bones of thoſe unclean Gentiles, who were lately ſlain in the Wars, and defiled their Country; for doing which there remained ſeven Months current, to make up the 1290 Days.

Ver. 12. *thouſand*] forty five Days more than the other, that is a Month and a half, and that it was ſo much after, the Words of the Text ſhew; which from the End of the third Month extends to the Middle of the fifth: and the Grants of Toleration to the *Jews*, both from *King Antiochus* and the *Romans* are dated the 15th of *Xanthicus*, in the ſame 148th Year when the Sanctuary was cleanſed, that Æra of the *Seleucidæ* beginning in Autumn; but the *Jewiſh* Year beginning in the Spring, the 9th Month anſwered partly to our *November*. Now *Xanthicus* being the firſt Month in the *Syro-Macedonian Calendar*, and the Month anſwering to that now called *July* being among the *Greeks* counted the firſt, as *Rous* ſhews in his *Archæologiæ Atticæ* Lib. ii. Cap. 10. and *Bedford* in *Scrip. Chron.* Lib. vi. 2. 107. according to all this it follows, that *Xanthicus* was at the Time of the *Jews* 5th Month, and the 15th Day of it exactly compleated the 1335 Days. And it was certainly a Happineſs to ſuch as had waited in Patience, to ſee Peace and Liberty confirmed. Though in fixing thoſe Days preciſely by certain Numbers recorded as above, I have perhaps attempted in the Words of *Virgil*, *ire quà nulla priorum devertitur orbita*, *Geor.* 3.

To tread a Path untrodden heretofore; ſee *Lowth*'s *Commentary*. But *Floyer* computes it will hereafter be ſo many Days from the taking of *Jeruſalem*, to the Beginning of the *Millennium*, or thouſand Years Reign of *Chriſt* on the Earth, *Sibyl. Orac.* p. 315.

Ver. 13. *till the End of the Days*] of his Life; and this *till* is in *Heb.* as juſt before.

THE

THE

REIGNS of the KINGS of JUDAH.

reigned Years.	after dividing the Kingdoms.				
17+	17	*Rehoboam*, 1 *King.* xiv. 21. 2 *Chron.* xii. 13.	—	—	1 *King.* xv. 1. 2 *Chron.* xiii. 1.
3—	19	*Abijam* or *Abijah*, 1 *King*, xv. 2. 2 *Chron.* xiii. 2.	—	—	1 *King.* xv. 9.
41—	60	*Asa*, 2 *King.* xv. 10.	—	—	1 *King*, xxii. 41. 2 *Chron.* xvi. 13.
24—	84	*Jehoshaphat*, 1 *King.* xxii. 42. 2 *Chron.* xx. 31.	—	—	2 *King.* viii. 16.
8—	91	*Jehoram*, 2 *King.* viii. 17. 2 *Chron.* xxi. 5, 20.	—	—	2 *King.* viii. 25.
1	92	*Ahaziah*, 2 *King.* viii. 26. 2 *Chron.* xxii. 2.			
6+	98	*Athaliah*, 2 *King.* xi. 3. 2 *Chron.* xxii. 12.	—	—	2 *King.* xi .4. & xii. 1. 2 *Chron.* xxiii. 1.
40—	137	*Joash* or *Jehoash*, 2 *King.* xii. 1. 2 *Chron.* xxiv. 1.	—		2 *King.* xiv. 1.
29	166	*Amaziah*, 2 *King.* xiv. 2. 2 *Chron.* xxv. 1.	—	—	2 *King.* xiv. 17. 2 *Chron.* xxv. 25.
11	177	An Interregnum, 2 *King.* xv. 1.			
52+	229	*Azariah* or *Uzziah*, 2 *King.* xv. 2. 2 *Chron.* xxvi. 3.	—		2 *King.* xv. 32.
16—	245	*Jotham*, 2 *King.* xv. 33. 2 *Chron.* xxvii. 1, 8.	—	—	2 *King.* xvi. 1.
16—	260	*Ahaz*, 2 *King.* xvi. 2. 2 *Chron.* xxviii. 1.	—	—	2 *King.* xvii. 1. & xviii. 1, 9, 10.
29—	288	*Hezekiah*, 2 *King.* xviii. 2. 2 *Chron.* xxix. 1.	—		2 *King.* xviii. 13. & xx. 1, 6.
55—	342	*Manasseh*, 2 *King.* xxi. 2. 2 *Chron.* xxxiii. 1.			
2	344	*Amon*, 2 *King.* xxi. 19. 2 *Chron.* xxxiii. 21.			
31+	375	*Josiah*, 2 *King.* xxii. 1. 2 *Chron.* xxxiv. 1.	—	—	*Jer.* xxv. 3. 2 *King.* xxiii. 36.
3 mon.	375	*Jehoahaz*, 2 *King.* xxiii. 31. 2 *Chron.* xxxvi. 2.			
11—	386	*Jehoiakim*, 2 *King.* xxiii. 36. 2 *Chron.* xxxvi. 5.	—		*Jer.* xxv. 1. 2 *King.* xxiv. 1, 2.
m. d. 3–10	386	*Jehoiachin* or *Jeconiah*, 2 *King.* xxiv. 8. 2 *Chron.* xxxvi. 9, 10.	—		2 *King.* xxiv. 12. *Jer.* xxxii. 1.
11—	396	*Zedekiah*, 2 *King*, xxiv. 18. 2 *Chron.* xxxvi. 11. *Jer.* lii. 1.	—		2 *King.* xxv. 2, 8. *Jer.* lii. 5, 12.

THE REIGNS of the KINGS of ISRAEL.

reigned Years.	after dividing the Kingdoms.	
22—	2	*Jeroboam*, 1 *King.* xiv. 20. — — — 1 *King.* xv. 25.
2—	22	*Nadab*, 1 *King.* xv. 25. — — — 1 *King.* xv. 28, 33.
24—	45	*Baaſha*, 1 *King.* xv. 33. — — — 1 *King.* xvi. 8.
2—	46	*Elah*, 1 *King.* xvi. 8. — — 1 *King.* xvi. 10, 15.
7 days	46	*Zimri*, 1 *King.* xvi. 15.
12—	57	*Omri*, 1 *King.* xvi. 23. — — 1 *King.* xvi. 29.
22—	78	*Ahab*, 1 *King.* xvi. 29. — — — 1 *King.* xxii. 51.
2—	79	*Ahaziah*, 1 *King.* xxii. 51. — — 2 *King.* iii. 1.
12+	92	*Jehoram* or *Joram*, 2 *King.* iii. 1. — — 2 *King.* viii. 25, 26.
28+	120	*Jehu*, 2 *King.* x. 36. — — — 2 *King.* xiii. 1.
16—	135	*Jehoahaz*, 2 *King.* xiii. 1. — — 2 *King.* xiii. 10.
16+	152	*Joaſh* or *Jehoaſh*, 2 *King.* xiii. 10. — — 2 *King.* xiv. 23.
41	193	*Jeroboam*, 2 *King.* xiv. 23.
23—	215	An Interregnum, 2 *King.* xv. 8.
6 mon.	216	*Zachariah*, 2 *King.* xv. 8. — — 2 *King.* xv. 13.
1 mon.	216	*Shallum*, 2 *King.* xv. 13.
10+	227	*Menahem*, 2 *King.* xv. 17. — — — 2 *King.* xv. 23.
2	229	*Pekahiah*, 2 *King.* xv. 23. — — — 2 *King.* xv. 27.
20+	249	*Pekah*, 2 *King.* xv. 27. — — — — 2 *King.* xv. 30.
8	257	An Interregnum, 2 *King.* xvii. 1.
9—	265	*Hoſhea*, 2 *King.* xvii. 1. — — — 2 *King.* xvii. 6. & xviii. 10.

As *Reheboam* and *Jeroboam* began, and *Ahaziah* and *Joram*, being both ſlain by *Jehu*, ended their Reigns together, the Time of the Kingdoms of *Judah* and *Iſrael* was till then alike; but if we count the Years of their reſpective Kings, thoſe of the former will be 95, and theſe of the latter 98; and if we reckon from thence to the 6th Year of *Hezekiah* and 9th of *Hoſhea*, which were the ſame, 2 *King.* xviii. 10. the firſt will be 164 and the other 142: ſo that we muſt find out ſome other Way of Computation, if we would know the Certainty of the Time.

This may be by calculating it Step by Step, as in the preceding *Tables*, which though exceeding difficult, is notwithſtanding a very conciſe Method. The Algebraic Signs in the firſt Column, after the Number of Years, which the Texts firſt quoted in that Line ſay each King reigned, ſignify, + more and — leſs than compleat Years; the Proof of which is to be ſought in the laſt Texts of each Line, compared with thoſe of the foregoing Line. And the Years in the 2d Column are all full ones.

Thus *Abijam* reigning in the 18th Year of *Jeroboam*, *Reheboam* muſt have reigned more than 17 exact Years; but *Aſa* in the 20th, ſhews that *Abijam* was not King 3 whole Years, and that his Father's Reign and his own were but 19 and odd; which with 1 Year and a Part of *Aſa*'s, can make but 21 and odd, and muſt be ſo much, elſe *Jeroboam* could not be ſaid to reign 22 Years. In this Manner the Total to the End of *Omri*'s Reign will be 57 Years, which muſt be right, though the Sum of the Years of the Kings of *Iſrael*'s Reigns is 62, becauſe they reigned but a little Part of their laſt Year. Next though *Aſa* did not reign out 41 Years, 2 *Chron.* xvi. yet the Overplus of the 19 Years to the Beginning of his Reign made it up, ſo that both were 60; as 3 whole Years of *Ahab* in his Time, to be added to the 57 ſhew, 1 *King.* xxii. 41. Going on, in Ver. 52. *when Jehoſhaphat had been* 17 *Years King*, which was his 18th Year, that with the 60 and odd make up the 78 to the End of the Reign of *Ahab*: for the *Heb.* Numerals ſignify either ſeven or ſeventh, ten or tenth, &c. and from *Ahab*'s 4th Year, when *Jehoſhaphat* began to reign, to his 22d when *Ahab*

Ahab died, muſt be above 17 Years; beſides if *Ahaziah* began to reign in the 17th Year of *Jehoſhaphat*, that being the 21ſt of his Father *Ahab*, as appears certain, and as *Uſher* ſtates it, nay puts the firſt Year of his Reign coincident with them, according to which *Ahab*'s laſt Year will be his too; how is there then Time for what is recorded in *Ahaziah*'s own Reign, 2 *King*. i. 2 *Chron*. xix. & xx. 1, 35, 37? Nor can it be pretended he was thus made King when his Father went to *Ramoth-gilead*, Ver. 29, 37, 40. 2 *King*. iii. 1. is alſo to be underſtood in the ſame Manner; and thus Chap. ix. 29. is to be reconciled with Chap. viii. 25. for *Jehoram* King of *Judah* could not be ſaid to reign 8 Years, from the 5th to the 11th Year of *Joram* King of *Iſrael*, Chap. viii. 16, 17. but from the 5th to the 12th might be 8Years not full. As the Amount to the Death of *Ahaziah* King of *Judah* and that of *Jehoram* King of *Iſrael* was the ſame, and as *Jehoram* King of *Judah* began reigning in the 5th Year of the latter, while his Father *Jehoſhaphat* lived, 2 *King*. viii. 16. the laſt Year of *Jehoſhaphat* falling in the firſt of his Son, is not reckoned in the Amount. The 92 Years which are coincident may be counted juſt full ones, as they ſeem not to be much over or under, and ſo 92 compleat Years in theſe *Tables*, are the ſame with the End of the 92d Year in the following *Table*.

Next *Athaliah* and *Jehu* began reigning together, ſhe above 6 and he above 28 Years, as the Texts ſhew. I then find that the Numbers relative to 2 *King*. xiii. 10. do not agree with the 37th Year of *Joaſh* King of *Judah*, the reſolving of which ſee in the *Note* on that Text.

From thence the *Chronology* is eaſy, till we come to an Interregnum in the Kingdom of *Judah*; for *Jeroboam* beginning his Reign when *Amaziah* had reigned 14 Years, 2 *King*. xiv. 23. he could have reigned but 15 when *Amaziah* had reigned his whole 29; whoſe Son *Azariah*, by reaſon of his Minority, the Troubles in the Country, or both, did not begin to reign till the 27th Year of *Jeroboam*: ſo that there was a Space between of 11 Years, as by the *Table*, and *Scholium* on 2 *King*. xv. 1. *Jeroboam* then reigning 41 Years, at the Concluſion of it *Azariah* would be but in the 15th Year of his Reign, and *Zachariah* his Son not reigning till *Azariah*'s 38th Year, there muſt have been an Interregnum of about 23 Years. *Jeroboam* having ſaved the *Iſraelites* from their Troubles, it ſeems that thoſe returned upon them after his Deceaſe, 2 *King*. xiv. 26, 27. yet his Son at laſt obtained the Kingdom for a little while, to fulfil the Word of the Lord, Chap. xv. 12.

Omitting what the Reader may now eaſily compute from the *Table*, I obſerve that *Pekah* was ſlain at 20 Years of *Jotham*, 2 *King*. xv. 30. that is from the Beginning of *Jotham*'s Reign, for he reigning but 16 Years, brings it to 4 after his Death, as ſhewn on that Text; but *Hoſhea* began reigning in the 12th Year of *Ahaz*, 2 *King*. xvii. 1. here then was another Interregnum in *Iſrael* of 7 Years, before *Hoſhea* got to be King after he had ſlain *Pekah*: in which Time *Ahaz* King of *Judah* might partly rule there, as he is called *King of Iſrael*, 2 *Chron*. xxviii. 19. *Hoſhea* reigning the 12th Year of *Ahaz*, and *Hezekiah* in the 3d of *Hoſhea*, *Hezekiah* muſt begin before *Ahaz* had reigned 16 Years, as both *Uſher* in *Chron. Sacr*. p. 17. and *Bedford* in *Scrip. Chron. Tab*. 46. put it. So here is a Year taken off from the End of the Reign of *Ahaz*. Laſtly *Hoſhea* being King almoſt 3 Years before *Hezekiah*, 2 *King*. xviii. 1, 9, 10. the Amount of the Years to the Beginning of the Reign of the firſt, will be 3 leſs than that of the other; and to the Commencement of *Hezekiah*'s Reign was 259, as the Texts ſhew, therefore it was 256 when *Hoſhea* began, and conſequently as before there was an Interregnum of 7 Years.

Thus computing, the Kingdom of *Iſrael* or the ten Tribes remained 265 Years, from the Beginning of *Jeroboam*'s to the End of *Hoſhea*'s Reign; for which we have an excellent confirming Teſtimony in *Iſa*. vii. 8. where that Kingdom is called *Ephraim*, becauſe of the Largeneſs of that Tribe, as it is elſewhere; and the Time of the 200 Years being over, which was not neceſſary to mention, the 1ſt of *Ahaz* being the Year 246, it is ſaid, *within the ſixty five years*, i. e. odd Years above the Hundreds, *Ephraim ſhall be broken from being a People*; reckoned according to the Words of the 17th Verſe, *from the Day that Ephraim departed from Judah*. *Prideaux* and others indeed count thoſe 65 Years from the Time of the Prophecy to a ſecond Captivity of *Iſrael* by *Eſarhaddon*, *Con*. An. 677. But ſuch a Captivity is only imaginary for the ſake of that Computation, and certainly *Ephraim* was *broken* before, 2 *King*. xvii. 6, 18. *Broughton*, our great Scripture Chronologer, blames others, but ſays he will not determine of it, *Works* p. 367. And here let me obſerve to the Reader, that the foregoing *Tables of the Kings* were compoſed, with a ſtrict Attention to their ſeveral Particulars in the Texts cited, before I made the Computation of this and all the Numbers here following; ſo that I might well be agreeably ſurprized (in ſuch a difficult Affair) to find thoſe latter ſo exactly every one of them agree with the Calculation in the *Table*. I compare it as if one was now truly to ſurvey that Country by Meaſure, and then examine the Scripture Account of its Geography, in which there would be doubtleſs the like Harmony. And if another, inſtead of an actual Survey, ſhould compute the Dimenſions of the Country from his own Notions of Hiſtory (which Neceſſity indeed obliges to in that Caſe) he might be ſaid to be imitated by ſuch Chronologers, as adjuſt thoſe extraneous Numbers by their own Imagination, and afterwards frame the Kings Reigns according to the ſame: which they mix together, inſomuch that *Bedford* counts *Ahab*, *Ahaziah* and *Joram* to reign at once in *Iſrael*, and two in *Judah* at the ſame Time, *Scrip. Chron*. Lib. VII. ii. 44. Again we find in *Ezek*. iv. 5. that the Family of *Iſrael* had been wicked 390 Years, as doubtleſs they ſtill continued to be in their *Aſſyrian* Captivity, or elſe might have been reſtored again as *Manaſſeh* was, 2 *Chron*. xxxiii. 11, 12, 13. that being in the 5th Year of *Zedekiah*, *Ezek*. i. 2. & viii. 1. which ſhews that it was 390 Years from the Beginning of *Jeroboam*'s Reign, when he ſet up Idolatry, to that Time; which is likewiſe according to the *Table*. And it would be prepoſterous and worſe to reckon the Years of their Iniquity before they came, to the End of *Zedekiah*'s Reign, or as ſome do 4 Years after, to which alſo the Particulars do not agree, and which did not belong to the Kingdom of *Iſrael* at all. Next from the Time that *Joſiah* firſt endeavoured to reform *Judah* in the 8th Year of his Reign, 2 *Chron*. xxxiv. 3. ſince which their Iniquity was of a worſe Kind, is by the *Table* 40 Years to that ſame Time, anſwerable to thoſe in *Ezek*. iv. 6.

The 30th Year in *Ezek*. i. 1. appears to be that of the Eſtabliſhment of the true Religion, and the great Paſſover kept by King *Joſiah* in the 18th Year of his Reign, 2 *Chron*. xxxiv. 8. & xxxv. 19. which it is probable the better Sort might reckon from (as they alſo mourned for his Death, 2 *Chron*. xxxv. 25. 1 *Eſd*. i. 32.) from whence to the 5th Year of *Jehoiakim*'s Captivity, *Ezek*. i. 2. was the 30th Year likewiſe by the *Table*; agreeing with *Uſher*, *Annales* ad A. M. 3409. *Prid. Connect*. An. 594.

I have ſtill another very ſtrong Proof. When the *Iſraelites* were going to the Country of *Canaan*, they were ordered when they came there, to let every 7th Year be a Sabbath of Reſt from ſowing, &c. *Lev*. xxv. 2, 3, 4. and with the 49th which would be one of thoſe Sabbatical Years, they were likewiſe commanded to keep the 50th a Year of Jubile, Ver. 8, 10. and of Reſt as the other, Ver. 5, 11. Such two Years together we read of 2 *King*. xix. 29. the firſt of which called *this Year* we may find to be the 14th Year of *Hezekiah*, Chap, xviii. 13. Now from the *Iſraelites* Entrance into *Canaan* to the Beginning of *Hezekiah*'s Reign is by the *Table* 735 Years, conſequently his 14th Year was ſuch a Sabbatical Year, and the next a Year of Jubile: reckoning the Sabbatical Years to begin ſtill from every Jubile, that the 7th] of the former might be with the latter, according to *Lev*. xxv. 8, 9. which *Prideaux* ſays, *is indeed the truth of the matter*, *Pref*. to Vol. I. agreeable to *Joſephus*, *Antiq*. iii. 12. *Maimonides*, *Jobel* x. 7. Thus counting on two more Jubiles, the third Sabbatical Year after falls on the 9th of *Zedekiah*'s Reign, which we may find to be ſuch by *Jer*. xxxiv. 6, 7, 8, 9, 14, 15, 22. 2 *King*. xxv. 1. and *Uſher*'s *Annales Veteris Teſtamenti* ad A. M. 3414.

For remarkable Abſurdities in the *com. Tranſ*. conſult this, at the Places annexed as follow.

Ahaziah

Ahaziah 2 Years older than his Father, 2 *Chron.* xxii. 2.

Jehoiachin both 8 and 18 Years old when he began to reign, 2 *Chron.* xxxvi. 9.

Baaſha going againſt *Judah* and building *Ramah* 10 Years after he was dead, 2 *Chron.* xvi. 1.

Hezekiah but 11 Years younger than his Father, 2 *Chron.* xxix. 1.

Ahaziah beginning to reign both in the 12th and 11th Year of *Joram*, 2 *King.* ix. 29.

Jehoaſh King of *Iſrael* reigning but 16 Years, from the 37th of *Joaſh* King of *Judah* who reigned 40 Years, to the 15th of his Son *Amaziah*, 2 *King.* xiii. 10.

Jehoram King of *Iſrael* beginning to reign in the 2d Year of *Jehoram* King of *Judah*, and *Jehoram* King of *Judah* in the 5th of *Jehoram* King of *Iſrael*, 2 *King.* i. 17.

Omri reigning 12 Years, from the 31ſt to the 38th Year of *Aſa*, 1 *King.* xvi. 23.

Amaziah dying 15 Years after *Joaſh*, and ſo long in the Reign of *Jeroboam* King of *Iſrael*, and his Son *Uzziah then* made King in the 27th of *Jeroboam*, 2 *Chron.* xxvi. 1.

The Computation of the foregoing *Tables* being by full Years, at the Beginning and End of the Kings Reigns only, the following is *in* every particular Year.

The ſeveral Years of the Reigns of the Kings of *Judah* and *Iſrael* anſwering to each other; with the annual Amount, and divers Tranſactions recorded in them.

J. P.	Am.	*Judah*		*Iſrael.*		
3730	1	*Rehob.*	1	*Jerob.*	1	*Rehoboam* and *Jeroboam* began reigning, 1 *King.* xiv. 21. & xv. 1.
31	2		2		2	*Beth-lehem* and *Shechem* built, 2 *Chron.* xi. 6. 1 *King.* xii. 25. (ſee on 1 *King.* xiii. 1. & xiv. 1.)
32	3		3		3	*Judah* yet good, 2 *Chron.* xi. 17.
33	4		4		4	
34	5		5		5	*Shiſhak* took *Jeruſalem*, 1 *King.* xiv. 25. 26. 2 *Chron.* xii. 2. in the 6th Year of his Reign, *Egyp. Tab.*
35	6		6		6	
36	7		7		7	
37	8		8		8	
38	9		9		9	
39	10		10		10	
40	11		11		11	
41	12		12		12	
42	13		13		13	
43	14		14		14	
44	15		15		15	
45	16		16		16	
46	17		17		17	
47	18	*Abijah*	1		18	*Abijah* began reigning, 1 *King.* xv. 1. 2 *Chron.* xiii. 1. beat *Jeroboam*, 2 *Chron.* xiii. 15, 20, 21.
48	19		2		19	
49	20		3		20	*Aſa* began reigning, 1 *King.* xv. 9.
50	21	*Aſa*	1		21	
51	22		2	*Nadab* 1	22	*Nadab* began reigning, 1 *King.* xv. 25.
52	23		3	*Baaſha* 1	2	*Baaſha* began reigning, 1 *King.* xv. 28, 33.
53	24		4		2	
54	25		5		3	
55	26		6		4	
56	27		7		5	*Jehoſhaphat* born, 1 *King.* xxii. 42. 2 *Chron.* xx. 31.
57	28		8		6	
58	29		9		7	
59	30		10		8	The Country yet quiet in *Aſa*'s Reign, 2 *Chron.* xiv. 1, 6.
60	31		11		9	
61	32		12		10	
62	33		13		11	*Shiſhak* died, *Tab.* ut ſupra;
63	34		14		12	
64	35		15		13	*Aſa* defeated *Zerah*, and reſtored the true Religion, 2 *Chron.* xiv. 9, 12. & xv. 2, 8, 10.
65	36		16		14	*Baaſha* went againſt *Judah*, 2 *Chron.* xvi. 1, 8.
66	37		17		15	
67	38		18		16	
68	39		19		17	
69	40		20		18	
70	41		21		19	
71	42		22		20	
72	43		23		21	
73	44		24		22	
74	45		25		23	
75	46		26	*Elah* 1	24	*Elah* began reigning, 1 *King.* xvi. 8.
76	47		27	*Omri* 1	2	*Zimri* reigned, and *Omri* began reigning, 1 *King.* xvi. 15, 16, 21.
77	48		28		2	
78	49		29		3	
79	50		30		4	
80	51		31		5	*Omri* ſettled in reigning, 1 *King.* xvi. 23.
81	52		32		6	*Samaria* built, 1 *King.* xvi. 23, 24.
82	53		33		7	
83	54		34		8	*Jehoram* of *Judah* born, 2 *King.* viii. 17. 2 *Chron.* xxi. 5, 20.
84	55		35		9	
85	56		36		10	
86	57		37		11	
87	58		38	*Ahab* 1	12	*Ahab* began reigning, 1 *King.* xvi. 29.
88	59		39		2	*Aſa* taken ill, 2 *Chron.* xvi. 12.
89	60		40		3	
90	61		41		4	*Jehoſhaphat* began reigning, 1 *King.* xxii. 41.
91	62	*Jehoſhap.*	1		5	

J. P.	Am.	Judah		Israel.		
			2		6	
92	63		3		7	The Law taught in *Judah*, 2 *Chron.* xvii. 7, 9.
93	64		4		8	*Elijah*'s Drought began, 1 *King.* xvii. 1, 7.
94	65		5		9	
95	66		6		10	
96	67		7		11	*Elijah*'s Conteſt with the falſe Prophets, 1 *King.* xviii. *Jam.* v. 17.
97	68		8		12	*Ahab*'s Father in-law died, *Tyr. Annal.*
98	69		9		13	The Marriage of *Jeboram* with *Athaliah*, 2 *Chron.* xxi. 6. & xxii. 2.
99	70		10		14	*Ahaziah* of *Judah* born, 2 *King.* viii. 26.
3800	71		11		15	
1	72		12		16	
2	73		13		17	
3	74		14		18	*Benhadad* beſieged *Samaria*, 1 *King.* xx. 1, 26.
4	75		15		19	Peace made between *Syria* and *Iſrael*, 1 *King.* xx. 34. & xxii. 1, 2.
5	76		16		20	*Naboth* killed, 1 *King.* xxi. 1.
6	77		17		21	
7	78		18	*Ahazi.* 1	22	*Ahaziah* King of *Iſrael* began reigning, 1 *King.* xxii. 52.
8	79		19		2	The War in 2 *Chron.* xx. *Jeboram* King of *Iſrael* began reigning, 2 *King.* iii, 1.
9	80		20	*Jehor.*	1	*Elijah* taken up, 2 *King.* ii. 11. the War with *Moab*, iii. 5, 6.
10	81		21		2	The Child of the *Shunammiteſs* born, 2 *King.* iv. 17.
11	82		22		3	
12	83		23		4	
13	84		24		5	*Jehoram* King of *Judah* began reigning, 2 *King.* viii. 16. The Child brought to Life, and 7 Years Famine began, Ver. 1. & iv. 18, 19.
14	85	*Jehor.* 1	25		6	The two Miracles, 2 *King.* iv. 38, 42. *Naaman* cured, Chap. v. *Jeboram* King of *Iſrael* obtained the Kingdom, 2 *King.* i. 17.
15	86	2	26		7	The *Edomites* revolt from *Judah*, and are beat, 2 *King.* viii. 20, 21. 2 *Chron.* xxi. 8, 9.
16	87		3		8	The *Syrians* went to *Dothan*, 2 *King.* vi. 13, 14. *Elijah*'s Writing brought to *Jeboram*, 2 *Chron.* xxi 12.
17	88		4		9	The *Philiſtines* and *Arabians* invade *Judah*, 2 *Chron.* xxi. 16, 17.
18	89		5		10	*Jeboram* King of *Judah* taken ill, 2 *Chron.* xxi. 18, 19.
19	90		6		11	The Famine ended, 2 *King.* viii. 3. and that of *Samaria*, vi. 25.
20	91		7		12	*Ahaziah* King of *Judah* began reigning, 2 *King.* viii. 25. & ix. 29. *Benhadad* died, 2 *King.* viii. 7, 15, 29.
21	92	*Ahazi.* 1	8		1	*Athaliah* and *Jehu* began reigning, 2 *King.* xi. 3, 4. & xii. 1. and *Joaſh* born, 2 *King.* xi. 2, 21.
22	93	*Athal.*	1	*Jehu*	2	
23	94		2		3	
24	95		3		4	
25	96		4		5	
26	97		5		6	
27	98		6		7	*Joaſh* began reigning, 2 *King.* xi. 4. & xii. 1, 2 *Chron.* xxiii. 1.
28	99	*Joaſh*	1		8	
29	100		2		9	
30	101		3		10	
31	102		4		11	
32	103		5		12	
33	104		6		13	
34	105		7		14	
35	106		8		15	
36	107		9		16	
37	108		10		17	
38	109		11		18	
39	110		12		19	
40	111		13		20	
41	112		14		21	
42	113		15		22	*Amaziah* born, 2 *King.* xiv. 2. 2 *Chron.* xxv. 1.
43	114		16		23	
44	115		17		24	
45	116		18		25	
46	117		19		26	
47	118		20		27	
48	119		21		28	
49	120		22			
50	121		23	*Jehoah.*	1	*Jehoahaz* began reigning, 2 *King.* xiii. 1. and the Collection altered to repair the Temple, 2 *King.* xii. 6, 7. 9.
51	122		24		2	
52	123		25		3	
53	124		26		4	
54	125		27		5	
55	126		28		6	
56	127		29		7	
57	128		30		8	
58	129		31		9	
59	130		32		10	*Jehoiada* died about this Time, 2 *Chron.* xxiv. 15.
60	131		33		11	
61	132		34		12	
62	133		35		13	
63	134		36		14	
64	135		37		15	
65	136		38		16	*Joaſh* began reigning, 2 *King.* xiii. 10.
66	137		39	*Joaſh* 1	17	*Zechariah* killed, 2 *Chron.* xxiv. 21, 23. *Gath* taken, 2 *King.* xii. 17.
67	138		40		2	*Hazael* went againſt *Jeruſalem*, 2 *Ch.* xxiv. 23, 25. *Amaziah* began reigning, 2 *King.* xiv 1.
68	139	*Amaz.*	1		3	*Hazael* died, *Schot.* on 2 *King.* xiii. 24.
69	140		2		4	*Eliſha* died, 2 *King.* xiii. 14, 20.
70	141		3		5	*Moabites* Incurſion into *Iſrael*, 2 *King.* xiii. 20.

Ahaziah 2 Years older than his Father, 2 *Chron.* xxii. 2.

Jehoiachin both 8 and 18 Years old when he began to reign, 2 *Chron.* xxxvi. 9.

Baaſha going againſt *Judah* and building *Ramah* 10 Years after he was dead, 2 *Chron.* xvi. 1.

Hezekiah but 11 Years younger than his Father, 2 *Chron.* xxix. 1.

Ahaziah beginning to reign both in the 12th and 11th Year of *Joram*, 2 *King.* ix. 29.

Jehoaſh King of *Iſrael* reigning but 16 Years, from the 37th of *Joaſh* King of *Judah* who reigned 40 Years, to the 15th of his Son *Amaziah*, 2 *King.* xiii. 10.

Jehoram King of *Iſrael* beginning to reign in the 2d Year of *Jehoram* King of *Judah*, and *Jehoram* King of *Judah* in the 5th of *Jehoram* King of *Iſrael*, 2 *King.* i. 17.

Omri reigning 12 Years, from the 31ſt to the 38th Year of *Aſa*, 1 *King.* xvi. 23.

Amaziah dying 15 Years after *Joaſh*, and ſo long in the Reign of *Jeroboam* King of *Iſrael*, and his Son *Uzziah then* made King in the 27th of *Jeroboam*, 2 *Chron.* xxvi. 1.

The Computation of the foregoing *Tables* being by full Years, at the Beginning and End of the Kings Reigns only, the following is *in* every particular Year.

The ſeveral Years of the Reigns of the Kings of *Judah* and *Iſrael* anſwering to each other; with the annual Amount, and divers Tranſactions recorded in them.

J. P	Am.	Judah		Iſrael.		
373c	1	*Rehob.*	1	*Jerob.*	1	*Rehoboam* and *Jeroboam* began reigning, 1 *King.* xiv. 21. & xv. 1.
31	2		2		2	*Beth-lehem* and *Shechem* built, 2 *Chron.* xi. 6. 1 *King.* xii. 25. (ſee on 1 *King.* xiii. 1. & xiv. 1.)
32	3		3		3	*Judah* yet good, 2 *Chron.* xi. 17.
33	4		4		4	
34	5		5		5	*Shiſhak* took *Jeruſalem*, 1 *King.* xiv. 25. 26. 2 *Chron.* xii. 2. in the 6th Year of his Reign, *Egyp. Tab.*
35	6		6		6	
36	7		7		7	
37	8		8		8	
38	9		9		9	
39	10		10		10	
40	11		11		11	
41	12		12		12	
42	13		13		13	
43	14		14		14	
44	15		15		15	
45	16		16		16	
46	17		17		17	
47	18	*Abijah*	1		18	*Abijah* began reigning, 1 *King.* xv. 1. 2 *Chron.* xiii. 1. beat *Jeroboam*, 2 *Chron.* xiii. 15, 20, 21.
48	19		2		19	
49	20		3		20	*Aſa* began reigning, 1 *King.* xv. 9.
50	21	*Aſa*	1		21	
51	22		2	*Nadab* 1	22	*Nadab* began reigning, 1 *King.* xv. 25.
52	23		3	*Baaſha* 1	2	*Baaſha* began reigning, 1 *King.* xv. 28, 33.
53	24		4		2	
54	25		5		3	
55	26		6		4	
56	27		7		5	*Jehoſhaphat* born, 1 *King.* xxii. 42. 2 *Chron.* xx. 31.
57	28		8		6	
58	29		9		7	
59	30		10		8	The Country yet quiet in *Aſa*'s Reign, 2 *Chron.* xiv. 1, 6.
60	31		11		9	
61	32		12		10	
62	33		13		11	*Shiſhak* died, *Tab.* ut ſupra;
63	34		14		12	
64	35		15		13	*Aſa* defeated *Zerah*, and reſtored the true Religion, 2 *Chron.* xiv. 9, 12. & xv. 2, 8, 10.
65	36		16		14	*Baaſha* went againſt *Judah*, 2 *Chron.* xvi. 1, 8.
66	37		17		15	
67	38		18		16	
68	39		19		17	
69	40		20		18	
70	41		21		19	
71	42		22		20	
72	43		23		21	
73	44		24		22	
74	45		25		23	
75	46		26	*Elah* 1	24	*Elah* began reigning, 1 *King.* xvi. 8.
76	47		27	*Omri* 1	2	*Zimri* reigned, and *Omri* began reigning, 1 *King.* xvi. 15, 16, 21.
77	48		28		2	
78	49		29		3	
79	50		30		4	
80	51		31		5	*Omri* ſettled in reigning, 1 *King.* xvi. 23.
81	52		32		6	*Samaria* built, 1 *King.* xvi. 23, 24.
82	53		33		7	
83	54		34		8	*Jehoram* of *Judah* born, 2 *King.* viii. 17. 2 *Chron.* xxi. 5, 20.
84	55		35		9	
85	56		36		10	
86	57		37		11	
87	58		38	*Ahab* 1	12	*Ahab* began reigning, 1 *King.* xvi. 29.
88	59		39		2	*Aſa* taken ill, 2 *Chron.* xvi. 12.
89	60		40		3	
90	61		41		4	*Jehoſhaphat* began reigning, 1 *King.* xxii. 41.
91	62	*Jehoſhap.*	1		5	

J. P.	Am.	Judah		Israel.		
			2		6	
92	63		3		7	The Law taught in *Judah*, 2 *Chron.* xvii. 7, 9.
93	64		4		8	*Elijah*'s Drought began, 1 *King.* xvii. 1, 7.
94	65		5		9	
95	66		6		10	
96	67		7		11	*Elijah*'s Conteſt with the falſe Prophets, 1 *King.* xviii. *Jam.* v. 17.
97	68		8		12	*Ahab*'s Father in-law died, *Tyr. Annal.*
98	69		9		13	The Marriage of *Jehoram* with *Athaliah*, 2 *Chron.* xxi. 6. & xxii. 2.
99	70		10		14	*Ahaziah* of *Judah* born, 2 *King.* viii. 26.
3800	71		11		15	
1	72		12		16	
2	73		13		17	
3	74		14		18	*Benhadad* beſieged *Samaria*, 1 *King.* xx. 1, 26.
4	75		15		19	Peace made between *Syria* and *Iſrael*, 1 *King.* xx. 34. & xxii. 1, 2.
5	76		16		20	*Naboth* killed, 1 *King.* xxi. 1.
6	77		17		21	
7	78		18	*Ahazi.* 1	22	*Ahaziah* King of *Iſrael* began reigning, 1 *King.* xxii. 52.
8	79		19		2	The War in 2 *Chron.* xx. *Jehoram* King of *Iſrael* began reigning, 2 *King.* iii, 1.
9	80		20	*Jehor.*	1	*Elijah* taken up, 2 *King.* ii. 11. the War with *Moab*, iii. 5, 6.
10	81		21		2	The Child of the *Shunammiteſs* born, 2 *King.* iv. 17.
11	82		22		3	
12	83		23		4	
13	84		24		5	*Jehoram* King of *Judah* began reigning, 2 *King.* viii. 16. The Child brought to Life, and 7 Years Famine began, Ver. 1. & iv. 18, 19.
14	85	*Jehor.* 1	25		6	The two Miracles, 2 *King.* iv. 38, 42. *Naaman* cured, Chap. v. *Jehoram* King of *Iſrael* obtained the Kingdom, 2 *King.* i. 17.
15	86	2	26		7	The *Edomites* revolt from *Judah*, and are beat, 2 *King.* viii. 20, 21. 2 *Chron.* xxi. 8, 9.
16	87		3		8	The *Syrians* went to *Dothan*, 2 *King.* vi. 13, 14. *Elijah*'s Writing brought to *Jehoram*, 2 *Chron.* xxi 12.
17	88		4		9	The *Philiſtines* and *Arabians* invade *Judah*, 2 *Chron.* xxi. 16, 17.
18	89		5		10	*Jehoram* King of *Judah* taken ill, 2 *Chron.* xxi. 18, 19.
19	90		6		11	The Famine ended, 2 *King.* viii. 3. and that of *Samaria*, vi. 25.
20	91		7		12	*Ahaziah* King of *Judah* began reigning, 2 *King.* viii. 25. & ix. 29. *Benhadad* died, 2 *King.* viii. 7, 15, 29.
21	92	*Ahazi.* 1	8		1	*Athaliah* and *Jehu* began reigning, 2 *King.* xi. 3, 4. & xii. 1. and *Joaſh* born, 2 *King.* xi. 2, 21.
22	93	*Athal.*	1	*Jehu*	2	
23	94		2		3	
24	95		3		4	
25	96		4		5	
26	97		5		6	
27	98		6		7	*Joaſh* began reigning, 2 *King.* xi. 4. & xii. 1, 2 *Chron.* xxiii. 1.
28	99	*Joaſh*	1		8	
29	100		2		9	
30	101		3		10	
31	102		4		11	
32	103		5		12	
33	104		6		13	
34	105		7		14	
35	106		8		15	
36	107		9		16	
37	108		10		17	
38	109		11		18	
39	110		12		19	
40	111		13		20	
41	112		14		21	
42	113		15		22	*Amaziah* born, 2 *King.* xiv. 2. 2 *Chron.* xxv. 1.
43	114		16		23	
44	115		17		24	
45	116		18		25	
46	117		19		26	
47	118		20		27	
48	119		21		28	
49	120		22		1	
50	121		23	*Jehoah.*		*Jehoahaz* began reigning, 2 *King.* xiii. 1. and the Collection altered to repair the Temple, 2 *King.* xii. 6, 7. 9.
51	122		24		2	
52	123		25		3	
53	124		26		4	
54	125		27		5	
55	126		28		6	
56	127		29		7	
57	128		30		8	
58	129		31		9	
59	130		32		10	*Jehoiada* died about this Time, 2 *Chron.* xxiv. 15.
60	131		33		11	
61	132		34		12	
62	133		35		13	
63	134		36		14	
64	135		37		15	
65	136		38		16	*Joaſh* began reigning, 2 *King.* xiii. 10.
66	137		39	*Joaſh* 1	17	*Zechariah* killed, 2 *Chron.* xxiv. 21, 23. *Gath* taken, 2 *King.* xii. 17.
67	138		40		2	*Hazael* went againſt *Jeruſalem*, 2 *Ch.* xxiv. 23, 25. *Amaziah* began reigning, 2 *King.* xiv 1.
68	139	*Amaz.*	1		3	*Hazael* died, *Schot.* on 2 *King.* xiii. 24.
69	140		2		4	*Eliſha* died, 2 *King.* xiii. 14, 20.
70	141		3		5	*Moabites* Incurſion into *Iſrael*, 2 *King.* xiii. 20.

J. P.	Am.	Judah	Israel.		
71	142	4		6	
72	143	5		7	} The *Israelites* defeated the *Syrians* thrice, 2 *King.* 13. ult.
73	144	6		8	
74	145	7		9	
75	146	8		10	} and retook their own Cities, Ib.
76	147	9		11	
77	148	10		12	
78	149	11		13	
79	150	12		14	
80	151	13		15	*Judah* beat *Edom*, 2 *King.* xiv. 7. 2 *Chron.* xxv. 11, 12, 13.
81	152	14		16	*Israel* beat *Judah*, 2 *King.* xiv. 12. 2 *Chron.* xxv. 22. *Josephus, Ant.* ix. 10.
82	153	15	*Jerob.*	1	*Jeroboam* began reigning, 2 *King.* xiv, 23.
83	154	16		2	*Jonah* propheſied to *Iſrael*, 2 *King.* xiv. 25.
84	155	17		3	*Jeroboam* began to make war ſucceſsfully againſt *Syria*, 2 *King.* xiv. 25, 28.
85	156	18		4	
86	157	19		5	
87	158	20		6	
88	159	21		7	
89	160	22		8	
90	161	23		9	
91	162	24		10	
92	163	25		11	
93	164	26		12	*Uzziah* born, 2 *King.* xv. 2. 2 *Chron.* xxvi. 1, 3.
94	165	27		13	
95	166	28		14	
96	167	29		15	*Amaziah* died, 2 *King.* xiv. 17. & Ver. 2. 2 *Chron.* xxv. 1, 25.
97	168	Inter. 1		16	
98	169	2		17	
99	170	3		18	
3900	171	4		19	
1	172	5		20	
2	173	6		21	
3	174	7		22	
4	175	8		23	
5	176	9		24	*Pul* King of *Aſſyria* began reigning at *Nineveh*, *Aſſyr. Tab.* and *Jon.* iii. 6.
6	177	10		25	
7	178	11		26	
8	179	*Uzziah* 1		27	*Uzziah* began reigning, 2 *King.* xv. 1.
9	180	2		28	*Elath* recovered from *Syria* to *Judah*, 2 *King.* xiv. 22. 2 *Ch.* xxvi. 2. ſee 2 *King.* xvi. 6.
10	181	3		29	
11	182	4		30	
12	183	5		31	
13	184	6		32	
14	185	7		33	
15	186	8		34	
16	187	9		35	
17	188	10		36	
18	189	11		37	
19	190	12		38	
20	191	13		39	*Hoſea* and *Joel* had the Lord's Commiſſion, *Hoſ.* i. 1, 2. *Joel* i. 1. now about.
21	192	14		40	*Amos* propheſied, *Am.* i. 1, 2.
22	193	15		41	*Jeroboam* died, 2 *King.* xiv. 23.
23	194	16	Inter.	1	The Earthquake, *Am.* i. 1. *Zech.* xiv. 5. and a great Eclipſe of the Sun, *Am.* viii. 8, 9.
24	195	17		2	*Jonah* preached at *Nineveh*, *Jon.* iii. 4.
25	196	18		3	
26	197	19		4	
27	198	20		5	
28	199	21		6	
29	200	22		7	
30	201	23		8	
31	202	24		9	
32	203	25		10	
33	204	26		11	
34	205	27		12	
35	206	28		13	
36	207	29		14	*Jotham* born, 2 *King.* xv. 33. 2 *Chron.* xxvii. 1, 8.
37	208	30		15	
38	209	31		16	The firſt Year of the firſt *Olympiad.*
39	210	32		17	
40	211	33		18	
41	212	34		19	
42	213	35		20	
43	214	36		21	
44	215	37		22	
45	216	38		23	*Zachariah* began reigning, 2 *King.* xv. 8.
46	217	39	*Zachar.*	1	*Shallum* reigned, and *Menahem* began reigning, 2 *King.* xv. 13, 17.
47	218	40	*Menah.*	1	*Pul* King of *Aſſyria* went againſt *Iſrael*, 2 *King.* xv. 19. and died, and *Sardanapalus* reigned.
48	219	41		2	
49	220	42		3	
50	221	43		4	
51	222	44		5	
52	223	45		6	*Uzziah* ſeized with the Leproſy, 2 *King.* xv. 5. 2 *Chron.* xvi. 29.
53	224	46		7	
54	225	47		8	
55	226	48		9	

J.P.	Am.	Judah		Israel,	
56	227		49		10
57	228		50	Pekahiah	1
58	229		51		2
59	230		52	Pekah	1
60	231	Jotham	1		2
61	232		2		3
62	233		3		4
63	234		4		5
64	235		5		6
65	236		6		7
66	237		7		8
67	238		8		9
68	239		9		10
69	240		10		11
70	241		11		12
71	242		12		13
72	243		13		14
73	244		14		15
74	245		15		16
75	246	Ahaz	1 16		17
76	247		2		18
77	248		3		19
78	249		4		20
79	250		5	Inter.	1
80	251		6		2
81	252		7		3
82	253		8		4
83	254		9		5
84	255		10		6
85	256		11		7
86	257		12		8
87	258		13	Hoshea	1
88	259		14		2
89	260		15		3
90	261	Hezek.	1 16		4
91	262		2		5
92	263		3		6
93	264		4		7
94	265		5		8
95	266		6		9

Ahaz born, 2 *King.* xvi. 2. 2 *Chron.* xxviii. 1.

Pekahiah began reigning, 2 *King.* xv. 23.

Pekah began reigning, 2 *King.* xv. 27.

Isaiah's first propheſying, *Isa.* i. 1. & vi. 1, 5, 8, 9. *Jotham* began reigning, 2 *King.* xv. 32.

The first Year of the building of *Rome.*

Jotham repaired the Temple, 2 *King.* xv. 35. 2 *Chron.* xxvii. 3. and *Hezekiah* born, 2 *King.* xviii. 2. 2 *Chron.* xxix. 1.

The first Year of the Æra of *Nabonaſſar*, when the Kingdom of *Babylon* began, and *Tiglath-pileſer* to reign.

Jotham prevailed againſt the *Ammonites*, 2 *Chron.* xxvii. 5.

The Kings of *Syria* and *Iſrael* went againſt *Judah*, 2. *King.* xv. 37, *Mic.* ii. 8.

Micah began to propheſy, *Mic.* i. 1. & ii. 8. *Ahaz* began reigning, 2 *King.* xvi. 1. and did wickedly, Ver. 3, 4. 2 *Chron.* xxviii. 2, 3, 4.

The Kings of *Syria* and *Iſrael* came up to *Jeruſalem*, *Iſa.* vii. 1, 16. 2 *King.* xvi. 5. 2 *Chron.* xxviii. 5. *Maher-ſhalal haſh-baz* born, *Iſa.* viii. 3, 4. *Elath* recovered again to *Syria*, 2 *King.* xvi. 6. the *Edomites* and *Philiſtines* invaded *Judah*, 2 *Chron.* xxviii. 17, 18.

Damaſcus taken, and the Inhabitants carried away Priſoners, 2 *King.* xvi. 9. *Ahaz* met the King of it there, &c. Ver. 10, &c. *Iſaiah*'s Prophecies, Chap. i. 9. & ii. 6.

The Captivity of *Iſrael* by *Tiglath-pileſer*, 2 *King.* xv. 29.

Pekah ſlain, 2 *King.* xv. 30.

Hoſhea, *Shalmaneſer*, and *So* began reigning, 2 *King.* xvii. 1. *Aſſyr.* and *Egypt. Tables*;

Iſaiah's Prophecy againſt the *Philiſtines*, Chap. xiv. 28. and *Moab*, xvi. 14. *Hezekiah* began reigning, 2 *King.* xviii. 1. and reſtored the Worſhip of God; 2 *Chron.* xxix. 3, &c.

Hoſhea ſent to *So*, 2 *King.* xvii. 4.

Moab conquered, *Iſa.* Chap. xv. & xvi.

Shalmaneſer went againſt *Samaria*, 2 *King.* xvii. 5. & xviii. 9.

Iſrael carried into Captivity, 2 *King.* xviii. 10, 11.

Here is to be obſerved, that the odd Time over and under the Years of the reſpective Reigns, and the Latitude of one King beginning his Reign any Time in the whole Year of another, with the Computation being only by Years, occaſion the 1ſt Year of a King ſometimes to be put, not againſt the Year of the other King in which it began, but againſt the next Year in which the greater Part of it fell out, as may be ſeen of *Aſa*, *Jehoſhaphat* and *Amaziah* Kings of *Judah*, and *Jehoram* K. of *Iſrael*; but withal it is to be obſerved, that this cannot be but where the Predeceſſors Years before were not full ones, for which ſee the former *Table*; and from the Beginning of the Reigns of *Joaſh* K. of *Iſrael*, and *Hezekiah* K. of *Judah*, no Abſurdity will ariſe, becauſe not confined by the End of a foregoing Reign. In like Manner, where the 1ſt Year of a King, and the laſt of his Predeceſſor are put in the ſame Year, that laſt Year muſt not make up the whole one of the Amount. On the contrary, when the 1ſt Year of one is put as beginning the Year after the laſt of another, that laſt muſt make up the Year of its Amount full, or more. Inſtances of both which occur in the *Table*.

Bedford in *Scrip. Chron. Tab.* 46. puts the 1 of *Aſa* and 1 of *Nadab* the ſame Year, as he does alſo the 1 of *Jotham* and 1 of *Pekah*, with the 1 of *Ahaz* and 16 of *Pekah*; each of which is impoſſible to be right, becauſe *Nadab* began reigning in the 2 of *Aſa*, 1 *King.* xv. 25. *Jotham* in the 2 of *Pekah*, 2 *King.* xv. 32. and *Ahaz* in the 17 of *Pekah*, 2 *King.* xvi. 1. What then muſt the reſt of the *Table* be which follows ſuch Computation?

But if we come to *Stackhouſe*, he has the Death of *Nadab* 4 Years after that of *Jeroboam*; *Athaliah*'s Death 27 Years after ſhe uſurped the Kingdom, &c. with double Dates in ſuch Manner.

This *Table* may be of great Uſe, beſides Chronology, for underſtanding many Things which were done in thoſe two Kingdoms within that Time.

The Beginning of *Nebuchadnezzar*'s Reign to the End of *Zedekiah*'s producing ſome Difficulties, I thought fit to tabulate it alſo as follows.

The

The first nineteen Years of *Nebuchadnezzar* answering to those of the Kings of *Judah*; with the Amount continued from the foregoing *Table*, and what was done in them.

J. P.	Am.	*Judah*		*Babylon.*	
4107					
	378	*Jehoiak.*	3		*Nebuchadnezzar* began reigning with *Nabopollaſar*, and beſieged *Jeruſalem*, *Dan.* i. 1.
8	379		4	*Nebuchad.* 1	The firſt Captivity began, *Jer.* xxv. 1. *Dan.* i. 2. 2 *King.* xxiv. 1. the *Egyptian* Army being beat, *Jer.* xlvi. 2.
9	380		5	2	*Jeremiah*'s Volume burnt, *Jer.* xxxvi. 9, 23.
10	381		6	1 3	*Nebuchadnezzar* began reigning alone.
11	382		7	2 4	*Daniel* interpreted *Nebuchadnezzar*'s firſt Dream, *Dan.* ii. 1. & i. 5, 18.
12	383		8	3 5	*Jehoiakim* rebelled againſt *Nebuchadnezzar*, 2 *King.* xxiv. 1.
13	384		9	4 6	
14	385		10	5 7	3023 *Jews* carried captive, *Jer.* lii. 28. *Darius* born, *Dan.* v. 31.
				6 8	*Jehoiachin* reigned, carried captive, and *Zedekiah* began reigning, 2 *King.* xxiv. 12, 17. *Ezek.* xl. 1. & i. 2.
15	386		11		
16	387	*Zedek.*	1	7 9	
17	388		2	8 10	
18	389		3	9 11	
19	390		4	10 12	*Jeremiah*'s Conteſt with *Hananiah*, *Jer.* xxviii. 1. *Seraiah* went to *Babylon*, *Jer.* li. 59.
20	391		5	11 13	*Ezekiel*'s lying on his Sides 390 and 40 Days, *Ezek.* i. 2. & iv. 5, 6.
21	392		6	12 14	*Ezekiel*'s Viſion of Abominations, *Ezek.* viii. 1.
22	393		7	13 15	*Ezekiel*'s farther propheſying, *Ezek.* xx. 1.
23	394		8	14 16	
24	395		9	15 17	The Siege of *Jeruſalem* began, 2 *King.* xxv. 1. *Jer.* lii. 4. *Ezek* xxiv. 1.
25	396		10	16 18	The Siege continued, *Jer.* xxxii. 1, 2. and 832 People carried away, Chap. lii. 29.
26	397		11	17 19	*Jeruſalem* taken, and the People carried away, 2 *King.* xxv. 8. *Jer.* lii. 12. & xxxix. 2.

It appears by the Texts cited, that in *Nebuchadnezzar*'s firſt 8 Years was ſome of *Jehoiakim*'s 3d Year, all that he reigned of his 11th, and the whole Time of *Jehoiachin*; which muſt all not amount to a full Year, becauſe the 4th and 10th of *Jehoiakim* make 7 Years. It alſo appearing that the Year ended in *Jehoiachin*'s Reign, 2 *Chr.* xxxvi. 10. according to the Computation in the former *Table*, *Nebuchadnezzar*'s 8th muſt extend further than the 386th in the Amount, and conſequently his 19th further than the 397th, but not *Zedekiah*'s 11th, becauſe not full. The Years of the Amount are not to be ſuppoſed to agree exactly with the others, which do not with one another. As *Nebuchadnezzar* began reigning in the End of *Jehoiakim*'s 3d Year, as is acknowledged, his 1ſt moſt properly anſwers to the 4th of *Jehoiakim*, according to ſeveral Inſtances in the former *Table*: yet *Bedford* ſays his 1ſt is reckoned in *Jehoiakim*'s 3d, 2 *King.* xxv. 8. *Jer.* lii. 30. (for Ver. 12.) but in his 4th, *Jer.* lii. 29. and ſo he counts *Zedekiah*'s Captivity in the 19th by the firſt, and 18th Year of *Nebuchadnezzar* by the laſt Reckoning, ſuppoſing both to amount to the ſame, *Scrip. Chron.* p. 602. whereas the firſt Computation amounts to the 20th, and the laſt to the 19th of *Nebuchadnezzar*, in the 11th of *Zedekiah*, even by his own *Table*, p. 699, 700. and by his quoting *Jer.* xxxii. 1. for the laſt Reckoning. And the 18th of *Nebuchadnezzar* being there the 10th of *Zedekiah*, the Texts which he brings for the other Way of Reckoning, having the 19th Year of the former the 11th Year of the latter, muſt be counted in the ſame Manner.

Prideaux begins the Captivity of *Jehoiachin* in the next Year of *Nebuchadnezzar*'s Reign, both in his *Table* and *Hiſtory*, Part 1. B. 2. whereas the *Scripture* mentions his 8th Year, 2 *King.* xxiv. 12. towards the End of which it being, the Beginning of the 37th in 2 *King.* xxv. 27. would be towards the End of *Nebuchadnezzar*'s 44th, who dying in his 45th, and *Jehoiachin*'s Advancement being near the End of the 37th Year of his Captivity, as *Prideaux* himſelf reckons, it might well enough be in the 1ſt Year of *Evil-merodach*, without contradicting the *Scripture* in either Place.

As I have already given a Catalogue of the Kings of lower *Egypt*, after *Exod.* to the Time the *Iſraelites* went from thence; and as their Succeſſion continued till after this Captivity, and ſome of them are mentioned in the *Scripture*; I thought it well to inſert them from *Manetho*, *Herodotus*, *Diod. Siculus* and *Africanus*.

J. P.		Y.	Am.	
3214	*Rhameſſes*	60	60	The 19th Dynaſty.
3274	*Sethos*, or *Sethon*	59	119	
3333	*Rhampſes*	66	185	
3399	*Amenophis* 4	20	205	
3419	*Ammenemes*	26	231	
3445	*Thuoris*	6	237	
3451	The 20th Dynaſty of the *Dioſpolitanes*	178	415	
3629	*Smendes*	12	427	The 21ſt Dynaſty of the *Tanites*.
3641	*Pſuſennes*	46	473	
3687	*Nepher-cheres*	4	477	
3691	*Amenophtis*	9	486	
3700	*Oſochon*	6	492	
3706	*Pſinaches*	9	501	
3715	*Suſennes*	14	515	
3729	*Seſoſtris* 1, or *Seſonchis*, or *Shiſhak*, 1 *King.* xi. 40. & xiv. 25.	33	548	The 22d Dynaſty of the *Bubaſtites*.
3762	*Seſoſtris* 2, or *Phero*, or *Nuncoreus*	21	569	
3783	*Oſorthon*	15	584	
3798	*Takellotis*	13	597	
3811	Three nameleſs	42	639	
3853	*Petubaſtes*	40	679	The 23d Dynaſty of the *Tanites*.
3893	*Oſorchos*	8	687	
3901	*Pſammus*	10	697	
3911	*Zet*	31	728	
3942	*Bocchoris*	44	772	The 24th Dynaſty.

J. P.		Y.			Am.	
3986	*Sabacon*, or *So*, 2 *King.* xvii. 4. —	8	—	—	780	The 25th Dynasty of the *Ethiopians*.
3994	*Sevechus*, or *Sethon* —— ——	14	—	—	794	
4008	*Tarachus*, or *Tirhakah*, 2 *King.* xix. 9.	18	—	—	812	
4026	An Interregnum —— ——	2	—	—	814	The 26th Dynasty of the *Saitans*.
4028	A Government of Twelve ——	15	—	—	829	
4043	*Psammitichus* —— ——	54	—	—	883	
4097	*Necus*, or *Necho*, 2 *Chron.* xxxv. 20. & xxxvi. 4. or *Pharaoh-necho*, 2 *King.* xxiii. 29. *Jer.* xlvi. 2. —	16	—	—	899	
4114	*Psammis* 2. —— —— ——	6	—	—	905	
4120	*Apries*, or *Pharaoh-hophra*, *Jer.* xliv. 30.	25	—	—	930	
4145	*Amasis* —— —— ——	44	—	—	974	
4189	*Psamminitus* —— ——	1	—	—	975	

Under this laſt King, *Cambyſes* the Son of *Cyrus* conquering the Country, added it to the *Perſian* Empire, which being in the 5th Year of *Cambyſes*, where *Prideaux* as well as *Syncellus* places it, the whole agrees with the *Iſraelites* Departure from *Egypt* in my *Tables*. As no Part of the very ancient Chronology ſeems of ſo much Certainty and Uſe, as the Quotations from *Manetho* by *Joſephus againſt Apion*, Lib. 1. it is fit to follow him to the End. *Manetho* relating that the Son of *Amenophis* was called *Rhameſſes*, *Joſephus* ſays it was 393 Years from the Departure of the Shepherds out of *Egypt* (which was at the Beginning of the Reign of *Tethmoſis*) to the Reign of *Sethon*; and repeats the ſame Number in his 2d *Book againſt Apion*: according to which *Rhameſſes* muſt have reigned 60 Years to make up that Sum, and it appears evident this was the Time of his reigning in *Manetho*'s Account, though omitted by *Joſephus*; for how elſe could *Joſephus* know it was 393 Years? *Africanus* too has 60 Years expreſsly aſſigned to *Rhameſſes*, notwithſtanding he is differently placed in his *Catalogue*. In the next place *Manetho* informs us that *Sethon* reigned 59 Years, and his Son *Rhampſes* 66; to the End of whoſe Reign it was 518 Years, as *Joſephus* mentions: which ſtill more confirms this Computation, and clearly unfolds the Application of thoſe Numbers, that I have yet found none who could deal with. *Sir J. Marſham* in *Can. Chron.* ad Sec. 13. ſuppoſes the Years of *Sethos* were doubled to make 518; but who can believe *Joſephus* would reckon ſo? And that would have made but 517. The next *Kings*, the reſt of the 19th Dynaſty, according to *Euſebius*, are the three in the *Table*; and the like by *Africanus*, only he has *Rhameſſes* between the 1ſt and 2d of them, where *Euſebius* has none: which is an Indication it is wrong placed; and by removing it before *Sethos*, *Africanus* agrees both with *Manetho* and *Euſebius*, and *Africanus* has alſo ſix Reigns in this Dynaſty. To the Reign of this *Amenophes* indeed *Euſebius* has 40 Years, but conſidering he left out *Rhameſſes*, he may rather be thought to enlarge here, and ſo the 20 Years of *Africanus* to be right; whom I alſo follow in the Reigns of *Thuoris*, where *Euſebius* has one more. However *Euſebius* ſeems in ſome Places to have amended the Reckoning of the other: as *Africanus* has but 5 Years to *Ammenemes*, whereas *Syncellus* himſelf, as well as *Euſebius*, puts 26, ſo that I preferred the latter. And the Numbers of the 20th Dynaſty and *Smendes* are from *Euſebius*; but then I follow *Africanus* to the End of that Dynaſty, whom *Euſebius* tranſcribes with the Difference of a few Years leſs in *Pſuſennes*. The next Dynaſty begins with *Seſonchis* or *Seſonchoſis*, and beſides the Likeneſs of the Names, *Marſham* pleads that the famous *Seſoſtris* of the *Greek* Writers was thus called; nay the old *Scholiaſt* on the *Argonautics* of *Apollonius*, Lib. 4. ſays *Seſonchoſis* King of *Egypt* ſubdued all *Aſia*, and moſt Part of *Europe*; which none did but *Seſoſtris*: whom *Marſham* alſo induſtriouſly endeavours to ſhew was the Scripture *Shiſhak*, but was unhappy in his Manner of proving it, by throwing the *Egyptian* Chronology into ſo great Confuſion. *Sir Iſaac Newton* too in *The Chronology of antient Kingdoms amended*, Chap. 1, 2. and *Shuckford*, *Connect. of Sacr. and proph. Hiſt.* Pref. to Vol. 2. were of the ſame Mind that he was *Shiſhak*, whoſe Reaſons for it may be ſeen. Accordingly the 5th Year of *Rehoboam* when *Shiſhak* took *Jeruſalem*, is coincident with the 6th Year of this King of *Egypt* by my *Tables*. And as *Seſoſtris* began his Reign with 9 Years War abroad, and firſt againſt the *Ethiopians*, *Diod. Sicul.* Lib. i. 4. this agrees exceeding well with his bringing *Ethiopians* and other *Africans* whom he had then ſubdued, againſt *Judah* in the 6th Year, 2 *Chron.* xii. 2, 3. But the taking *Sethos* to be *Seſoſtris*, and putting his Time and that of the reſt ſo much forward as our two Knights do, makes the Account inconſiſtent and incredible. *Joſephus* alſo obſerves, that *Herodotus* aſcribes to *Seſoſtris*, what the *Scripture* relates of *Shiſhak*, *Antiq.* iv. 8. Another Thing I may add is, that *Herodotus* Lib. 2. relates, *Seſoſtris* was ſeveral Deſcents, and *Diodorus* Lib. i. 4. ſays ſeven after *Myris* or *Maris*, which is very ſuitable for a little more than 200 Years; but cannot be for *Sethos* to be *Seſoſtris*, who reigned above 200 Years before *Maris*; ſee after *Exod.* *Helvicus* in his *Chronological Hiſtory*, calling this firſt *Bubaſtite* King *Seſochoſis* or *Seſonchis*, adds theſe Words, *without doubt the ſame who is named in the Scripture Seſac*, or *Shiſhak*, 1 *King.* xi. 40. and quotes learned Men ſaying *Seſooſis* in *Diod.* (whom all acknowledge, and his Exploits there plainly declare, to be *Seſoſtris*) ſhould be read *Seſonchis*. Upon examining the Affairs of *Sethos* and *Seſoſtris*, I find a conſiderable Difference (tho' ſome who reckon *Seſoſtris* very ancient might miſtake him for *Sethos*) the royal Family of the former fled to *Ethiopia*, where they had a generous Reception 13 Years, while the Enemy ravaged the Country, as *Manetho* delivers it; whereas *Seſoſtris* made war on the *Ethiopians*, and overcame them: *Sethos* was left in *Egypt* but 5 Years old, according to *Manetho*, or by *Chæremon* in *Joſephus ag. Ap.* Lib. i. not born, when his Father fled out of the Land; *Seſoſtris* on the contrary was by his Father bred up to martial Exerciſe, and then ſent with an Army into *Arabia*: and certainly both might make Conqueſts, without being the ſame Perſon. Nor has it the Face of Probability, that preſently after the Death of all the Firſt-born in *Egypt*, and the great Overthrow in the Red Sea, the next Prince ſhould go out with a great Army, and conquer other Countries, as *Uſher*, *Annal.* 2515. and his Followers pretend. *Sethos* reigning 59 Years, the Reign of *Seſoſtris* by *Diod.* was 33, as I have therefore put it. His Succeſſor, ſays the ſame Author, was a Son of his own Name, whom *Herodotus*, Lib. 2. calls *Phero*, and *Pliny*, *Nat. Hiſt.* Lib. xxxvi. 11. *Nuncoreus*, as the remarkable Relation of his being blind ſhews. Thus I go on, taking the 44 Years of *Euſebius* and the old *Egyptian* Chronicle, inſtead of the 6th of *Africanus* in the 24th Dynaſty; whom I alſo quite leave at the Interregnum, which *Diodorus* ſays there was of two Years, and a Government by 12 Perſons jointly 15 Years. But as there were 3 or 4 different Kingdoms in *Egypt*, and *Diod.* treating of any King that he knew remarkable, like *Herodotus*, we are not to expect an orderly Succeſſion from him (of which ſee *Marſham*, *Can. Chron.* ad Sec. 3.) whom we have already traced from the upper to the lower *Egypt*, after *Exod.* and here; and who after ſpeaking of *Seſoſtris* and his Son, may be ſuppoſed to wander again and go back, by the ſtrange Names of the Kings he mentions, not met with elſewhere, and his mentioning the Time of the *Trojan* War afterwards, Lib. i. 5. The Reigns of the 6 laſt Kings are taken from *Herodotus*, as he ſeems to have known beſt concerning them. And *Diodorus* ſays *Amaſis* died at the 3d Year of the 63d *Olympiad*, which was the 4188 of the *Jul. Period.* By my *Tables* the Reigns of *Hoſhea* and *So* began together, which agrees exceeding well, as they are both ſo ſhort, that a little might have

made them jar: the Death of *Josiah* accordingly falls in the 8th Year of *Necho*'s Reign, and the 7th of *Pharaoh-hophra*'s with the 11th of *Zedekiah*'s, as *Eusebius* says it did. And *Tirhakah* seems to have been King of *Ethiopia* before he was of *Egypt*. *Diod. Siculus* in Lib. i. 4. as he is quoted by *Sir John Marsham* in his *Canon Chronicus*, Secul. 1. writes Ἄρξαι λέγεται τοῦ Μηνᾶ τὴς ἀπογόνες δύο πρὸς τοῖς πεντήκοντα τὴς ἅπαντας ἔτη πλείω τῶν χιλίον καὶ τετρακόσιων, *they say the Posterity of Menes* 52 *in all reigned above* 1400 *Years*. Accordingly reckoning *Salatis* the Successor of *Menes* in lower *Egypt* as after *Exod. Bocchoris*, in whom the ancient *Egyptian* Race as it seems ended, is the 49th King in the *Tables*, besides the 20th Dynasty which might contain 3 more; the Years of whose Reigns amount to about 1427.

Georg. Syncellus exhibits a *Catalogue* of 86 Kings reigning 2205 Years, from *Menes* to *Amasis* inclusive; which tho' *Shuckford* has lately inserted in his *Connect.* Book 11. and could not help thinking that *Syncellus* had added Reigns and made Numbers, to suit his own Purpose, yet he makes no Discovery of what that was: whereas the Intent of *Syncellus* doubtless was, to make a *Chronology* suitable to the Account of the *Greek Bible*, which has 100 Years apiece more than the *Hebrew*, from the Birth of one to another of the Postdiluvians, *Arphaxad*, *Selah*, *Eber*, *Peleg*, *Reu* and *Serug*, besides the Addition of 130 to *Cainan*, and 150, or by *Usher*, *Chron. Sac.* p. 46. only 50 to *Nahor*. These being put together amount to *Syncellus*'s Augmentation, and in this Light only it is plain we are to look on it.

Several of the *Assyrian* Kings being also named in *Scripture*, and serving to confirm the divine *Chronology*, take the following Account of them from *Ctesias*, *Africanus*, *Eusebius* and *Syncellus*.

	Y.	Am.	J.P.
Belus	55	55	2607
Ninus	52	107	2662
Queen Semiramis	42	149	2714
Ninyas, or *Zameis*	38	187	2756
Arius	30	117	2794
Aralius	40	257	2824
Xerxes	30	287	2864
Armamithres	38	325	2894
Belochus 1.	35	360	2932
Balæus	52	412	2967
Sethos, or *Altades*	32	444	3019
Mamythus	30	474	3051
Aschalius, or *Manchaleus*	28	502	3081
Sphærus	22	524	3109
Mamylus	30	554	3131
Sparthæos, or *Sparetus*	42	596	3161
Ascatades	38	634	3203
Amyntes	45	679	3241
Belochus 2.	25	704	3286
Beletires, or *Bellepares*	30	734	3311
Lamprides	30	764	3341
Sosares	20	784	3371
Lampraes, or *Lampares*	30	814	3391
Panyas	45	859	3421
Sosarmus	42	901	3466
Mithræus	27	928	3508
Teutamus, or *Tautanes*	32	960	3535
Teutæus	40	1000	3567
Arabelus	42	1042	3607
Thinæus	30	1072	3649
Dercylus	40	1112	3679
Eupacmes, or *Eupales*	38	1150	3719
Laosthenes	45	1195	3757
Pertiades, or *Pyritiades*	30	1225	3802
Ophratæus	21	1246	3832
Ephecheres, or *Ophratenes*	52	1298	3853
Acraganes, or *Ocrazapes*, or *Pul*, 2 *King.* xv. 19. 1 *Chron.* v. 26.	42	1340	3905
Thonus Concolerus, or *Sardanapalus*	20	1360	3947
Arbaces, or *Tiglath-pileser*, 2 *King.* xv. 29. & xvi. 7, 10. or *Tilgath-pilneser*, 1 *Chr.* v. 6. 2 *Chr.* xxviii. 20.	19	1379	3967
Shalmaneser, 2 *King.* xvii. 3. & xviii. 9. or *Shalman*, *Hos.* x. 14. or *Enemessar*, *Tob.* i. 2.	14	1393	3986
Senacherib, 2 *King.* xviii. 13. & xix. 36. *Tob.* i. 15. or *Sargon*, *Isa.* xx. 1.	8	1401	4000
Esar-haddon, 2 *King.* xix. 37. *Ezr.* iv. 2. or *Asnapper*, Ver. 10.	39	1440	4008

Ninus being counted the first King, and *Sardanapalus* the last, *Augustine*, *De Civit. Dei*, Lib. xviii. 20. reckons the whole Time 1305 Years, exactly as in the *Table*. *Justin*, Lib. 1. 2. computing by the cardinal Number, says they held the *Assyrian* Empire 1300 Years. For at the Death of *Sardanapalus* it being parted into two Empires, the *Babylonian* and as some term it the *Median*, *Justin* reckons *Arbactus* or *Arbaces* the first King of *Media*, who was Lieutenant of it before, under the *Assyrian* Monarch. *Ctesias* the *Cnidian* likewise, who was Physician to *Artaxerxes Mnemon* King of *Persia* some hundred Years before *Christ*, as quoted by *Diodorus Siculus*, Lib. ii. 2. his own Works being lost, says that the *Assyrian* Monarchy, after it had flourished 1360 Years, at the Reign of *Sardanapalus* came to the *Medes*. Reckoning this to the Beginning of the Reign of *Belus*, it agrees also precisely with the *Table*. In the Years of the Reigns I follow *Julius Africanus* as quoted by *Syncellus*, except as hereunder mentioned; whose *Chronology* reaches to A. D. 221, as that of *Eusebius* does to 326: which latter Author being blamed by *Scaliger* in his *Animadversions* on him, for lessening the Time to make that of *Tautanes* be at the *Trojan* War, I have put to *Sosarmus* 42 Years, as *Helvicus* does, instead of *Eusebius*'s 19. who has

has alſo no Reign between *Tutæus* and *Thinæus*; but *Africanus* has 4 thus, *Arabelus* 42, *Chalaus* 45, *Anebus* 38, *Babius* 37. Upon conſidering how this Difference might ariſe, it ſeems probable that they all four reigned together, and ſo both theſe *Chronologers* miſapprehending it, fell into ſuch Errors: their Reigns being near of a Length ſtrengthens me in this Opinion, and that they were Brothers is not unlikely; the firſt of whom may be moſt properly ſuppoſed to ſucceed at the Death of *Teutæus*, which is what anſwers our Purpoſe. As for *Chalaus*, he might be made King while *Teutæus* lived, as a Partner and one who was to have the Kingdom, but upon Diſpleaſure might be put by at the Deceaſe of *Teutæus*; and then he, as likewiſe the other two afterwards might claim the Government, and partly reign, till *Thinæus* ended all their Reigns together. By *Africanus* too *Teutæus* reigned 44 Years, and *Sardanapalus* 15, which put together differ from thoſe of *Euſebius* in the *Table* but 1; and by counting *Soſarmus* 22, and *Sardanapalus* 15, there ariſe 1280 Years, according to *Caſtor*'s Computation. For farther Confirmation of this *Liſt of Kings*, there are the following Words in *Velleius Paterculus*, Lib. i. 6. *Sardanapalum tertio & triceſſimo loco ab Nino & Semiramide, qui Babylona condiderant, Sardanapalus the thirty third by deſcent from Ninus and Semiramis, thoſe who built Babylon*; but as *Semiramis* did not begin to build *Babylon*, till after the Death of her Huſband *Ninus*, *Diod. Sic.* ii. 1. *Juſt.* i. 2. *Nino* might be miſtranſcribed from *Ninya*, though *Ninyas* is called *Ninus* by *Cedrenus*, p. 16. from whom, according to *Euſebius*, *Sardanapalus* was the 33d, as *Arabelus* might not be counted in by reaſon of the Uncertainty, or the Omiſſion of him in ſome *Catalogue*. *Diod. Sicul.* Lib. ii. 2. calls *Teutamus* the 20th, and *Sardanapalus* the 30th, reckoning only by the neareſt of the greater Numbers, as appears in the ſame Chap. by his ſaying the *Aſſyrian* Empire laſted 1400 Years, when he had ſaid before it was 1360. To this may be added that *Georg. Syncellus* from *Diodorus* aſſerts, that *Sardanapalus* was the 35th King from *Ninus*, as in the *Catalogue*. Now *Arbaces* beginning to reign when *Nabonaſſar* King of *Babylon* did, at which Time the noted Epocha of that Name commenced, in the Year of the *Jul. Per.* 3967, by my *Tables Belus* began reigning 258 Years after the Flood; which agrees ſo well with the *Scripture*, that it does not ſeem eaſy to tell how it could better. See the *Note* on *Gen.* xi. 9. *Simplicius* in his Treatiſe *De Cœlo*, Lib. 2. relates from *Porphiry*, that *Caliſthenes* ſent to *Ariſtotle* his Maſter aſtronomical Obſervations of 1903 Years, found at *Babylon* when *Alexander* took it: that being in the Year of the *Jul. Per.* 4383, thoſe Obſervations extended by my *Tables* to 131 Years after the Flood, and 26 after the Birth of *Peleg*, when as it appears *Babylon* was built, *Gen.* x. 25. & xi. 8. and which may confute the Opinion that it was built later. *Acraganes* ſeems to be the Scripture *Pul* mentioned 2 *King.* xv. 19. the Affair there ſhewing it ſelf to be done at the very Beginning of *Menahem*'s Reign, as it might near the End of that King of *Aſſyria*'s, *Sardanapalus* being too effeminate a Prince for ſuch an Expedition; which is agreeable to the *Catalogues*. Thus proceeding, *Arbaces* or *Tiglath-pileſer* ended his Reign at the 12th Year of *Ahaz*, *Shalmaneſer* began his Reign with *Hoſhea*, *Sennacherib* his with the 12th of *Hezekiah*: which *Prideaux* puts to his 14th, as if *Sennacherib* had juſt began reigning when he made war on *Judah*; but how does it conſiſt with 2 *King.* xviii. 35? I ſhall add another Proof of the Agreeableneſs of this Calculation, from *Auguſtin*, *De Civitate Dei*, Lib. xvi. 17. that when *Abraham* was born the *Aſſyrian* Monarchy flouriſhed in *Aſia*; whoſe Birth falls out 4 Years before the Death of *Ninus*.

Velleius Paterculus likewiſe, Lib. i. 6. quoting the *Annals* of *Æmilius Sura*, writes, *that it was* 1995 *Years between the Beginning of the Reign of Ninus, and the Romans having a ſupreme Empire by the Conqueſt of the Macedonian Race, after the Ruin of Carthage:* which latter, deſcribed by *Juſtin*, Lib. xl. 2. when the Empire of the *Seleucidæ*, *Alexander*'s Succeſſors ended, fell out as by *Prideaux*'s *Tables* in the Year of the *Jul. Per.* 4649, *Carthage* being deſtroyed 81 Years before; from whence if we ſubſtract 1995, there remains 2654 for the Commencement of *Ninus*'s Reign, only 8 before the Time in the *Table*, and that ſmall Space, if it is neceſſary to be exact, he might govern with his Father. *Cumberland* in *Orig. Gent. Ant.* p. 258. contrary to the Expreſſion, reckons back the 1995 Years from the Deſtruction of *Carthage*, which then makes the Beginning of *Ninus*'s Reign above 90 Years ſooner than it is in his *Table*; however he intimates they ſhould be counted from a Victory over *Antiochus*, that was not only 44 Years ſooner, but before the Fall of *Carthage*, inſtead of after it.

As the *Scripture* likewiſe affords us the Name of a King of *Tyre*, *Hiram*, Chap. v, & ix. called *Huram*, 2 *Chron.* ii. and another of the *Zidonians* (who by the following Names, and Nearneſs of the Places, appear to be both of the ſame Line) *viz. Ethbaal*, Chap. xvi. 31. of the *firſt Book of Kings*; and as *Joſephus agt. Apion*, Lib. 1. furniſhes us with a *Catalogue* of the Kings of *Tyre*, out of the *Tyrian Annals* by *Menander* (this being alſo omitted by *Uſher*, *&c.*) I was willing to diſplay ſuch a concurrent Teſtimony as it yields.

After *Abibal* it is there recorded, reigned

J.P.		Y.	Am.
3682	*Hirom* - - - - - - - -	34 —	34
3716	*Baleazar* - - - - - - -	7 —	41
3723	*Abdaſtart* - - - - - - -	9 —	50
3732	A Son of his Nurſe - - -	12 —	62
3744	*Aſtart* - - - - - - - -	12 —	74
3756	*Aſerym* - - - - - - - -	9 M.	83 M.
3765	*Pheles* - - - - - - - -	0 - 8	83 - 8
3766	*Ithobal* - - - - - - - -	32 —	115 - 8
3798	*Badezor* - - - - - - - -	6 —	121 - 8
3804	*Matgen* - - - - - - - -	9 —	130 - 8
3813	*Pygmalion* - - - - - - -	47 —	177 - 8

Now as *Solomon*'s Temple began to be built in the 12th Year of *Hirom*, *Joſeph.* Ibid. which was the 4th of *Solomon*, Chap. vi. 1. the whole is ſettled to the *Jul. Per.* as above; and by it *Ahab* K. of *Iſrael* reigned about 11 of his firſt Years, in the latter Part of the Time of *Ithobal* or *Eth-baal*, who by thoſe *Annals* was alſo a Prieſt of the Idol *Aſtarte*; agreeable in both Reſpects to the Text, as is the Time of *Hirom* to Chap. v. 1. & 2 *Sam.* v. 11. if his Father is not rather called *Hiram* in *Sam.* Let the Reader beware of *L'Eſtrange*'s *Tranſ.* of *Joſephus*, which ſays *Pygmalion govern'd forty Years*, as alſo the *Univerſal Hiſtory* puts it from *Joſephus*, probably of that *Tranſlation*, B. 1. 6. 3, 5. tho' the Original has Φυγμαλίων ἐβασίλευσεν ἔτη τεσσαράκοντα ἑπτα, *he reigned* 47 *Years*.

TABLE

TABLE the FIFTH of SCRIPTURE CHRONOLOGY.

Year of *Chriſt* in uſe	Year of the *Julian Period*	Age of the World	After the Flood	Departure from *Egypt*	
before 1021	3693	3009	1344	479	*Solomon* began to build the Temple.
984	3730	3046	1381	516	The Kingdoms of *Iſrael* and *Judah* divided, 1 *King.* xi. 42, 43. & xii. 23. 2 *Chron.* ix. 30.
720	3994	3310	1645	780	The End of the Kingdom of *Iſrael.*
606	4108	3424	1759	894	Beginning of the 70 Years Captivity of *Judah*, *Dan.* i. 1. *Jer.* xxv. 1, 11.
588	4126	3442	1777	912	End of that Kingdom.
536	4178	3494	1829	964	End of the Captivity, 2 *Chron.* xxxvi. 22, 23. *Ezra* i. 1. & ii. 1.
458	4256	3572	1907	1042	The Commiſſion given to *Ezra* by *King Artaxerxes*, *Ezr.* vii. 8, 9, 11.
5	4709	4025	2360	1495	Our Saviour *Jeſus Chriſt* born, *Mat.* ii. *Luk.* ii. *John* ii. 20.
after 33	4739	4055	2390	1525	*John* the Baptizer began his Miniſtry, *Luk.* iii. 1, 3, 23. *Dan.* ix. 27.
	4746	4062	2397	1532	*Chriſt* crucified, *Dan.* ix. 24, 26, 27.
70	4783	4099	2434	1569	The Deſtruction of *Jeruſalem.*

The foregoing *Tables of the Kings* being ſo full and exact, that the Time of other Tranſactions within the Compaſs of them may be readily found, I have here inſerted but a few principal Matters. The 70 Years are placed as beginning with the firſt Captivity, and not with that of *Jehoiachin* nor *Zedekiah:* for the Prophecy of the 70 Years was in the firſt of *Nebuchadnezzar*'s Reign, when the ſaid Captivity was; and beginning with that King's Succeſſes in War, ended with the *Babylonian* Empire; beſides the 70 Years are not ſpoken of *Judah* only, but of ſeveral other Nations, that are afterwards named in *Jer.* xxv.

Jeremiah alſo at the Beginning of the firſt Captivity, Chap. xxv. 1. ſpeaking of its Deſolation Ver. 11. (which *Allen* has uſed for an Objection to this) ſhews that the Deſolation, &c. was then, Ver. 18. *Daniel* too near the End of the 70 Years, in the 1ſt of *Darius*, knowing the appointed Term, Chap. ix. 2. and that it was almoſt fulfilled, as appears from the firſt and his own Captivity, prayed that it might not be deferred, Ver. 19. being probably doubtful whether it might not be extended to 70 Years after the ſecond or third Captivity; for it is not to be thought that he prayed thus, for fear the 70 Years ſhould be increaſed. But ſee further Proof of their Beginning ſo, after the enſuing *Canon* of *Ptolemy*. The *Medes* and *Lydians*, after five Years War, fighting a great Battle, were parted by the Fright of an Eclipſe of the Sun of 9 Digits that made it dark, *Herodot.* Lib. i. p. 13. which according to our preſent Account was on *September* 20. 3 h. 25 m. before Noon, and held almoſt two Hours, in the 4113th Year of the *Jul. Period*, in the Year 601 before *Chriſt*, by *Hipparchus* and *Ptolemy*; the *Medes* then chooſing *Labynetus* or *Nebuchadnezzar* King of *Babylon*, and the *Lydians Sienneſis* King of *Cilicia*, a Peace was made, by *Aſtyages*, the Son of *Cyaxares* King of *Media* marrying *Ariena* the Daughter of *Halyattis* King of *Lydia*; from which Marriage *Darius* mentioned *Dan.* v. 31. being born within a Year after, who being as *Daniel* ſays about 62 Years old when he received the *Babylonian* Kingdom, and dying two Years after left it wholly to *Cyrus*, brings the End of the 70 Years Captivity in the 1ſt Year of *Cyrus* to the 4178th Year of the *Jul. Period*, as by the *Table*. This Eclipſe *Herodotus* ſays, *Thales* the *Mileſian* foretold to the *Ionians*; but ſhould not be miſtaken for that which *Cicero* and *Pliny* mention; the former ſaying, *De Divinat.* Lib. 1. *Aſtyage regnante facta eſt, it came to paſs while Aſtyages reigned*; whereas it is plain to be ſeen by the foregoing Narration, that *Aſtyages* had not then begun reigning: *Pliny* likewiſe ſaying, in Lib. ii. 12. that *Thales*, *Olympiadis* 48 *anno quarto, prædicto Solis defectu*, predicted one in the 4th Year of the 48th *Olympiad*, which was 16 Years after this Eclipſe; and was as is ſaid almoſt or quite a total one, falling upon the 28th of the Month called May, *Newton*, *Chron.* Ch. 4. *Alſted*, *Chron.* 4. And why might not he calculate two as well as one? Yet our great modern Chronologers confound them together, even *Sir Iſaac Newton*, *Uſher*, *Helvicus*, &c. the firſt of whom applying the laſt Eclipſe to the forementioned Battle, ſays *Darius* the Son of *Cyaxares* being then 15 or 16 Years old, married *Ariene* the Daughter of *Alyattes* King of *Lydia Chron. of Ant. Kingd. amend.* Chap. 4. which however does not alter the *Chronology*. The 4th Year of the 48th *Olympiad* being the 168th after the building of *Rome*, and *Pliny* relating the Eclipſe was in the 170th; *Alſtedius* ſays he confounded two Eclipſes together, placing the latter two Years after the other on October 1: which Aſtronomical Calculation might determine, but otherwiſe I am apt to think, that *Pliny* might have miſcomputed 2 Years from the building of *Rome*, rather than two ſuch great Eclipſes to be ſo near together. As to what *Suidas* ſays in his Account of *Thales*, that he predicted an Eclipſe of the Sun in the Time of *Darius*, it may be underſtood of the Life, not the Reign of *Darius*. That this Eclipſe fell out while *Cyaxares* the Father of *Aſtyages* and *Halyattes* were engaged in a Battle, is confirmed by *Endemus* in his *Aſtronomical Hiſtory*, quoted by *Clemens Alexandrinus*, *Stromat.* Lib. 1. ſee *Univer. Hiſt.* B. i. Ch. 10. nay *Herodotus* beſides his main Account of it, p. 13. ſays again, p. 19. it was *Cyaxares* fought the Battle with the *Lydians*, when the Day was turned into Night.

Thus the *Chronology* has been carried on to the firſt Year of the Reign of *Cyrus*; and the 70 Years in *Zech.* vii. 5. from *Zedekiah*'s Captivity, as the Faſts ſhew, to the 4th Year of *Darius*, Ver. 1. extend it 18 Years further, and *Ezr.* vi. 13. two more; with which agree thoſe in *Zech.* i. 12. After this the Chain of the Scripture Numbers being broke, it is neceſſary to ſeek other Help (in order

der to fix remaining Transactions) the beſt or moſt certain of which is allowed to be that of *Ptolemy* in his *Almageſt*. He being a great Aſtronomer in the Reign of *Marcus Aurelius* the 17th Roman Emperor, who began reigning Anno Dom. 161, made a *Canon of Chronology*, from the Time of *Antoninus* the preceding Emperor up to that of *Nabonaſſar* the firſt King of *Babylon* incluſive; this *Canon* written in *Greek* and printed by *Calviſius*, is confirmed by the Obſervations of Eclipſes which had been made, and recorded to be in particular Years of the Kings Reigns, which makes it in a Manner undoubtedly true; and has been publiſhed by *Bambridge* from a Manuſcript in the *Bodleian* Library, *Gregor. Poſtum.* Cap. 7. According to which I find the *Chronology* as follows, beginning in the Year of the *Jul. Per.* 3967, and before *Chriſt* 747 as commonly reckoned.

J. P.		Ye.	Am.
3967	*Nabonaſſar*, or *Beleſis*, or *Baladan*, 2 *King.* xx. 12. reigned	14	14
3981	*Nadius*	2	16
3983	*Chinzerus* and *Porus* together	5	21
3988	*Jugæus*	5	26
3993	*Mardoc-empadus*, or *Merodach-baladan*, *Iſa.* xxxix. 1.	12	38
4005	*Arkianus*	5	43
4010	An Interregnum	2	45
4012	*Belibus*	3	48
4015	*Apronadius*	6	54
4021	*Regibilus*	1	55
4022	*Meſeſſimordacus*	4	59
4026	An Interregnum	8	67
4034	*Aſſaraddinus*, or *Eſarhaddon*, 2 *King.* xix. 37. *Ezr.* iv. 2. or *Aſnapper* Ver. 10.	13	80
4047	*Saoſduchinus*	20	100
4067	*Chyniladanus*	22	122
4089	*Nabopollaſar*	21	143
4110	*Nabocollaſar*, or *Nebuchadnezzar*, 2 *King.* xxv. 1	43	186
4153	*Iloarudamus*, or *Evil-merodach*, 2 *King.* xxv. 27.	2	188
4155	*Nericaſſolaſſar*, or *Neriglisſar*	4	192
	Laboroſoarchod 9 Months.		
4159	*Nabonadius*, or *Belſhazzar*, *Dan.* v.	17	209
4176	*Cyaxares*, or *Darius*, *Dan.* v. 31. & vi. 28.	2	211
4178	*Cyrus*	7	218
4185	*Cambyſes*, or *Ahaſuerus*, *Ezr.* iv. 6.	8	226
	Smerdis, or *Artaxerxes*, *Ezr.* iv. 7. 7 Months.		
4193	*Darius Hyſtaſpis*, *Ezr.* iv. 24. *Hag.* i. 1. *Zech.* i. 1. or *Ahaſuerus*, *Eſt.* i. 1.	36	262
4229	*Xerxes*	21	283
4250	*Artaxerxes Longimanus*	41	324
	Xerxes 45 Days.		
	Sogdianus 6 M. 15 D.		
4291	*Darius Nothus*	19	343
4310	*Artaxerxes Mnemon*	46	389
4356	*Artaxerxes Ochus*	21	410
4377	*Aroſtus*, or *Arogus*, or *Arſes*	2	412
4379	*Darius Codomannus*	4	416
4383	*Alexander* the great	8	424
4391	*Philip Aridæus*	7	431
4398	*Alexander Ægus*	12	443
4410	*Ptolemy Soter* Son of *Lagus*	20	463
4430	*Ptolemy Philadelphus*	38	501
4468	*Ptolemy Euergetes*	25	526
4493	*Ptolemy Philopator*	17	543
4510	*Ptolemy Epiphanes*	24	567
4534	*Ptolemy Philometor*	35	602
4569	*Ptolemy Euergetes* II. or *Phyſcon*	29	631
4598	*Ptolemy Soter*, or *Lathyrus*	36	667
4634	*Dionyſius*, or *Ptolemy Auletes*	29	696
4663	*Cleopatra*	22	718
4685	*Auguſtus Cæſar*	43	761
4728	*Tiberius*	22	783
4750	*Caius*	4	787
4754	*Claudius*	14	801
4768	*Nero*	14	815
4782	*Veſpaſian*	10	825
4792	*Titus*	3	828
4795	*Domitian*	15	843
4810	*Nerva*	1	844
4811	*Trajan*	19	863
4830	*Adrian*	21	884
4851	*Antoninus*	23	907

The firſt of theſe till *Cyaxares* governed the *Babylonian* Empire, the next till *Alexander* called the Great the *Median* and *Perſian*, he and his 2 Succeſſors the *Macedonian*, the *Ptolemys* with *Queen Cleopatra Egypt*, and the laſt were *Roman* Emperors; ſo that on the Change from one Empire to another, here is not the whole Time that the firſt reigned, but how long it was after the Death of the foregoing one. I choſe to put down thoſe who did not reign a Year, for the better illuſtrating the Scripture Hiſtory, tho' they are not in *Ptolemy's Canon*, who reckoned the whole Year to ſuch as he underſtood reigned at the Begining of it, with ſome Exception, which was an excellent

Way to avoid the Uncertainty that might ariſe by the Parts of Years; ſo *Laboroſoarchod* beginning his Reign at the Entrance of the Spring, ended it before the next Year began, &c. which Time is not to be counted to the Amount. *Cyaxares* and his Son-in-law *Cyrus* being alſo a Kind of Partners in the Government, this Author omits the latter, and counts 9 Years to *Cyrus*. Now the Eclipſe of the Sun beforementioned being in the 4th Year of *Nebuchadnezzar*'s reigning alone by this *Canon*, which was the 6th by Scripture Account, excepting *Dan.* ii. 1. and being 65 Years before the End of the 70 Years Captivity according to *Dan.* v. 31. their Beginning falls in the 1ſt of *Nebuchadnezzar*, which was the 4th of *Jehoiakim*, *Jer.* xxv. 1. and could not begin either with *Jehoiachin*'s or *Zedekiah*'s Captivity. Again, the 37th Year of *Jehoiachin*'s Captivity was the 1ſt of *Evil-merodach*, 2 *King.* xxv. 27. from whence to the 1ſt of *Cyrus* are but 25 Years, which can make no more than 62, and from the Captivity of *Zedekiah* will be 10 Years leſs. Beſides the 26th Year of *Jehoiachin*'s Captivity, by which *Ezekiel* reckons, Ch. i. 2. &c. being the 34th of *Jehoiakim*'s, when *Tyre* was taken, and *Ithoball* its King ſlain, *Ezek.* xxix. 17. *Joſephus againſt Apion*, Lib. 1. the 70 Years are thus made up from the *Phœnician Annals*:

	Y.	M.		Am.	
Baal was King of *Tyre*	10	0	- -	10	0
Ecnibal Judge	0	2	- -	10	2
Chelbes	0	10	- -	11	0
Abbar	0	3	- -	11	3
Mitgonus and *Geraſtratus*	6	0	- -	17	3
Balator	1	0	- -	18	3
Merball	4	0	- -	22	3
Hirom	20	0			

Cyrus beginning his Reign, as they ſay, in the 14th Year of *Hirom*, *Joſeph.* ib. according to which the 70 Years of *Jehoiakim*'s Captivity might end exactly in the 1ſt Year of *Cyrus*, 2 *Chron.* xxxvi. 21, 22. Nay even by the *Scripture* itſelf, *Zech.* vii. 5. it was 70 Years from *Zedekiah*'s Captivity, not to the 1ſt of *Cyrus*, but to the 14th of *Darius*, which agrees with the *Canon*. Seventy Years alſo muſt needs have been too long for *many of the Prieſts and Levites* to be living, and returned from Captivity, who remembred the Extent of the firſt Temple, *Ezr.* iii. 12. ſee alſo on *Zech.* vii. 5. and *Broughton's Works*, p. 368. To conclude in Confirmation of what will be moſt for the following Purpoſe, *Ptolemy* gives account of 6 Eclipſes of the Moon obſerved in the 7th Year of *Cambyſes*, 20th and 31ſt of *Darius Hyſtaſpis*, 22d and 2 in the 23d of *Artaxerxes Mnemon*; the Truth of which appears by *Street*'s Calculation of them in his *Aſtronomia Carolina*, p. 98. as alſo another of the Moon mentioned by *Plutarch* in the *Life of Alexander*, on Sept. 20. eleven Days before his laſt Battle with *Darius*, and by *Pliny*, Lib. ii. 10.

Let us go next to that Angelical Prophecy beginning *Dan.* ix. 24. and compare it with this Account. Seventy Sevens, or 490 Years ſeem plainly foretold to end at the Death of *Chriſt*, Ver. 24. But the late noted Scheme of *Biſh. Lloyd*'s, ſo earneſtly contended for by *Marſhall* in his *Treatiſe upon the Seventy Weeks of Daniel*, and approved of by *Bedford*, *&c.* reckons 69 of thoſe Sevens to his Death, and the laſt Seven ſeparate, above 30 Years after, for the Deſtruction of *Jeruſalem*. In the firſt place let us conſider it is there poſitively ſaid, *Seventy Sevens are determined to* do ſix Things, with which that Sentence ends; and they were all not only evidently accompliſhed at or about *Chriſt*'s Death, but I obſerve thoſe latter Writers themſelves interpret it ſo, and do not pretend one of them related to the Deſtruction of *Jeruſalem*, *Marſh.* p. 2. *Bedf. Scrip. Chron.* Lib. vii. 1. 29. which I count a giving up their Controverſy at firſt. How ſtrange too is their parting the Numbers, as if 20 of the 120 Years in *Gen.* vi. 3. was to be placed a while after the Flood! Why ſhould any of the Time belong to that Deſtruction, if not to tell how long it would be to it? Nor did that take up the Space of 7 Years. The next Verſe ſhews it ſhould be 69 Sevens, or 483 Years *to the Meſſiah*; which being expounded *to his Death*, does not agree with the foregoing, nor yet with the following Verſe, where it is expreſsly ſaid it would be after that Time. Now from the 19th of *Tiberius*, when as it is agreed *Chriſt* was crucified, on the 14th of Niſan and 3d of the Month called April, back to the 7th Year of *Artaxerxes Longimanus*, when he gave the Commiſſion to *Ezra*, Chap. vii. 8. is by *Ptolemy*'s *Canon* 490 Years, which is confirmed eſpecially by the 6 Eclipſes abovementioned, 3 before and 3 after that Time, both being done in the firſt Month, Ver. 9. *Exod.* xii. 18. *Mat.* xxvi. 17. conſequently from that Commiſſion to 7 Years before the Death of *Chriſt* muſt be 483 Years, and we find him baptized, and the Holy Spirit deſcending on him in the 15th of *Tiberius*, *Luk.* iii. which was probably too about the ſame Time of the Year, that the Seaſon might be ſuitable for *John* to go on with his Baptiſm, and the Multitude reſort to him abroad, as it is ſaid of the Place, *John* iii. 23. and this is called *the Beginning of the Goſpel of Jeſus Chriſt*, *Mark* i. 1. That 15th Year, it is true, muſt not be according to *Ptolemy*'s Account, to anſwer this Computation, but *Suetonius* in *Tib.* *Paterculus*, Lib. ii. 121. & *Tacitus*, *Annal.* Lib. i. 3. inform us *Tiberius* was put in joint Government of the Provinces before the Death of *Auguſtus*, from whence it is no Wonder that the Year was dated there while *Tiberius* lived; which the Reader may ſee more fully in *Prideaux*'s *Connect.* Pt. 1. B. 5. and *Mann*'s *True Years of Chriſt*, p. 138, 139, 140. and whereas *Marſhall* makes great Objection againſt *Prideaux*, Pt. 1. Chap. 2. for leaving the *Canon* of *Ptolemy*, and he did not live to make reply; I would briefly remark, that I do not ſee why *Luke* might not compute another Way, as well as *Jeremiah*, Chap. xxv. 1. does the Beginning of the Reign of *Nebuchadnezzar* 2 Years before the Death of *Nabopollaſar*, different to that *Canon*; and *Ezra* does the 1ſt of *Cyrus*, Chap. i. 1. which by *Ptolemy* was the third. Nay *Marſhall* himſelf pleads againſt *Lancaſter*, that the Scripture Years of *Nebuchadnezzar* and *Cyrus* are not according to his *Canon*, p. 46, 44. and *Bedford* puts the Baptiſm of *Chriſt* 7 Years before his Death like *Prideaux*, *Tab.* 50. ſee more further. As to the Beginning of thoſe Years, *Lloyd*, *&c.* puts it in the 20th Year of *Artaxerxes Longimanus*, *Neh.* ii. 1. and as from thence to the Death of *Chriſt* there are but 477 Years, and by their Scheme there ſhould be 483, they reckon only 360 Days to a Year, in order to make up the Number ſo; which is a leaving the foregoing *Canon* throughout. As this Prophecy was both for and concerning the *Jews*, probably their own Years, the ſame with *Jeremiah*'s 70, Ver. 2. were intended; which muſt be ſolar, anſwerable to the preſent *Julian* or *Gregorian* ones, for their Feſtivals to be at the ſame Seaſon of the Year, *Exod.* xxxiv. 22. *Lev.* xxiii. 39. and the *Chaldean* Years where *Daniel* was, had been 365 Days from the Time of *Nabonaſſar*. In 477 Years then of 365¼ Days, are 484 times 360, within 16 Days; even *Marſhall* having tabulated the Days in every Year from *Nehemiah*'s Grant to the Death of *Chriſt*, makes it want but 33 Days of 484 ſuch Years, p. 212, 230. And if the 483 Years *to the Meſſiah*, *Dan.* ix. 25. were to his Death, as thoſe Writers compute, this is not ſo by their own Reckoning. As for their ſheltering the odd Time under the Word *after* in the next Verſe, it ſets the 2 Verſes at Variance: for is 62 Sevens there exactly ſo many Years, and the very ſame here almoſt a Year more? And why almoſt a Year, ſince the Numbers are not Years, but Sevens? *Marſhall* owns that the Year in that Country was 365 Days, yet pretends the common People uſed another of 360 Days; which would be unaccountable Confuſion to have Years of ſuch different Lengths at the ſame Time and Place, eſpecially for a People ſo polite, and under kingly Government. But the great Matter inſiſted on is, that the Prophecy is literal, and ſo the Time muſt begin at the Command to build *Jeruſalem*: whereas we find no ſuch Command to *Nehemiah*, but a Grant only at his Requeſt; and what he did build was the Wall, Gates, and Doors, Chap. iii. neither of which was mentioned by the Angel, *Marſhall* owning it is *Ditch* there: beſides that the Allowance for his own Houſe alone, naturally excludes others, *Neh.* ii. 8. Nay who ſhould he build Streets for, not carrying People with him to inhabit them? Whereas *Ezra* took many with him for Inhabitants, *Ezr.* viii. On the other hand *Prideaux* pleads for a figurative Senſe, which may be literal to *reſtore*; and that the City was built even before

fore his own Commencement of the Time; but it appears that the People who returned firſt from Captivity were diſperſed in other Parts of the Country, *Ezr.* 2. 70. & iii. 1. and hindered from building the City, Chap. iv. 21. and though they built the Temple afterwards, yet being ſettled in other Places, we may conclude the main Building of *Jeruſalem* began at the 2d Return of towards 2000 Males along with *Ezr.* Chap. viii. Now the Words for fixing the Beginning of thoſe Sevens in *Daniel* are, *the coming out of the Commiſſion to reſtore and build Jeruſalem*, Chap. ix. 25. and there was an expreſs *Commiſſion came out* in the 7th of *Artaxerxes*, which may be ſaid properly and literally *to reſtore Jeruſalem*, both in its eccleſiaſtical and civil State, *Ezr.* vii. 19, 20, 23, 25, 26. and that they might build by Virtue of it appears by Ver. 18. and the very Nature of the Caſe required that they ſhould have Houſes to dwell in. However if they built but a little then, it might be ſufficient to fulfil the Prophecy, ſince that allows ſeven Sevens of Years, for doing the Streets and Ditches. *Marſhall* would have both the Verbs to mean only *build again*, according as our *Eng. Tranſ.* has it in the latter Part of the Verſe: ſo another might plead in the ſame Manner, that the latter ſhould be like the former. The firſt Verb for *reſtore* is a perfect one of it ſelf, and if it may ſometimes be rendered with another *again*, for the ſake of the *Eng.* Expreſſion, it is when it plainly ſignifies no more as ſeparate: which is not the Caſe here, by *Marſhall*'s arguing for the one, and againſt the other.

To proceed to the laſt Seven in the 27th Verſe, how do the Abetters of the new Scheme trifle, when they explain *his confirming the Covenant with many*, by the *Romans* making Peace with two or three other Nations? For which *Marſhall* has ſet out three Years and a half, p. 270, 271, 272. though by the Text it belongs as well to the whole Seven. How much more ſuitable was the preaching of the Goſpel, &c. by *John* and *Chriſt* ſeven Years! As *Chriſt*'s own Preaching and Death, in the laſt Half of it, aboliſhed the legal Offerings. What follows after is agreed to belong to the Deſtruction of *Judea* and *Jeruſalem* by the *Romans*. And *Chriſt*'s applying it to that Time, *Mat.* xxiv. 15. is no Proof, as is pretended, *Bedf. Scr. Chr.* L. vii. 1. 26. that the laſt Seven was then. On the contrary Ver. 24. ſhews that the whole ſeventy Sevens ended before, which *Iſ. Newton* in his *Obſervations on the Prophecies of Daniel*, Chap. x. interprets to begin alſo in the 7th Year of *Artaxerxes*, and end at the Death of *Chriſt*.

I chooſe to add a little concerning the Time of *Chriſt*'s Birth, as our common Account is found to be wrong, and as it will be a ſtrong Confirmation of what I have been pleading for above. He muſt be born a conſiderable while before the Death of *Herod* the Father of *Archelaus*, by *Mat.* iii. *Joſephus* gives Account that *Herod* died a little before the Paſſover, *Ant.* Lib. xvii. 11. and that there was an Eclipſe of the Moon at Night a little before his Death, *Ant.* Lib. xvii. 8. which Eclipſe appears to be a total one, on the 20th of the Month called January, about 5 o-clock in the Evening. in the 4712th Year of the *Julian Period*, *Bedford*'s *Scrip. Chron.* Book viii. Sect. 9, 10. As this was in the Beginning of that Year, and as *Chriſt* was born towards the End of a Year, we may conclude it was in the 4709th of that Period, four Years before the common Æra, by the Wiſe Men's coming out of the Eaſt, their Stay there, and the Slaughter of the Children afterwards, at and about *Bethlehem*; which alſo extending to thoſe who were two Years old, according as *Herod* had diligently enquired *Chriſt*'s Age of the Wiſe Men, to whom the Star probably appeared when he was born, he may be ſuppoſed in his 2d Year then, of which ſee *Light. Harm.* 4 *Evan.* and by going into *Egypt*, and remaining there as it ſeems a conſiderable Time, *Mat.* ii. 14, 15. he might well be upwards of two Years old. Beſides the *Jews* ſaid to *Chriſt*, *This Temple has been building* 46 *Years*, *Joh.* ii. 20. as it ſhould be rendered, becauſe it was building ſeveral Years after that, *Joſeph. Antiq.* Lib. xx. 8. ſee alſo *Univer. Hiſt.* B. II. Chap. ii. 5. whereas *King Herod* propoſed the new building it to the *Jews* in the 18th Year of his Reign, *Joſeph. Antiq.* Lib. xv. 14. probably towards the End of it at the Paſſover in the 1ſt Month, his Reign beginning about the 3d Month; but they were unwilling to have the old one pulled down, for fear he ſhould not build a new one: upon this he undertook to get all the Materials ready firſt, which would likely take up more than a Year, before it began to be built. So that from 19 Years of *Herod*'s Reign to 34 the whole are 15 Years, out of which taking 2 for the Age of *Chriſt*, there remain 13 at his Birth; from whence it follows, that *Chriſt* was 33 Years old when the *Jews* uttered the above-mentioned Expreſſion to him, which being a little before the firſt Paſſover in his Miniſtry, *Joh.* ii. 11, 12, 13. rightly agrees with his Birth and the Prophecy in *Daniel*, as already placed. Now it appearing, and being acknowledged, by the 4 Paſſovers found in *Joh.* ii. 23. & v. 1. & vi. 4. & xi. 55. and according to *Uſher*, *&c.* that *Chriſt*'s publick Miniſtry continued about or towards 3 Years and a half; which is either reckoned from his Baptiſm in his 30th Year, or after *John* had been 3 Years and a half in his Miniſtry; the Conſequence from this is evident, that *Chriſt* was not born in either of the 2 Years after that in which I put it, becauſe it agrees with neither of the Reckonings, much leſs with any Year before theſe three, and it could not be after, becauſe *Herod* was then dead.

Mann indeed in his late *Diſſert. of the true Years of the Birth and Death of Chriſt*, reckons the Continuance of *Chriſt*'s Miniſtry to be but one Year and Part of another; for this he ſuppoſes the 6th Chap. of *John* ſhould be put before the 5th, and that *the Paſſover* ſhould not be in Chap. vi. 4. which may be taken for an Acknowledgment, that his Calculation does not agree with the *Scripture* as it is, and conſequently does not require, any more than it deſerves, an Anſwer to be made to it, the *Scripture* it ſelf being an Anſwer. He alſo places the Birth of *Chriſt* in An. *P. J.* 4707, farther from the *com. Accompt* than mine, of which enough already; and his Death in 4739: on which latter I would juſt remark, that *Valerius Gratus*, as *Joſephus* relates, *Antiq.* L. xviii. 3. was ſent Governor by *Tiberius Cæſar* from *Rome* into *Judea*, where he ſtaid eleven Years, and *Pontius Pilate* was ſent to ſucceed in his Place; now 11 being added to 4728 of the *Jul. Per.* the Beginning of *Tiberius*'s Reign in *Ptolemy*'s Canon, make 4739 for the Commencement of *Pilate*'s Government, and *Chriſt*, by *Mann*'s Computation, was put to death almoſt in the Beginning of that Year; how then could *Pilate* govern there when *John the Baptiſt* began his Miniſtry? as we read, *Luk.* iii. 1, 2. and have killed the *Galileans*, ſo long before *Chriſt*'s Death as in *Luk.* xiii. 1? As for *Tiberius* beginning his Reign ſomething before 4728, it muſt ſo take up ſome Time for *Gratus* to be ſent from *Rome*, who ἐνδεκα ἔτη διατρίψας ἐν ἰουδαίᾳ, *dwelt* 11 *Years in Judea*, ſays *Joſephus*. Let me add, that *Mann* owns and aſſerts, the Jewiſh Paſſover fell on a Friday, the Year in which I have computed the Death of our Lord to be, and not in ſix Years before: here alſo it is placed by thoſe two great Chronologers *Scaliger* and *Uſher*.

Moreover *Joſephus* ſays, *Herod* was declared King of the *Jews* by the *Romans* in the 184th *Olympiad*, when *C. Domitius Calvinus* the 2d time and *C. Aſinus Pollio* were Conſuls, *Antiq.* Lib. xiv. 26. and that he beſieged and took *Jeruſalem*, by which he was ſettled King, in the 185th *Olympiad*, when *Marcus Agrippa* and *Canidius Gallus* were Conſuls, *Antiq.* L. xiv. 28. which was three Years after the other, the former being in the Year of the *Jul. Per.* 4674, and the latter in 4677: *Joſephus* next informing us that *Herod* died 34 Years after the Expulſion of *Antigonus*, when *Jeruſalem* was taken, and 37 from his being declared King by the *Romans*, *Antiq.* L. xvii. 10. each amounts to 4711; and *Herod* really reigning ſo many Years, the Overplus will bring it into the 4712th Year of the *Jul. Per.* as before computed: for the laſt Year of the 184th *Olympiad* ended at the full Moon after the Summer Solſtice, ſo that *Herod* muſt be made King at *Rome* before, and *Jeruſalem*, *Joſephus* ſays, was taken in the 3d Month; whereas *Herod* did not die, as we have already found, till towards the End of Winter, after another Year of the *Jul. Per.* began, which was on the 1ſt Day of the Month called *January*,

reckoning 37 and 34 Years from thoſe Conſuls above-mentioned, *Herod*'s Death fell out in the Conſulſhip of *L. Cornelius Lentulus* and *M. Valerius Meſſalinus*.

Joſephus ſays further, in his *Wars of the Jews*, L. ii. 6. that *Archelaus*, who was *Herod*'s Son and Succeſſor, was baniſhed in the 9th Year of his Reign, *Bell. Jud.* B. ii. 6. which *Dio Caſſius*, Lib. 5. relates was done when *Æmilius Lepidius* and *C. Arun. Nepos* were Conſuls; from whence counting 8 Years back in the Liſt of the *Roman* Conſuls, the Beginning of his Reign falls in the Time of the ſame Conſuls as *Herod*'s Death does before. The 37th and laſt Year of *Philip* likewiſe, another of *Herod*'s Sons who had Part of his Dominions, *Luk.* iii. 1. being the 20th of *Tiberius Cæſar*, *Joſeph. Antiq.* Lib. xviii. 6. and that the 4747th of the *Jul. Per.* by the Subſtraction of 36 there remains 4711: which comes right, ſuppoſing *Joſephus* to reckon from *Herod*'s 34 Years, that the Numbers might agree when joined together; for from 4677 above to 4747 are 70 Years, the Sum of both their Reigns. If thoſe Numbers might be made to agree with the 4711th Year, the Want of an Eclipſe ſhews that *Herod*'s Death could not be then. The Eclipſe mentioned by *Whiſton* in his *Aſtronomy*, and *Mann* in his *Chronology*, on the 13th of the 1ſt Month called March at 3 in the Morning was too near the Paſſover for what *Joſephus* relates to be between, and too late in the Night for publick Obſervation, as well as incoherent with the other Numbers, being in the 4710th Year.

The common Epocha cannot be right, being after *Herod*'s Death, and was framed by *Dionyſius Exiguus* a Roman Abbot, as late as the Year 525, as in *Cave*'s *Chartophilax* through Miſtake of the 15th Year of *Tiberius*, *Luk.* iii. 1. which he counted from the Death of *Auguſtus*, as *Marſhall* does. The Year reckoned that Way was in the 4742d of the *Jul. Per.* and *Chriſt* being then in his 30th Year, *Luk.* iii. 23. he was conſequently born by that Account in the 4713th of the *Jul. Per.* (according to which the preſent Date is) almoſt 2 Years after *Herod*'s Death, by the Times of both as above. This Abſurdity utterly ruins the great Labour which *Marſhall* has taken about it: as on the other hand, the firſt Computation of *Chriſt*'s Birth eſtabliſhes the reckoning the 15th Year of *Tiberius*, from his being made Partner with *Auguſtus* in the Empire; for that being 4 Years ſooner, the Birth of *Chriſt* according to it falls in the ſame 4709th Year of the *Julian Period*; where the great *Uſher* alſo places it, as well as the famous *Dr. Hen. Moore* in *Paralipomena Sacra*. The Diſtance of which from the preſent Time, may be eaſily counted any Year, by adding 4 to the common Æra; as the *Jul. Per.* may, by adding 4713 to the ſame.

In behalf of the vulgar Epocha, the learned *Gregory* in his *Notes and Obſervations upon ſome Paſſages of Scripture*, pr. 1650, drawing out an Aſtrological Scheme of *Jeſus Chriſt*'s Nativity on Dec. 25 at Midnight, in the common Year of Reckoning, with ſome ſilly if not impious Remarks; ſays he was for that Accompt, *as well in reverence to the Tradition of the Church, as for the rare Appearances in the Scheme it ſelf, ſufficient of their own Strength to evidence, that this was the time both for the year and day, though Reaſon and Tradition ſhould pretend againſt it.* Which Arguing may help the Reader to be of a different Opinion; ſeeing that ſo very ill ſupported, and conſidering too that by the Diſcoveries and Alterations made in Aſtronomy ſince, the Scheme is probably calculated wrong.

The placing *Chriſt*'s Birth Dec. 25. bears the Mark of mere Uncertainty, however as to the particular Day: for our Julian Year being 11 Minutes too long, thoſe Minutes amount to a Day in 131 Years, which brought back the Winter Solſtice or ſhorteſt Day to Dec. 12 from the 25, till ſince altered; where the Birth of *Chriſt* was placed, upon that ſlender Account, as being a noted Day.

Before I conclude this difficult Subject of *Chronology*, I have Something more to add. There is Mention made of a ſeventh Year of Reſt in 1 *Maccab.* vi. 49, 53. and of the 150th Year, Ver. 20. i. e. of the *Seleucidæ*, beginning with the Reign of *Seleucus* King of *Syria*, in the 5th Year of the nominal Reign of *Alexander Ægus*, as in *Prideaux*'s *Table*, which Æra with the Sabbatical Years both began in Autumn, *Lev.* xxv. 8, 9. and what is ſpoken of in the 150th Year above-mentioned is a Siege, which being Summer Work, appears from hence to be in the latter End of that Year; ſo that conſidering what follows in the ſame Chapter, eſpecially Ver. 29, 52. the next muſt be the Sabbatical Year, in which alſo *Demetrius* went from *Rome*. 1 *Mac.* vii. 1. Now from the *Iſraelites* Entrance into *Canaan* to the End of the Captivity in the firſt of *Cyrus* being 924 Years, from thence to the 5th of *Alexander Ægus* 224, theſe added to 151, make 1299; out of which taking the fifties for Jubile's, as on the *Tables of the Kings*. there remain 49, whoſe laſt is a Sabbatical Year. This was in the 4552d of the *Jul. Period* according to *Prideaux*, whom *Bedford* follows, and continues citing in the 47th *Table* of his *Scripture Chronology*, yet reckons the Sabbatical Year 2 Years before; which being the 149th Year of the above-mentioned Æra uſed in *Maccabees*, manifeſtly deſtroys the whole Computation of *Bedford*'s Sabbatical Years, of which he ſpeaks ſo much, and even puts it in the Title of his Book: ſo the 14th and 15th Years of *Hezekiah*, already obſerved as one of thoſe ſeventh Years and a Jubile, are by *Bedford*'s *Table* 46 the 3 and 4 after a Sabbatical Year.

Next to the *Ptolemaick Canon* in thoſe Times, may be counted the *Chronicon Alexandrinum* from an old Library in *Sicily*, which gives the Succeſſion of the high Prieſts after the Captivity as follows.

	Y.	Am.	J.P.
Jeſhua, *Neh.* xii. 10. - - - -	53 -	53 -	4178
Joiakim, ib. - - - -	30 -	83 -	4231
Eliaſhib, *Neh.* xii. 10, 22 - -	40 -	123 -	4261
Joiada, ib. - - - -	40 -	163 -	4301
Johanan, *Neh.* xii. 22. called *Jonathan*, Ver. 11. - - - - -	32 -	195 -	4341
Jaddua, *Neh.* xii. 11. 22. - -	20 -	215 -	4373
Onias 1. - - - -	21 -	236 -	4393
Simon called the Juſt - -	14 -	250 -	4414
Eleazar - - - -	15 -	265 -	4428
Manaſſeh - - - -	26 -	291 -	4443
Onias 2. - - - -	33 -	324 -	4469
Simon 2. - - -	22 -	346 -	4502
Onias 3. - - - -	24 -	370 -	4524

Alexander the Great coming to Jeruſalem, as *Joſephus* relates, the Year before the laſt Defeat of *Darius*, as appears by *Quintus Curtius*, Lib. 4. *Diodorus Siculus*, Lib. 17. & *Juſtin*, Lib. 11. and *Jaddua* the high Prieſt going out to meet him, by the Computation both in this *Catalogue* and the *Canon* of *Ptolemy* falls in the 10th Year of *Jaddua*'s Prieſthood: ſo that this may confirm the Time of the *Perſian* Kings, which it takes in ſo compleatly, wherein is greater Difficulty and Uncertainty in Authors, than there is in that of the following Kings; ſo that ſome who would begin *Daniel*'s 490 Years beforementioned from the firſt Year of *Cyrus*, ſhorten the Time of the *Perſian* Monarchy from 205 to about 130 Years, whom thoſe two moſt approved *Liſts* of Succeſſion may each of them confute, for which Purpoſe they are partly inſerted.

The Æra of the *Seleucidæ* beginning the 12th Year after *Alexander* ſtyled the Great, by comparing thoſe two *Catalogues* together, this ends at the 146th Year of that Æra, the ſame in which *Judas Maccabeus* took the Command of the *Jews* on him, 1 *Mac.* ii. 70. & iii. 1. It appears indeed that *Onias* died before, 2 *Mac.* iv. 34, 35. which *Prideaux* puts 5 Years, abating ſo many from *Simon* called the Juſt, upon the Authority of *Euſebius*; but I rather think the Shortneſs is occaſioned by ſome of thoſe Numbers being not full Years, or the Years of *Onias* reckoned to *Judas*, omitting the Uſurpation of *Menelaus*, and that *Onias* was not ſlain ſo long before: for *Antiochus Epiphanes* beginning his Reign in the 2d Year of the 151ſt *Olympiad*, 1 *Mac.* i. 10. nine Years before *Judas Maccabeus* was made Captain, the Olympick Games would be 3 Years after, 2 *Mac.* iv. 7, 18. and other 3 Years, Ver. 23. would make ſix, and by what follows the Death of *Onias* is not likely to be ſooner than the next Year. Or to reckon the laſt 3 Years from the coming of *Antiochus* to *Jeruſalem*, Ver. 21, 22. which was in his 3d Year, and towards the End of it too, as ſeems by *Prideaux*'s own Account,

Account, Anno 173, it makes but little Difference. The Government of the three next, *Judas*, *Jonathan* and *Simon* is recorded by the Years of the *Seleucidæ*, which is continued in *Joſephus*, *Antiq.* Lib. xx. 8.

	Y.	Am.	J.P.
Judas Maccabeus, 1 *Mac.* ix. 3, 18.	6	376	4548
Jonathan, 1 *Mac.* xiv. 27.	17	393	4554
Simon, 1 *Mac.* xvi. 14.	8	401	4571
John Hyrcanus, 1 *Mac.* xvi. 23, 24.	30	431	4579
Ariſtobulus 1.	1	432	4609
Alexander Jannæus	26	458	4610
Hyrcanus	12	470	4636
Ariſtobulus 2.	3	473	4648
Hyrcanus again	23	496	4651
Antigonus	3	499	4674
Herod	34	533	4677

Some ſmall *Notes* I would ſubjoin to this laſt Part of the *Catalogue* before I apply it to its main Uſe. The *Aſmonæan* Race ending at *Herod*, and he being an *Idumæan*, was King only, not high Prieſt. In 1 *Mac.* xvi. 14. the *Eng. Bibles* that I have examined have *threeſcore*, which muſt be wrong, and upon conſulting both the *Latin* and *Greek*, I found *ſeventy* in the room of it. Of the 12 Years of *Hyrcanus*'s high Prieſthood at firſt, 9 were while his Mother *Alexandra* had the Government; the reſt indeed is in *Joſephus*'s 3 Months, but by an Error, according to *Uſher* and *Petavius*, for 3 Years: for it is plain that Time, and the 3 Years of *Ariſtobulus* were 6 Years, by the Conſuls of *Rome* whom *Joſephus* names, *Antiq.* Lib. 14.

Now if to 4178 the Year of the *Jul. Per.* at the End of the Captivity, we add this Amount 533, it comes to the 4711th of the *Julian Period*, the ſame which was reckoned with the Overplus for the Death of *Herod* before: from whence ariſes the Confirmation of thoſe two Points, as already related; that our preſent Æra of *Chriſt* is wrong, and that *Luke* counted the Years of *Tiberius Cæſar* from his being made Partner with *Auguſtus*.

Cumberland in his *Origines Gentium*, pag. 178. mentions the Teſtimony of *Varro* (eſteemed the moſt learned *Roman*) that there were about 1600 Years between the Flood and *Olympiads*; to which my *Tables* only, that I know of, among the Moderns do agree: for from the 2348th Year of the *Jul. Per.* at the Flood by my Computation, to the 3938th when the firſt Year of the firſt *Olympiad* was, is 1590 Years; whereas others fall many ſhort, and by the *Table* in *Cumberland*'s Book it would be but 1573.

By *Joſephus*'s mentioning ſome Sabbatical Years about his own Time, which he muſt needs know, and no Jubiles, which were more remarkable, it ſeems as if the latter were dropped, as the former, or rather both, had been before the *Babylonian* Captivity, 2 *Chron.* xxxvi. 21. *Lev.* xxvi. 35. from hence might ariſe an Alteration of the Sabbatical Years, ſpoken of by *Maimonides*, *De Shemittah & Jobel*, Cap. x. and *Petavius*, *De Doctrina Temporum*, Lib. ix. 26. Two ſuch Years *Joſephus* ſays were, when *Herod* took *Jeruſalem*, and the Year before the Deſtruction of it by *Titus Veſpaſian*, Lib. iv. 18. & xiv. 28. which being in the Years of the *Jul. Per.* 4677 and 4782, are 105 Years diſtant, which are ſevens of Years. But the Sabbatical Year in which he ſays *Simon Maccabeus* was ſlain, 1 *Mac.* xvi. 14, agrees neither with his other, nor with that mentioned, Chap. vi. 49, 53. which may be ſuppoſed owing either to ſome Change of the Years, or *Joſephus*'s Miſtake, by its being ſo long before his Time.

The 7 Stars being counted *watery*, by the ancient *Greek* and *Latin* Authors; *Ovid* writing. *Faſt.* v. 165. *Ore micant Tauri ſeptem radiantia flammis Sydera, quas Hyadas Graius ab Imbre vocat, the ſeven Stars glittering with Rays ſhine in the Bull's Mouth, which the Greeks call Hyades from the Rain*, as *hyo* in *Greek* ſignifies *to rain*; might not one imagine that the Tradition firſt roſe from thoſe Stars being foremoſt, at the Beginning of the firſt Sign, that is with the Sun at the Entrance of the Spring Quarter, when *Noah*'s Flood was on the Earth, if they were really there at that Time? Now the Præceſſion of the Equinox is reckoned, as I remember, by *Street* in his famous *Caroline Tables* 48 Seconds in a Year, but by our late Aſtronomers ſomething more, and for the ſake of an even Number 50″, ſo that 49 ½ may ſeem more exact. Next *Lucida Pleiadum* the brighteſt Star of the ſeven, being put in *Flamſted*'s *Brittanic Catalogue* in *Taurus* 25° 40′ 8′ for the Year 1690, which was the 6403d of the *Jul. Per.* by dividing the Longitude by that yearly Præceſſion, the Quotient is 4049 Years neareſt, to be ſubſtracted from 6403; which comes to 2354, but 5 Years after the Flood by my *Tables*.

There is another great noted Star called *Aldebaran*, that is *the Leader*: for *debar* with the *Chaldeans*, the very ancient Aſtronomers, ſignifies *to lead*, as may be ſeen in *Buxtorf*'s *Chald. Lexicon*, *an* is the Termination of a verbal Noun, and *al* the Article of the *Arabians* for *the*, who prefixed it; from whence is the whole Name, which with the *Arabians* and *Perſians* reckoning *Taurus* our ſecond their firſt Sign, *Gravius De Siglis Arabum & Perſarum Aſtronomicis*, p. 1, 8, 9. may lead us to think *Aldebaran* was counted the firſt Star, for that it was really ſo appears by Calculation. In the *Catalogue* and at the Time above-mentioned its Diſtance paſt the Equinox is 65° 27′ which divided by 49″ ½, and ſubſtracted as before, reaches back to the Year of the *Jul. Per.* 1643; being 29 Years after the Death of *Adam*, and 34 before the Tranſlation of *Enoch*, according to the *Table* on *Gen.* 5. which is as early as we may ſuppoſe ſuch an Obſervation preſerved: and *Origen* relates that ſome of *Enoch*'s *Writings*, containing the Courſes and Names of the Stars, was found in *Arabia Felix*, *Hom.* 1. in *Num.*

NOTES upon the BOOK of HOSEA.

CHAP. I.

THE Lord's Commiſſion which Hoſea the Son of Beeri had, in the Time of Uzziah, Jotham, Ahaz, Hezekiah, Kings of Judah, and in the Time of Jeroboam the Son of Joaſh, King of Iſrael.

2. The Beginning of the Lord's Commiſſion by Hoſea: to whom the Lord ſaid, Go, take thee a Wife of Whoredoms, and Children of Whoredoms; becauſe the Country is quite gone a whoring from after the Lord.

3. So he went, and took Gomer the Daughter of Diblaim; who conceived, and bore him a Son.

4. Upon which the Lord ſaid to him; Call his Name Jezreel: for within a little while I will puniſh the Family of Jehu for the Blood of Jezreel, and make the Kingdom of the Family of Iſrael ceaſe.

5. At which Time I will break the Bow of Iſrael in the Vale of Jezreel.

6. And ſhe conceived again, bearing a Daughter, when he ſaid to him; Call her Name Not compaſſionated: for I will again no more have compaſſion upon the Family of Iſrael, but will quite take them away.

7. Yet upon the Family of Judah will I have compaſſion, and ſave them by the Lord their God; not ſaving them either by Bow, Sword or War, by Horſes or Horſemen.

8. At length having weaned Not compaſſionated, ſhe conceived, and bore a Son.

9. Then he ſaid: Call his Name Not my People; for you are not my People, nor am I for you.

10. However the Number of the Iſraelites ſhall be as the Sand of the Sea, which cannot be meaſured nor numbered; and in the Place that it is ſaid to them, You are not my People; it ſhall be ſaid to them, *You* are the Sons of the Living God.

11. And the Sons of Judah with thoſe of Iſrael ſhall be gathered together, make them one Head, and come up from the Country: for great will be the Day of Jezreel.

Ver. 1. *Jeroboam*] and the reſt that followed, whom the Times of thoſe Kings of *Judah* ſhewed.

Ver. 2. *Beginning*] Since it was 66 Years from the Death of *Jeroboam* to the Reign of *Hezekiah*, and *Hoſea* was old enough to have a Wife at firſt, we may ſuppoſe he did not propheſy long in their Reigns; I therefore reckon him, and *Joel* with him, as beginning but about a Year before *Amos*, the Times of which two latter ſee.

Ib. *Whoredoms*] The Affair ſeems to be, that *Hoſea* really married a Woman, that was a Harlot before, and the firſt Child by her was his own, Ver. 3. who has not an ill Name like the other two, Ver. 4, 6, 9. which latter I ſuppoſe upon her turning Adultereſs were by another Man, according to Chap. ii. 4, 5, 7. and ſo ſhe being divorced, the Prophet was ordered to take her again, but ſhe was to ſtay for him a while, Chap. iii. 1, 3. & ii. 7. *Jun.* and *Trem.* inſiſt that it was but a Viſion, becauſe he could not really take the Children, and have them alſo born afterwards: but there is no Neceſſity that *take* ſhould relate to the *Children* at the ſame Time it does to the *Wife*, only that he ſhould have them afterwards; as a ſecond Object of a Verb, for Brevity, may be leſs ſtrictly affected by it. And as there are no Words that ſo much as intimate a Dream or Viſion; and *it is not conſiſtent for this to have been only in a Viſion*, ſays *Mercer* in hoc Loc. the Time likewiſe is too long, being ſeveral Years, and the weaning of one before ſhe had another, Ver. 8. which appears to be told not with reſpect to the Prophecy, but as a Circumſtance of the Narration, all confirm the whole to be Matter of Fact, like that in Chap. iii. the wrong and abſurd Notion of which perhaps has moſtly conduced to make it be thought viſionary, by *Aben Ezra*, *Kimhi* and *Jerome*, in their *Commentaries*. The Word *take* however claims its proper Signification on its neareſt Object *Wife of Whoredoms*, whom he could not take ſuch, unleſs ſhe was ſo at that Time; and it is better to ſuppoſe a naughty Woman would continue the ſame, than another become ſo: as for its not ſuiting ſo well with God's taking *Iſrael* to be his People, it is not the Nature of Compariſons to agree in every Circumſtance; yet the *Iſraelites* in *Egypt*, when God peculiarly took them for a People to himſelf, might be repreſented by a Harlot, according to *Ezek.* xxiii. 3, 8. The learned *Piſcator* turns it in his *Commentary* on this Place, *Accipe tibi ſcortum, & natos ſcorti* gigne; *Take thee a Harlot, and* beget *Children of the Harlot*; and *Caſtellio* more elegantly to the ſame Purpoſe, *duc uxorem meretricem, liberos genituras meretricios.* The Lord forbade only Prieſts to marry ſuch, *Lev.* xxi. 7. which the Command of God would have diſpenſed with, if it had; however Whoredom does not forfeit a Permiſſion to marry; for this ſee alſo *Grotius*.

Ver. 4. *the Family of Jehu*] as ſhewn 2 *King.* xv. 8, 10, 12.

Ver. 5. *Vale of Jezreel*] *Jerome* here writes, *In hac commiſſo certamine ab* Aſſyriis *cæſus eſt* Iſrael, *In this the Battle was fought when* Iſrael *was beat by the* Aſſyrians; which he ſays is large, of above ten Miles Extent.

Ver. 6. *take away*] *old Lat. forget*, by ſuppoſing the *Heb.* Root to be נשה when it was נשא

Ver. 11. *great*] as before, Ver. 5. and [for] as if, *they ſhall be gathered, for they will be diſperſed*; not this to be when they were gathered, as ſome ſtrain *for*.

CHAP.

CHAP. II.

CALL your Brothers My People, and your Sisters Compassionated.

2. Plead with your Mother, plead; for she is not my Wife, nor am I her Husband: so let her put away her Whoredoms from her Face, and her Adulteries from between her Breasts;

3. Lest I should strip her naked, and set her as in the Day that she was born, as also make her like a Wilderness, put her like a dry Country, and cause her to die with Thirst;

4. And not have compassion upon her Children, because they are the Children of Whoredoms.

5. For their Mother commits Whoredom, she that conceived them does shamefully: for she says, I will go after my Lovers, who give my Bread and Water, my Wool and Flax, my Oil and Drink.

6. Therefore behold I will hedge up thy Way with Thorns, and fence *it* with a Fence; insomuch that she shall not find her Paths.

7. And though she follows her Lovers, she shall not overtake them; nor though she seeks for them, find: so that she shall say, I will go back again to my former Husband; for it was then better with me than now.

8. Since she does not know that I give her Corn, Wine and Oil, as likewise cause the Silver to increase for her, and the Gold that they make up for Baal.

9. Therefore I will take back my Corn in its Season, and my Wine in its appointed Time; as also take away my Wool and Flax, *that* were to cover her Nakedness.

10. And now will I discover her Vileness in the Sight of her Lovers; and no Man shall deliver her from my Hand.

11. I will also make all her Joy cease, her Feast, New-moon and Sabbath, with every one of her appointed Times.

12. Besides I will make her Vine and Fig-tree desolate, of which she said, They are my Hire, which my Lovers gave me; I will even make them a Wood, and the wild Beasts shall eat them.

13. And I will punish her for the Days of the Baals, in which she burnt incense to them, and was decked with her Ear-ring and Jewel, going after her Lovers; and forgot me, says the Lord.

14. By reason of which behold I will persuade her, and cause her to go to the Wilderness; that I may speak kindly to her.

15. From whence I will give her Vineyards to her, and the Vale of Achor for a Door of Hope; where she shall sing as in the Days of her Youth, and as on the Day of her coming up from the Country of Egypt.

16. At which Time, says the Lord, thou shalt call me My Husband; and shall no more call me My Baal.

17. Since I will put away the Names of the Baals from her Mouth; and they shall be remembred by their Name no more.

18. I will further make a Covenant for them at that Time with the Beasts of the Field, with the Fowls of the Air, and the creeping Things of the Ground; the Bow, Sword, and War will I also break from the Earth, and cause them to lie down securely.

19. Moreover I will espouse thee to me for ever; and that in Righteousness, Judgment, Kindness and Compassions.

20. I will even espouse thee to me in Faithfulness; and thou shalt know the Lord.

21. At that Time too will I answer, says the Lord, I will answer the Heaven; and that shall answer the Earth;

Ver. 1. *Call*] *Prideaux* in *Connect.* Anno 446. relates from divers Authors, that *Cardinal Hugo*, who flourished about the Year 1240, first divided the *Scripture* into Chapters, which from the *Latin* was afterwards done in *Hebrew* by *Nathan* the *Jew*. As this Division is therefore of no Authority to direct the Sense, it appears this Verse belongs to that which goes before, not to what follows, which is of a contrary Kind; and it seems to be joined to the latter, only because both are imperative, and this Verse begins it. *Jun.* and *Trem.* notwithstanding translate, *o populo mi*, *o my People*, and *o misericordiam consequuta*, *o compassionated*, as if those were ordered to say to their Brothers and Sisters what follows in the next Verse, and those who are so commanded are supposed to be the better Sort of them: according to which the Brothers and Sisters being the bad ones, were not fit to plead with the Mother to make her good; nay indeed who was the Mother after this Manner? It is further invalidated by the Participle rendered *Compassionated* being feminine, and so belonging to *Sisters*; I might also say singular, and therefore not belonging to the Verb; see further *Grotius*.

Ver. 2. *Plead*] that she may enjoy the foregoing Blessings.

Ver. 7. *so that*] *Jerome* excellently, *Ex quo intelligimus, &c. Hence we understand, that Harms befal us by the Providence of God, that we may not have those Things which we desire, and may be forced as it were, by the various Troubles and Afflictions of this Life, to turn again to serving God, Comment.*

Ver. 13. *punish her for*] which is intelligible, as the like in the *com. Transf.* Chap. iv. 9, 14.

Ib. *the Baals*] being evidently more than one, especially by *Names*, Ver. 17.

Ver. 15. *Vale of Achor*] mentioned *Josh.* vii. ult.

Ib. *for a Door of Hope*] *Sicut scil.* Israelitæ *quum ex deserto in vallem istam perveniissent, spem conceperunt totius terræ* Chanaan *occupandæ: that is as the* Israelites, *when they were come out of the Wilderness into that Valley, had the Hope of possessing the whole Country of* Canaan, *Piscator, Schol.* with *Jun.* and *Trem.* to the same Purpose.

Ver. 16. *Baal*] which also signifies *Husband* or *Master*; the Dislike to the Name being because the Idols were so called, Ver. 17.

Ver. 21. *answer*] the Demands, by supplying what is wanted, the Word properly meaning so.

22. And the Earth ſhall anſwer the Corn, Wine and Oil; and they ſhall anſwer Jezreel.

23. Nay I will ſow her for my ſelf in the Earth, and have compaſſion upon her not compaſſionated: ſaying to a People not mine, Thou art my People; and it ſhall ſay, *Thou* art my God.

CHAP. III.

AND the Lord ſaid to me, Go again, love the Woman who is loved of a Neighbour, and an Adultereſs: as the Love of the Lord is to the Iſraelites, though they look to other gods, and love the Bottles of Wine.

2. So I purchaſed her to me for fifteen *Shekels* of Silver, and a Homer and a half of Barley.

3. To whom I ſaid, Abide for me a great while, do not commit Whoredom, nor be for any Man; and I will be likewiſe to thee.

4. For the Iſraelites ſhall abide a great while with no King, no Prince, no Sacrifice, no Statue, no Ephod, nor Teraphs.

5. Afterwards the Iſraelites will again ſeek for the Lord their God, and David their King; fearing the Lord and his Goodneſs, in the latter Days.

CHAP. IV.

HEAR the Lord's Commiſſion, O Iſraelites: for the Lord has a Contention with the Inhabitants of the Country; becauſe there is no Truth, no Kindneſs, nor yet Knowledge of God there.

2. By ſwearing, lying, murdering, ſtealing, committing Adultery, they break out; and Blood reaches to Blood.

3. Therefore the Country ſhall mourn, every Inhabitant in it languiſh, with the Beaſt of the Field, and the Fowl of the Air; and the Fiſhes alſo of the Sea ſhall be gathered up.

4. However let no Man contend with, nor reprove another; ſince thy People are like thoſe who contend with the Prieſt.

5. And thou ſhalt fall in the Day, as the Prophet alſo ſhall with thee in the Night; and I will cut off thy Mother.

6. My People are cut off, by being without Knowledge: for thou rejecteſt Knowledge, ſo I will reject thee from being a Prieſt to me; and thou forgetting the Law of thy God, I will alſo forget thy Children.

7. As they multiply, ſo they ſin againſt me: I will change their Glory into Baſeneſs.

8. They eat the Sin of my People, and lift up its Soul to their Iniquity.

9. And it ſhall be as with the People, ſo with the Prieſt; whom I will puniſh for their Ways, and render their Deeds to them.

10. For they ſhall eat, and not be ſatisfied; go a whoring, and not increaſe; becauſe they have left obſerving the Lord.

11. Whoredom, and Wine, particularly new Wine, take the Heart.

12. My People aſk of their Wood, and their Staff tells them: for the Spirit of Whoredoms cauſes to go aſtray, ſo that they go a whoring from under their God.

13. They ſacrifice upon the Tops of the Mountains, and burn incenſe upon the Hills, under the male Oak, the Poplar and female Oak, becauſe the Shadow of it is good: therefore your Daughters commit Whoredom, as do your Spouſes Adultery.

14. I do not puniſh your Daughters, though

Ver. 22. *Jezreel*] the Place of *Iſrael*'s Deſolation, Chap. i. 5. put I ſuppoſe for the Deſolation it ſelf; of which *Annotators* make poor Work.

Ver. 1. *the Woman*] not *a* for *any*.

Ib. *Neighbour, and*] which ſuit together: as indeed do *friend, yet* in our *com. Bib.* taking *friend* for *Hoſea* himſelf; but that muſt be ſtraining it, and why ſhould he be bid to love, whom he did love? The Word in *Heb.* being the ſame, *Caſt.* tranſlates it, *alterius ac, of another and*; *Leo Jud. proximo tuo, nempe, by thy Neighbour, namely.*

Ver. 4. *Teraphs*] The Things here mentioned being idolatrous ones, which they much valued; of which ſee *Pocock* in his *Notes* here, and *Selden, Of the Syrian gods*, Synt. i. Cap. 2.

Ver. 2. *Blood*] *Sol. Jarhi* and *Ab. Ezra* both expound here, *that the Blood of one killed touched* or *reached to that of another*; and *Lyra* in his *Comment.* obſerves, *Ex ſuperioribus vitiis ſequuta ingens effuſio ſanguinis, From the foregoing Vices there followed great Blood-ſhedding.*

Ver. 3. *languiſh*] This may be a Prophecy of the Drought, particularly and very elegantly deſcribed in the Beginning of *Joel*.

Ver. 4. *However*] It being paſt Remedy, they were ſo bad.

Ib. *with the Prieſt*] that being a high Crime, *Deut.* xvii. 12. they were ſo incorrigible as to contend with the Prieſt, in vain therefore would the Reproof of another be.

Ver. 7. *I will change*] *Jonathan* in the *Targ.* חליפו *they have changed*, contrary to the *Heb.*

Ver. 8. *Sin*] The Prieſts eat the Offerings for Sin, and ſo are pleaſed with it, *Lev.* vi. 26.

Ib. *its Soul*] the Souls of the People to worſhip, when they brought thoſe Sin-offerings; which being idolatrous, were Sin or Iniquity it ſelf. The *Heb.* is not *their*, which makes both obſcure in the *com. Tranſ.*

Ver. 9. *as with*] See the ſame *Iſa.* xxiv. 2.

Ver. 13. *commit*] *do commit*, not *ſhall commit.*

Ver. 14. *not puniſh your Daughters*] not at preſent; and becauſe they ſinned by means of their Fathers, as [therefore] ſhews, Ver. 13. and while their Fathers did worſe themſelves.

they

they commit Whoredom, nor your Spouſes, though they commit Adultery; though they are ſeparated with Whores, and ſacrifice with Proſtitutes: ſo the People that do not underſtand are diſquieted.

15. If thou, Iſrael, goeſt a whoring, let not Judah become guilty: neither come you to Gilgal, nor go up to Beth-aven, nor ſwear, By the Lord's living.

16. For Iſrael is unruly, like an unruly Heifer; whom the Lord will now feed like a Sheep in a large Place.

17. Ephraim is joined to Images; let him alone.

18. Their Wine is gone: they throughly go a whoring; the Protectors of it baſely do love, Give.

19. The Wind has tied her up in its Wings; and they will be aſhamed of their Sacrificings.

CHAP V.

HEAR this, you Prieſts, and hearken, O Family of Iſrael, as likewiſe that of the King, give ear; for whom there is Judgment: becauſe you are *as* a Gin at Mizpah, and a Net ſpread upon Tabor.

2. And thoſe who turn away get deep to kill; but I will be the Chaſtiſer of them all.

3. I know Ephraim, and Iſrael is not concealed from me: for now, Ephraim, thou goeſt a whoring; Iſrael is defiled.

4. They will not give up their Doings to return to their God: for the Spirit of Whoredoms is within them, and they know not the Lord.

5. Nay the Pride of Iſrael teſtifies in his Face; ſo Iſrael and Ephraim ſhall fall in their Iniquity, Judah ſhall alſo fall with them.

6. They will go with their Flocks and Herds, to ſeek the Lord, but not find; he being withdrawn from them.

7. They are treacherous againſt the Lord, for they beget ſtrange Children: now ſhall a Month conſume them with their Portions.

8. Sound the Cornet in Gibeah, the Trumpet in Ramah: cry out at Beth-aven, afterwards at thee, Benjamin.

9. Ephraim ſhall become deſolate at the Time of Rebuke: I make known a ſure Thing among the Tribes of Iſrael.

10. The Princes of Judah are like thoſe who remove the Bounds: I will pour out my Fury upon them like Water.

11. Ephraim is oppreſſed, daſhed to pieces in Judgment; becauſe he likes to follow the Statute.

12. So I am as a Moth to Ephraim, and as Rottenneſs to the Family of Judah.

13. Whereas Ephraim ſeeing his Diſeaſe, and Judah his Wound; Ephraim went to Aſſyria, and this ſent to a King who could contend: but he is not able to heal you, nor does he cure you of the Wound.

14. For I am as a fierce Lion to Ephraim,

Ib. *diſquieted*] See concerning it *Prov.* x. 8.

Ver. 15. *Beth-aven*] *Beth-el* being in *Heb. the Houſe of God*, *Gen.* xxviii. 19. and now turned to a Place of Idolatry, 1 *King.* xii. 28, 29, 32, 33. is ſuitably called *Beth-aven*, that is *the Houſe of Iniquity* or *Vanity*; ſee Chap. x. 5.

Ib. *living*] like that in *Jer.* v. 2. and as *Jun.* and *Trem.* tranſlate it.

Ver. 16. *feed*] ſparingly, as the Context ſhews.

Ib. *a Sheep in*] one that being gone out of the Paſture, wanders any where.

Ib. *in a large Place*] denoting according to *Jerome*, *captivitatem in Aſſyrios, & in latiſſimam Medorum terram diſperſionen populi Iſraelis: the Captivity among the* Aſſyrians, *and Diſperſion of the People* Iſrael *into the very large Country of the* Medes.

Ver. 18. *Their Wine is gone*] The *Chald. Tranſlator*, who takes large Liberties in this *Book*, has it, *Their Governors make many Feaſts from Plunder*; and others too ſtrangely, as the *Septuag. He has choſen* (in the *Complutenſian Copy*, *loved*) *the Canaanites*; *Caſt. The Drinking is out of Meaſure*; *Jun.* and *Trem. Their Drink is unruly*, *that is*, ſay they in the *Annot. makes them ſo*; our *Gen. Bib. Their drunkenneſſe ſtinketh*, and the *vulg. Lat. Their Feaſt is ſeparated.*

Ib. *Wine*] as *Iſa.* i. 22.

Ib. *gone*] regularly from נָסַב as in many other Places, and ſo rendered in the *Tig. Verſ.* and the literal Meaning may be ſafer taken than that in our *com. Tranſ.*

Ib. *throughly*] *continually* by Ignorance or Overſight.

Ver. 19. *tied her up in its Wings*] to carry away into Captivity.

Ib. *her*] *Iſrael* as a *Heifer*, though not to be expected from any Authority of *Commentators.*

Ver. 1. *as*] the allowed Meaning.

Ver. 2. *get deep*] agreeable to *Gin*, Ver. 1. and *concealed*, Ver. 3.

Ver. 6. *with their Flocks and Herds*] to offer them in Sacrifice; and many People going together, there might well be Flocks and Herds, though not of each Perſon.

Ver. 7. *a Month*] in which Time the *Aſſyrians* might ravage the Country, deſtroying the Stores, and ſhut up *Samaria* in the Siege, 2 *King.* xviii. 9.

Ver. 8. *Beth-aven*] which may be uſed for the idolatrous Country or Kingdom of *Iſrael*, for which ſee on Ch. iv. 15. and *Benjamin* for the other of *Judah*, which had afterwards War with *Aſſyria:* accordingly both are ſpoken of, Ver. 3, 5, 9, 10, 12, 13, 14.

Ver. 10. *like thoſe who remove the Bounds*] acting with Violence contrary to Law and Juſtice.

Ver. 11. *becauſe he likes to follow the Statute*] For which the *Chald. Targum* has, *becauſe their Judges have turned themſelves to wander after falſe Riches*; and the *vulg. Lat. becauſe he began to go after Filthineſs*; concerning which ſee *Buxtorf*'s *Vindicæ adverſus Cappel.* p. 732, 757.

Ib. *Statute*] of *Jeroboam*, 1 *King.* xii. 28. 2 *King.* xvii. 21. ſee alſo *Mic.* vi. 16.

Ver. 13. *Aſſyria*] as 2 *King.* xv. 19.

Ib. *this ſent*] that is *Judah*, as the 2d Member of the Verſe requires; and 2 *King.* xvi. 7. 2 *Chron.* xxviii. 16. with the reſt here, ſhew he did; that *Judah*'s ſending alſo is here meant, appears by *you* which follows: thus *Grot. Jun. &c.*

Ib. *contend*] it being the future Tenſe in *Hiphil* of a Verb ſignifying *to contend.*

and as a young Lion to the Family of Judah: I my ſelf will tear, and go away; I will carry away, and none ſhall deliver.

15. I will go away, return to my Place; until they own themſelves guilty, and ſeek my Face: in their Diſtreſs they will ſeek me early.

CHAP. VI.

COME, and let us return to the Lord: for he tears, and will heal us; ſmites, and will bind us up.

2. He will make us alive after two Days; on the third Day will he raiſe us up, and we ſhall live before him.

3. Then ſhall we know, following to know the Lord, whoſe going forth is prepared as the Morning; and he will come like the Rain to us, like the latter *and* firſt Rain *to* the Earth.

4. What ſhall I do for thee, Ephraim? What ſhall I do for thee, Judah? Since your Kindneſs is like a Morning Cloud, and goes away as the early Dew.

5. Therefore I cut with the Prophets, ſlay them with the Sayings of my Mouth; and thy Judgments are a Light that goes forth.

6. For I deſire Kindneſs, and not Sacrifice; and the Knowledge of God more than Burnt-offerings.

7. But they like Adam tranſgreſs the Covenant: there are they treacherous to me.

8. Gilead is a City of the Workers of Iniquity: it is deceitful by reaſon of Blood.

9. And as Troops wait for a Man, the Company of Prieſts murder *in* the Manner as at Shechem: for they do Villainy.

10. I ſee a horrible Thing in the Family of Iſrael: there the Whoredom of Ephraim is, Iſrael is defiled.

11. He alſo makes a Harveſt for thee, Judah, when I ſhall turn back the Captivity of my People.

CHAP. VII.

AS I am healing Iſrael, the Iniquity of Ephraim is diſcovered, and the Evils of Samaria: for they work Falſehood; and the Thief enters, the Troop ſpoils abroad.

2. And they do not ſay in their Heart, that I remember all their Wickedneſs, whoſe Deeds now compaſſing them, are before my Face.

3. They make the King glad with their Wickedneſs, and the Princes with their Lyes.

4. All of them are Adulterers, like an Oven heated by the Baker; who ceaſes from ſtirring up, from kneading the Dough, till it is leavened.

5. *On* the Day of our King, the Princes make *him* ſick with Bottles of Wine, he ſtretches out his Hand with Deriders.

6. For they apply their Heart like an

Ver. 2. *on the third Day*] A Prophecy of *Chriſt*'s Reſurrection, 1 *Cor.* xv. 4. by and in whom we are raiſed up, 2 *Cor.* iv. 14.

Ver. 5. *thy Judgments*] the Judgments on thee. The *Targ.* has דִּינִי *my Judgment:* a deal of it being מדרש *Medraſh*, as it is called, i. e. *Expoſition*, rather than *Tranſlation*; ſo before in this Ver. *Therefore I admoniſhed them by ſending my Prophets, yet they did not return; I will bring Slayers againſt them, becauſe they have tranſgreſſed againſt the Saying of my Will.* The Author of the *State of the printed Heb. Text* imagines a Perſon read to ſome Tranſcriber *umiſhpatecaor* together, and he parted it wrong as in the *preſ. Heb.* inſtead of *umiſhpate caor, and my judgment* (ſhall go forth) *as the light*, p. 517, 518. but alas! to the ſpoiling the fineſt and moſt plauſible Criticiſm, perhaps in his *Book*, *e* would not make it *my*, that muſt be *i*.

Ver. 7. *like Adam*] the ſame as in *Job* xxxi. 33. And *like Men*, either implies that all Men did ſo, which is not true; or that they, being Men, did ſo like themſelves, which would be abſurd. Thus tranſlate *Caſt. Sant. Leo Jud.* and the *vulg. Lat. Tranſ.* which *Grot.* approves.

Ver. 8. *deceitful*] So tranſlated *Jer.* xvii. 9. and according to the Signification of the Verb its Root, *Gen.* xxvii. 36. *Jer.* ix. 4. as likewiſe agreeable to the two foregoing Verſes, and Ch. xii. 11. which ſhew the *Gileadites* were Hypocrites or deceitful, pretending to be religious while they were wicked: *Caſtal.* turns it *callida, crafty*; nor does it appear that either the Root, or any of its Derivatives, have ſuch a Meaning as *polluted*.

Ib. *Blood*] put for ſhedding it by Murder, Ver. 9.

Ver. 9. *Manner*] as rendered *Am.* iv. 9. & viii. 14. *Iſa.* x. 24, 26. and which the *Heb.* Word ſignifies, like *Way* alſo in *Engliſh*.

Ib. *at Shechem*] according as related *Gen.* xxxiv. 25. ſee alſo xlix. 5, 6, 7. and might be mentioned becauſe the Prieſts came of *Levi*; in which Manner *Jun.* and *Trem.* tranſlate and expound it. *Shechem* ſignifying *Shoulder*, from hence our *Tranſlators* rendered it *conſent*, but the local ה denoting a Place, being here joined to it, excludes ſuch a Meaning, if to *murder by the Shoulder* would have that Meaning, or any at all. ה when not local, is never inſtrumental, to ſignify *by* or *with*. *De Dieu* refers it to *Jud.* ix. 25.

Ver. 11. *makes*] The *Iſraelites* by their Sin beforementioned procuring their own Diſſolution and Diſperſion, would divers of them be gathered (as Harveſt may well denote gathering) to the People of *Judah*, when they ſhould return from the *Babylonian* Captivity. Without expoſing the Inconſiſtency of others, I will truſt this *Interpretation* to be the moſt genuine.

Ver. 2. *Heart*] ſingular as in Ver. 14 and as *Tongue*, Ver. 16.

Ver. 4. *from ſtirring up*] the Fire in the Oven, when it is ſufficiently hot already.

Ib. *from kneading*] It is the ſame here in *Heb.* as before *ſtirring up:* and our *Tranſlators* ſeem not to have known, that the Leaven or Barm is put in firſt, and lying a while to leaven the reſt, the Kneading is afterwards; which they have put quite contrary.

Ib. *till*] As Leaven lies in the Dough or Flour, before it is kneaded; ſo the Wickedneſs in their Hearts, before they acted it.

Ver. 5. *Day*] I ſuppoſe *Birth-Day*, becauſe it was the King's; ſee *Gen.* xl. 20. *Mark* vi. 21.

Oven

Oven in their lying in wait: their Baker ſleeping all Night, in the Morning it burns like a flaming Fire.

7. They are all hot like an Oven, and conſume their Judges: all their Kings are fallen, none among them calls to me.

8. Ephraim, he mingles himſelf among the People: Ephraim is a Cake not turned.

9. Strangers conſume his Strength, which he does not know: even the grey Hair ſprinkled about on him as it is, he is ignorant of.

10. Moreover the Pride of Iſrael teſtifies in his Face: but they do not return to the Lord their God, nor ſeek him for all this.

11. And Ephraim is like a ſimple Dove with no Heart: they call to Egypt, they go to Aſſyria.

12. Since they go, I will ſpread my Net over them, will bring them down like the Fowls of the Air; will correct them, as their Aſſembly hears.

13. Wo be to them, becauſe they flee from me; Waſting is for them, becauſe they tranſgreſs againſt me: though I redeem them, yet they ſpeak Lyes againſt me.

14. Nay they do not cry to me with their Heart, when they lament upon their Beds; *when* gathering themſelves together for Corn and Wine, they come away to me.

15. Notwithſtanding I inſtruct *them*, ſtrengthen their Arms, they think Evil againſt me.

16. They return, not to the High One, they are like a deceitful Bow; their Princes ſhall fall by the Sword, for the Rage of their Tongue: this ſhall be their Deriſion in the Country of Egypt.

CHAP. VIII.

LET the Trumpet be at thy Mouth, there ſhall be like an Eagle againſt the Family of the Lord; becauſe they tranſgreſs my Covenant, and treſpaſs againſt my Law.

2. The Iſraelites will cry to me, My God, we know thee.

3. Iſrael caſting off Good, the Enemy ſhall purſue him.

4. They make Kings, but not by me; appoint Princes, whom I do not acknowledge: with their Silver and Gold they make them Images, that they may be cut off.

5. Thy Calf caſts off, O Samaria; I am angry with them: how long will they not attain Innocency?

6. For even that is from Iſrael, the Artificer made it, and that is not God; ſince the Calf of Samaria will be *in* Pieces.

7. For they ſow Wind, and reap Whirlwind: there is no Stalk to it, the Sprout yields no Meal; if perhaps it ſhould yield, Strangers would devour it.

8. Iſrael is devoured: now are they among the Nations like a Tool in which there is no Delight.

9. For they go up to Aſſyria, *as* a wild Aſs alone by himſelf: the Ephraimites hire Love.

10. Even becauſe they hire of the Nations, now will I gather them together; and they ſhall be in Anguiſh in a little while, by the Burden of the King of Princes.

11. Becauſe Ephraim multiplies Altars to ſin with, he ſhall have Altars to ſin with.

Ver. 6. *ſleeping*] or *though he ſleeps:* by whom may be underſtood the wicked one, that needed not to tempt them to their Wickedneſs; ſince they were quite ready for it, according to the following Words, as ſoon as Opportunity offered.

Ver. 14. when *gathering*] thus the judicious *Trem.* and *Jun.* render it.

Ib. *come away*] The *Heb.* Word ſignifies *to depart* or *turn away*, but then the Prepoſition as well as the Senſe ſhews it is not *from* here. *Trem.* and *Jun. divertunt ad me, they turn away to me:* and ſo *Lewis De Dieu* expounds it, *Animadv.* in Loc. *Buxtorf* alſo ſays in *Theſ. Gram.* Lib. ii. Chap. 11. at Beg. 'סור eſt *Accedere* & 'Diſcedere pro diverſa conſtructione,' Sur *is either to* come to *or* go from *according to the different Conſtruction*; and the Prepoſition here put to it is unuſual. Whether or no *rebel* came from the Miſtake of מ for ם there is that Miſtake in the *Commentary* of no leſs a Man than *Druſius, Profeſſor of Hebrew in the Univerſity of Franeker*, where מור is ſuppoſed to ſignify *rebel* like מרר

Ver. 15. *inſtruct*] ſo the Verb ſignifies, and never *bound.*

Ib. *Evil*] *miſchief* not ſuitable to God.

Ver. 1. *Family*] for the Lord's Houſe or Temple was not in the Kingdom of *Iſrael*, againſt which *Hoſea* propheſies, and the *Heb.* Word ſignifies either: the plural Verbs which follow alſo ſhew it was the People. So *Trem.* and *Jun.* explain it, *populum Iſraelis, the People of Iſrael*; and *Piſcator, populum Iſraeliticum quem Deus pro familia ſua habuit, the Iſraelitiſh People, whom God had for his own Family*; *Druſius* likewiſe propoſes it to be read *familiam, Family. Jerome* has doubtleſs taken it wrong, expounding, *veniet Nabuchodonoſor ad Hieroſolymam, in qua templum Domini ſitum eſt, Nebuchadnezzar ſhall come to Jeruſalem, in which the Temple of the Lord was placed*; for it is evident this is ſpoken concerning *Iſrael* and *Aſſyria.*

Ver. 3. *Iſrael caſting off Good*] which the *Chald. Paraphraſt* turns indeed paraphraſtically, *The Family of Iſrael wander away from my Worſhip.*

Ver. 4. *make Kings*] See 2 *King.* xv.

Ib. *acknowledge*] how much better than *knew!*

Ver. 5. *Thy Calf caſts off, O Samaria*] In the *Chald.* thus, *They wander after the Calf of Samaria:* this *Capel.* wrings to have the *Heb.* זנח be read זנה which is *commit Whoredom.*

Ver. 6. *Pieces*] miſtaken in ſuppoſing it belonged to the Root שוב ſeveral of the *ancient Interpreters* tranſlated it, *unſteady, deceiving, &c.* ſee *Druſ. Vet. Interp. Frag.*

Ver. 10. *them*] *illos ipſos Aſſyrios contra Iſraëlitas, thoſe very Aſſyrians againſt the Iſraelites, Grot.*

Ib. *in a little while*] So the *Tig. Tranſ.* has *pauco tempore*, and the *Vulg. Lat. pauliſper:* for as *Buxtorf.* ſays in *Lex. interdum dicitur de pauco temporis, it is ſometimes ſaid of a little while*; of which he produces Inſtances, as *Pſa.* xxxvii. 10. *Jer.* li. 33. *Noldius* in his *Heb. Concord.* more, and this among the reſt. The Senſe may ſpeak for it ſelf.

Ver. 11. *he ſhall have Altars*] in Captivity among the Idolaters.

12. I wrote to him the great Things of my Law; which are reckoned as a ſtrange Thing.

13. *In* my roaſted Sacrifices, *when* they offer Fleſh, and eat, the Lord does not accept them: now will he remember their Iniquity, and viſit their Sins; they ſhall return to Egypt.

14. Not only Iſrael forgets his Maker, and builds Temples, but Judah multiplies fortified Cities; however I will ſend a Fire into his Cities, and it ſhall conſume the Palaces of them.

CHAP. IX.

BE not glad, O Iſrael, to Rejoicing, like the People; ſince thou goeſt a whoring from thy God: doſt love Hire upon all the Corn-floors.

2. The Floor and Wine-preſs ſhall not feed them, and the new Wine ſhall fail in her.

3. They ſhall not dwell in the Lord's Country; but Ephraim ſhall return to Egypt, and they ſhall eat what is unclean in Aſſyria.

4. They ſhall neither pour out Wine to the Lord, nor the Things be ſweet to him; their Sacrifices ſhall be as the Food of Sorrows to them, all who eat it ſhall be unclean: for their Food to their Appetite ſhall not come into the Houſe of the Lord.

5. What will you do at the ſolemn Day, and at that of the Lord's Feaſt?

6. For behold they ſhall go becauſe of waſting; Egypt ſhall gather them together, Moph bury them: the pleaſant Places for their Money ſhall the Thiſtles inherit, the Thorns ſhall be in their Tents.

7. *That* the Days of Viſitation are come, the Days of Recompence come, the Iſraelites ſhall know; *that* the Prophet is fooliſh, the ſpiritual Man frantick, by reaſon of the Multitude of thy Iniquity, and the great Hatred.

8. The Watchman of Ephraim is with my God: the Prophet is the Snare of a Fowler in all his Ways, Hatred in the Houſe of his God.

9. They deeply corrupting themſelves as at the Time of Gibeah, he will remember their Iniquity, will viſit their Sins.

10. I found Iſrael as Grapes in the Wilderneſs, ſaw your Fathers as the Firſt-fruit on the Fig-tree at the Beginning of it: they came to Baal-peor, and were ſeparated to the Shame; the Abominations being ſuch as they loved.

11. *As for* the Ephraimites, their Glory ſhall fly away like a Fowl; from the Birth, the Womb and Conception.

12. Nay if they breed up their Children, yet will I deprive them of Men: for even wo be to them, when I depart from them.

13. Ephraim, as I ſaw of Tyre, is planted in a pleaſant Place; but Ephraim is bringing forth his Children for the Slayer.

14. Give them, O Lord; what ſhalt thou give? Give them a miſcarrying Womb, and flagging Breaſts.

15. All their Wickedneſs is in Gilgal, though I hate them there; I will drive them out of my Houſe, for the Wickedneſs of their Doings: I will love them no more; all their Princes are rebellious.

16. Ephraim is ſmitten, their Root is dried up, they yield no Fruit; even though they ſhould bear, yet will I cauſe the Deſires of their Belly to die.

17. My God will reject them, becauſe they do not hearken to him; and they ſhall be Wanderers in the Nations.

CHAP. X.

ISRAEL is an empty Vine, he provides Fruit for himſelf: according to the Multitude of his Fruit, he multiplies Altars; according to the Goodneſs of his Country, they make the Statues good.

Ver. 13. *roaſted*] See *Deut.* xvi. 7. and *Buxt. Lex.* under צלה

Ib. *to Egypt*] whither ſome of the *Iſraelites* ſeem to have fled in the Time of the *Aſſyrian* War, as being in Friendſhip, and from the Enemy, and as ſeems by Ch. vii. 16. & ix. 3, 6. & xi. 11. *Iſa.* xi. 11. therefore I ſuppoſe *Lyra* interprets away the real Meaning, *duram & vilem ſervitutem qualem in Ægypto ſervierunt, they ſhall perform ſuch hard and vile Slavery as they did in Egypt*; and *Grot.* referring it to 2 *King.* xvii. 4.

Ver. 6. *Moph*] So the *Heb.* is, in other Places *Noph*, and thus rendered by the common *Tranſlators*.

Ver. 7. *Hatred*] of God to him, as Ver. 8, 15.

Ver. 8. *Watchman*] He that watches rightly, and ſees how it is with the falſe Prophet mentioned before and after, as alſo in Chap. iv. 5.

Ver. 9. *as*] as thoſe of *Gibeah* did, *Judg.* xix. This is ſo far from invalidating or affecting the *Interpretation* given of Chap. x. 9. as poſſibly might be objected, that they might here have been compared to the *Sodomites* or others, and why not to thoſe? And here is not ſuch Diſtinction as is there.

Ver. 10. *at the Beginning of it*] Before the other Fruit is come; denoting their ſolitary Condition, which agrees to *Grapes in the Wilderneſs*.

Ver. 12. *Nay if*] ſo *Noldius*, that accurate laborious Diſtinguiſher of the Senſe of the *Heb.* Particles.

Ver. 15. *is in Gilgal*] See Chap. iv. 15. & xii. 11.

Ver. 1. *he provides Fruit for himſelf*] Of this the *Targum* is explanatory, *The Fruits of their Works have cauſed them to be taken captive.*

2. Their Heart is divided, now they are guilty: he will break down their Altars, will waſte their Statues.

3. For now they may ſay, We have no King: for as we do not fear the Lord, what can a King do for us?

4. They ſpeak Words, ſwearing falſely in making the Covenant; and Judgment ſprings forth like Hemlock upon the Ridges of the Field.

5. The Inhabitants of Samaria ſhall be afraid for the Calves of Beth-aven: ſince its People ſhall mourn for it, and its black ones who rejoice at it for its Glory, becauſe that ſhall be carried away from it.

6. It ſhall even be had away to Aſſyria, a Preſent to a King who can contend: Ephraim ſhall take ſhame, and Iſrael be aſhamed by his own Counſel.

7. *As for* Samaria, her King ſhall periſh, like the Froth atop of the Water.

8. And the Chapels of Aven ſhall be deſtroyed, the Sin of Iſrael; Thorns and Thiſtles ſhall come up on their Altars: nay they ſhall ſay to the Mountains, Cover us; and to the Hills, Fall upon us.

9. From the Days of Gibeah haſt thou ſinned, O Iſrael: there they ſtood; the Battle againſt the Sons of Iniquity did not reach them at Gibeah.

10. It is in my Deſire, that I may bind them; and the People ſhall be gathered up againſt them, when they are bound for their two Iniquities.

11. Notwithſtanding Ephraim is a Heifer taught, that loves to tread out, I paſs over her brave Neck: I will make Ephraim be rode on; Judah ſhall plough, Jacob harrow for him.

12. Sow you in Righteouſneſs, reap with Kindneſs, break you up the fallow Ground; and it will be the Time to ſeek the Lord, till he comes, and rains Righteouſneſs on you.

13. You plough Wickedneſs, reap Iniquity, eat the Fruit of Lying: for thou truſteſt in thy own Way, in the Multitude of thy powerful ones.

14. But a Tumult ſhall riſe up among thy People, and every one of thy ſtrong Holds ſhall be waſted, like Shalman's waſting Beth-arbel on the Day of Battle; the Mother being daſhed in pieces upon the Children.

15. Thus will Beth-el do to you, by reaſon of your worſt of Evils: in the Morning ſhall the King of Iſrael be quite cut off.

CHAP. XI.

WHEN Iſrael was a Child, and I loved him, I called my Son out of Egypt.

Ver. 2. *divided*] *partim idola partim Deum colendo, by partly worſhipping Idols and partly God, Lyra.*

Ver. 3. *no King*] This *Lowth* refers to the Interregnum between *Pekah* and *Hoſhea*.

Ver. 5. *its—it*] twice repeated, I underſtand of *Beth-aven*, with which they agree in Number and Gender, but differ in both from *Calves* in *Heb.*

Ver. 6. *had away*] according to the Account given in *Seder Olam Rabba*, Cap. 22. the golden Calf at *Dan*, 1 *King.* xii. 28, 29. was taken away by *Tiglath-pileſer*, 2 *King.* xv. 29. and that at *Beth-el* (called by this Prophet *Beth-aven*, as remarked on Chap. iv. 15.) by *Shalmaneſer* in the Beginning of the Reign of *Hoſhea*, 2 *King.* xvii. 3. which agrees well with the Time of the Prophecy, as at Ver. 3.

Ver. 7. *King*] *Pekah* according to *Lowth.*

Ver. 9. *From*] haſt failed in Zeal and Courage againſt Wickedneſs, as a People in general ever ſince, *Judg.* xx. for it ſeems unnatural to charge the Sin of *Gibeah* upon the *Iſraelites*, which they ſo unanimouſly and ſharply puniſhed, conſidering too that *Gibeah* did not now belong to the Kingdom of *Iſrael*; nay the Commendation of their ſtanding may ſettle this Meaning, as alſo their being diſtinguiſhed from *the Sons of Iniquity.*

Ib. *ſtood*] The *Targ.* adds to it in a contrary Senſe, *they rebelled againſt my Word by making for themſelves a King, &c.*

Ib. *reach*] did not reach their Country, as the Deſtruction now predicted ſhould.

Ver. 10. *bind*] The ſame Letters might ſignify *chaſtiſe*, the Vowels for which would be regularly two long *e*'s, and for *bind* a ſhort *e* and long *o*; and here being the ſame ſhort *e* and a ſhort *o* inſtead of the long, ſeems to ſhew the latter; this too I think better accords with *bound* that follows, which has the ſame Letters. So *Jun.* and *Trem.* render it, and *Buxt.* in *Theſ. Gram.* Lib. 1. Cap. 4.

Ib. *for their two Iniquities*] As the *Septuag. Verſion* and *vulg. Latin*, with *Santes* and *Caſt.* have it: which *Lowth*, *Abarbenel*, *Grotius* and others explain by *the Calves of Dan and Bethel*; ſee Ver. 5. and hence may be the Tranſition to calling *Ephraim* a Heifer, Ver. 11. *Iniquities* ſeems neareſt to the *Maſoretical Reading* (of which ſee *Buxt. Lex.* under עון at עוה) as well as makes the beſt Senſe, and is quite different in *Heb.* from that in Ver. 4.

Ver. 11. *loves to tread out*] that ſhe might eat the Corn; ſee *Deut.* xxv. 4.

Ib. *paſs over*] with a Yoke.

Ib. *make Ephraim be rode on*] or *make* him (the ſame that follows, viz. the *Aſſyrian* King, Ver. 6.) *ride Ephraim*; ſhewing, as in the reſt, how he ſhould labour.

Ver. 14. *like Shalman's waſting Beth-arbel*] For this the *Chald. by the Waſting of Peace by Snares*; and the *vulg. Lat. as Salmana was waſted by his Houſe that took vengeance on Baal*; on which ſee *Buxtorf*'s *Vindiciæ*, p. 742, 766.

Ib. *Shalman's*] It ſeems *Shalmaneſer*, the Father of *Sennacherib*, King of *Aſſyria*, deſtroyed a Place of this Name not mentioned, 2 *King.* xix. 12, 13. with great Cruelty, which is ſpoken of as being recent, and well known.

Ver. 15. *in*] The *vulg. Lat. As the Morning paſſed away, the King of Iſrael did:* for ב *in* is much like כ *as*, and *paſſed away* ſeems to be made to agree the better with it, ſince ſuch Latitudes have been paſſed by *Tranſlators.*

Ver. 1. *I called*] This being parted from the foregoing by the great *Heb.* Point; and in this Manner *Jun.* and *Trem.* tranſlate.

2. *As* any call them, ſo they go from their Preſence, ſacrificing to the Baals, and burning incenſe to the carved Images.

3. Though I teach the Ephraimites to go, taking them by their Arms; yet they do not know that I heal them.

4. I draw them with the Cords of Man, with the Ropes of Love, and am to them like thoſe who lift up the Yoke *which* is upon their Jaws; nay I put aſide the Food to them.

5. He ſhall not return to the Country of Egypt, but the Aſſyrian himſelf ſhall be his King; ſince they refuſe to return.

6. And the Sword ſhall remain on his Cities, waſte his Limbs, and conſume, by reaſon of their Counſels.

7. For my People are cleaved to turning away from me; but when any call them to the High One, there is not coming up together.

8. How ſhall I give thee up, Ephraim; deliver thee up, Iſrael? How ſhall I give thee to be like Admah; make thee like Zeboim? My Heart is turned in me, my being ſorry is kindled together.

9. I will not perform my fervent Anger, will not return to deſtroy Ephraim: for I am God, and not Man, the Holy One within thee; and will not come into the City.

10. They will go after the Lord, who will roar like a Lion: for when he roars, the Children will tremble from the Sea.

11. They will tremble like a Bird from Egypt, and as a Dove from the Country of Aſſyria; then will I make them dwell in their own Houſes, ſays the Lord.

12. The Ephraimites compaſs me with Falſehood, and the Family of Iſrael with Deceit; but Judah yet governs with God, and is faithful with the Saints.

CHAP. XII.

EPHRAIM feeds on Wind, and follows after the Eaſt-wind; every Day he multiplies Lying and Waſting; they alſo make a Covenant with Aſſyria, and Oil is had away to Egypt.

2. Therefore the Lord has a Contention with Judah, even to puniſh Jacob according to his Ways, to whom he will render according to his Deeds.

3. In the Womb he took hold of his Brother's Heel, and by his Strength he was like a Prince with God.

4. He was even like a Prince to the Angel, and prevailed: he wept, and made ſupplication to him, who found him at Beth-el, and ſpoke there with us;

5. Even the Lord God of Armies, whoſe Memorial is the Lord.

6. So return thou to thy God: keep Kindneſs and Judgment, and wait for thy God continually.

7. *As for* the Dealer, the Scales of Deceit are in his Hand; he loves to oppreſs.

8. And Ephraim ſays, Verily I am rich, I have found me Subſtance; *in* all my Labours they ſhall not find that I have Iniquity which is Sin.

9. But I am the Lord thy God from the Country of Egypt; who will yet make thee dwell in Tents, as at the Days of the appointed Time.

10. I therefore ſpeak by the Prophets, multiply Viſions, and make Compariſons by the Miniſtry of the Prophets.

11. Is Gilead Vanity? Verily they are vain, they ſacrifice Oxen in Gilgal; their Altars alſo are as Heaps upon the Ridges of the Field.

Ver. 2. *any call*] as Ver. 7.

Ver. 3. *their Arms*] With the *old Lat. And I, as it were the Nurſe of Ephraim, carried them in my Arms*, in the Liberty that *Tranſlator* took.

Ver. 5. *not return*] ſhall not return to *Egypt* as a People in general, though divers of them ſhould flee thither, Chap. viii. 13.

Ib. *refuſe to return*] to God; and therefore ſhould not *return* to *Egypt*, but go to a worſe Place into Captivity; which would not be *to return*, ſince they refuſed that.

Ver. 7. *coming up*] *to the High One*, as juſt before.

Ver. 10. *Sea*] As this appears to be a Prophecy of the *Iſraelites* being brought home from *Egypt* and *Aſſyria*, this would neither be the *Weſt* nor *weſtern Sea*.

Ver. 12. *yet governs*] But the *vulg. Lat. is come down a Witneſs*; *gned, a Witneſs*, being ſo near like *gnod, yet*, and *rad* by Miſtake or Ignorance, derived from *yarad* inſtead of *rud*.

Ver. 1. *Wind*] as unprofitable.

Ib. *Eaſt-wind*] as hurtful.

Ib. *and Oil*] which [and] ſhould not be *Italick*.

Ver. 3. *was like a Prince with God*] Where the *Vulg.* has, *was directed with the Angel*, ſuppoſing שרה an unuſual Verb to come from ישר *Buxtorf*'s Anſwer to *Capellus* on it may be worth reading by the Curious, *Vindiciæ*, p. 794, 795.

Ver. 4. *who*] that is *God*, *Gen.* xxviii. 12, 19. & xxxv. 1. while the *com. Tranſ.* may ſeem to ſpeak for worſhipping Angels.

Ib. *us*] like *we*, *Pſa.* lxvi. 6. and ſee the *Commentaries* of *Calvin* and *Cocceius*. The *Septuag.* have wildly *to them*.

Ver. 8. *Verily*] the ſame with that in Ver. 11.

Ib. *is Sin*] for *were*, if it was proper, would be the *labours*.

Ver. 9. *But*] thus Chap. xiii. 4. ſo in *Poole*'s *Annotations* it is turned *but*, and that Senſe ſhewn; as likewiſe by *Caſt. atqui*.

Ib. *I am*] God muſt do for *Ephraim*, as in this Verſe, and Ch. xi. 3, 4. though he ſays, *I am rich*, and *I have found &c.* and notwithſtanding his vindicating himſelf, God judges him, Ver. 10. Chap. vi. 5.

Ver. 11. *they ſacrifice Oxen*] But the *vulg. Lat. ſacrificing to Oxen*, though the *Doway College* turn it into *Engliſh, with Oxen*; for *Jerome* in *Annot.* expounds it, *They offer Sacrifices to Oxen, imitating the Error of Samaria*; *Gr. ſacrificing Princes*.

12. Not only Jacob fled to the Country of Syria, and Iſrael ſerved for a Wife, and for a Wife kept *Sheep*;

13. But by a Prophet the Lord brought up Iſrael from Egypt, and by a Prophet he was kept.

14. Ephraim provokes with the Spires; ſo his Lord will ſpread his Blood upon him, and make his Reproach return to him.

CHAP. XIII.

WHEN Ephraim ſpoke with trembling, he was advanced in Iſrael; but being guilty by Baal, he died.

2. And now they proceed to ſin, and make them a molten Image of their Silver, Images by their own Underſtanding, all of it the Work of the Artificers; of which they ſay, Let the Men who ſacrifice kiſs the Calves.

3. Therefore ſhall they be like a Morning Cloud, and like the early Dew that goes away, like Chaff driven tempeſtuouſly out of the Floor, and as Smoak out of the Chimney.

4. But I am the Lord thy God from the Country of Egypt; nay a God excepting me thou knoweſt not, and a Saviour there is none beſides me.

5. I knew thee in the Wilderneſs, in a Country of Droughts.

6. According to their Paſture, ſo are they filled; they being filled, their Heart is exalted: therefore they forget me.

7. So will I be to them like a fierce Lion, will watch like a Leopard in the Way.

8. I will meet them as a Bear deprived of its Young, and rend the Covering of their Heart; nay conſume them there as a ſtout Lion, the wild Beaſt ſhall tear them aſunder.

9. He deſtroys thee, O Iſrael; though there is for thy Help in me.

10. Where is thy King now, and he that will ſave thee in all thy Cities, as alſo thy Judges of whom thou ſaideſt, Give me a King and Princes?

11. I gave thee a King in my Anger, and took *him* away in my Wrath.

12. The Iniquity of Ephraim is bound up, his Sin is hid.

13. The Pangs of a Woman in labour ſhall come to him: he is an unwiſe Son, for he ſhould not remain ſome Time at the breaking out of Children.

Ver. 14. *Spires*] the very ſame as in *Jer.* xxxi. 21. from the radical Word ſignifying *a Palm-tree*, which grows ſo: this being confirmed and explained by, as it is agreeable to, the latter Part of Ver. 11. The *Geneva Bib.* has it *high places*.

Ver. 2. *by*] it being ב not כ in all the *Heb. Bibles* I have, excepting *Munſter*'s of leaſt Authority; as *Druſius* ſays it was in all he had ſeen but one.

Ib. *Let the Men who ſacrifice*] The *Sept.* and *vulg. Interp. Sacrifice Men*; but not after the *Heb.* which has ע not ו and the *Sept.* have next, *for the Calves have failed.*

Ib. *kiſs*] as *Tully* ſpeaks concerning the Image of *Hercules*, in his *4th Oration againſt Verres.*

Ver. 5. *knew thee*] By the *Chald. Paraphraſt*, *ſupplied their Neceſſities.*

Ver. 8. *Covering*] called by Anatomiſts the *Pericardium*; the *Heart* being not in the *Caul.*

Ver. 9. *He deſtroys thee*] Namely *Baal* does, Ver. 1. or as *Munſter* ſays, *thy Iniquity*; or according to *Piſcator* in his *Note* on it, *ſcilicet rex tuus, cujus mentio fit verſu ſequente, thy King of whom there is mention made in the following Verſe.* The Verb too is of the 3d Perſon; and the *Heb.* Tongue knows no ſuch Thing as expreſſing a Reciproque, having the Subject and Object the ſame, or *ſelf* by a Pronoun; becauſe the Verbs have the Conjug. *Hithpahel* purpoſely for it. It is rendered the ſame in *Lat. perdidit te*, and in the *Genev. Verſ. one hath deſtroyed thee.*

Ib. *for*] *Heb.* ב

Ver. 10. *Where*] The Word אֹהִי here and in the 14th Verſe might be either for אַיֵּה *where*, by tranſpoſing the two Letters, or for אֶהְיֶה *I will be*, by leaving out the laſt, both which are ſometimes uſed in *Heb.* but the Senſe will determine it for the former, as it is not proper, *I will be thy King now, and he that will ſave thee—and thy Judges of whom thou ſaideſt, &c.* and *Piſcator* here writes, Ero *ita abſolute poſitum, nec conſequentiæ ſermonis congruit, nec ſenſum aliquem convenientem gignit:* I will be *put thus neither agrees with what follows, nor forms any other ſuitable Meaning.*

Ib. *Where is thy King now*] So *Lowth* ſays, *the Words may better be tranſlated. In this Senſe the* 70 *and the Targummiſt underſtand the Words, with ſeveral other Interpreters.* But I have a better Proof to offer, viz. thus far is the firſt Member of the Sentence, both by the *Heb.* Pointing and the Conjunction which follows; ſo that the laſt Word of it cannot ſignify *where*, though it is rendered ſo in the *com. Tranſ.* by altering the Partition, and leaving out the Conjunction. And we may find *epho* ſignifying *now* in ſeveral Places, as *Iſa.* xix. 12. & xxii. 1. *Pro.* vi. 3. 2 *King.* x. 10. *Job* xix. 6. & xvii. 15. and commonly, if not always, when it has not the Letter ע as *Buxtorf* obſerves under פֹּה to make it interrogative. So *Caſt.* renders it, *Ubi nunc eſt tuus rex?* and *Druſius*, *Ubi rex tuus jam?* whoſe *Commentary* ſee.

Ib. *ſaideſt*, *Give*] as we read 1 *Sam.* viii. 6.

Ver. 11. *gave*] 1 *Sam.* viii. 7. & xii. 13, 17. In *Poole*'s *Annotations* it is ſaid, *Such as Shallum, Menahem, Pekah, &c.* but the Wickedneſs of thoſe three in obtaining the Kingdom does not ſuit with the Expreſſion of God's giving them, 2 *King.* xv. 10, 14, 16, 25. This *Heb.* Verb indeed is in the future Tenſe, and has therefore been referred to the King of *Aſſyria*; but I take it to be only future, after the *Heb.* Manner, to the foregoing Verb for *ſaideſt*, which is in the paſt Tenſe.

Ib. *took* him *away*] 1 *Sam.* xiii. 14. & xv. 23. 1 *Ch.* x. 13, 14. This is not applicable to *Shalmaneſer* or *Enemeſſar* King of *Aſſyria*, as he died a natural Death, *Tobit* i. 2, 15. *Lowth* reads this Verb only in the future Tenſe, and interprets it of *Hoſhea* the laſt King of *Iſrael*, as if *King* was to be underſtood of all their Kings: but then it might be more probably extended to *Zedekiah*, as it began with *Saul* according to his *Comment*, and ſo belonged to *Iſrael* in general; ſince the *taking away* would otherwiſe but partly anſwer to the giving. Nor muſt it commence with *Jeroboam*, as the *Aſſembly*'s *Annotations* mention, becauſe he was not given in Anger to the Kingdom.

14. I will redeem them from the Power of the Grave, will ranſom them from Death: where are thy Plagues, O Death? Where is thy Deſtruction, O Grave? Repentance ſhall be hid from my Eyes.

15. Though he is fruitful among the Brethren, the Eaſt-wind ſhall come, the Wind of the Lord come up from the Wilderneſs; ſo that his Spring ſhall dry up, and his Fountain waſte away: it ſhall ſpoil the Treaſure of all the pleaſant Things.

16. Samaria ſhall be deſolate, for ſhe has rebelled againſt her God: they ſhall fall by the Sword, their Children ſhall be daſhed in pieces, and its Women with Child be cut up.

CHAP. XIV.

RETURN, O Iſrael, to the Lord thy God: for thou art fallen by thy Iniquity.

2. Take with you Words, and return to the Lord, ſupplicating him; Forgive all Iniquity, and receive *us* well; ſo will we render *for* Bullocks our Lips.

3. Aſſyria ſhall not ſave us, we will not ride upon Horſes, nor call the Work of our Hands any more our god: it being thou by whom the Fatherleſs is had compaſſion upon.

4. I will *then* heal their turning away, will love them freely: for my Anger is turned away from him.

5. I will be like the Dew to Iſrael; he ſhall flouriſh as a Lilly, and ſtrike forth his Roots like Lebanon.

6. His tender Branches ſhall go on, his Comelineſs be as an Olive-tree, and the Smell of him like Lebanon.

7. They ſhall return that dwell in his Shadow; ſhall revive *as* Corn, and flouriſh like the Vine: the Remembrance of it ſhall be as the Wine of Lebanon.

8. *Let* Ephraim *ſay*, What are Images any more to me? I will anſwer and obſerve him; I am like a green Fir-tree, from me thy Fruit is found.

9. Who is wiſe, that he may underſtand theſe Things; prudent, that he may know them? For the Ways of the Lord are right, and the Virtuous go in them; but Tranſgreſſors ſtumble therein.

Ver. 14. *where*] The Proof of this has been ſhewn at Ver. 10. to which may be added that the Apoſtle quotes it ſo 1 *Cor.* xv. 55. ſee *Piſcat.* on Ver. 10.

Ver. 2. *Forgive*] the ſame Verb as in *Pſa.* xxxii. 1. and which ſignifies ſo with ſuch Nouns.

Ib. for *Bullocks*] which is proper; but not *bullocks of*, nor is the *Heb.* ſo.

Ib. *Bullocks*] Thankſgivings as *Jerome* and others interpret it. *Druſius* ſays, *Some tranſlate it* Calves, *but wrong*; *for* עגלים *are rather called* Calves, *Comment.* The *Sept.* have *Fruit*, and from thence in the Opinion of *Hammond* has, *Heb.* xiii. 15. whence he on *Heb.* viii. ſays, *There is little reaſon to doubt, but the ancienter and true reading was* פרי *not* פרים but though Somebody might think the latter ſhould be in the contracted Form, denoting *of* between that and the following Word, which then would be like the former, and that might be miſtaken for *Fruit*; yet the Uncouthneſs of *the Bullocks of our Lips* was more likely the Occaſion of taking it for *Fruit*; whereas if it had been *Fruit* at firſt, it is not to be thought it would have been altered to *Bullocks*.

Ver. 4. *will*] or *would*, *&c.*

Ver. 5. *to Iſrael*] which is very expreſs in the *Heb.* yet the *vulg. Lat.* is, *I will be as it were Dew, Iſrael ſhall &c.*

Ver. 7. *Remembrance*] according as in Chap. xii. 5. and every where elſe.

Ver. 8. *like a green Fir-tree*] not as the Images which are dead Stocks, and yield no Fruit.

Ib. *thy Fruit*] which thou haſt to eat: not *quem feres, which thou beareſt*, as *Piſcator* interprets it; for he himſelf allows it is God that is compared to the Fir-tree, not *Ephraim*.

NOTES upon the BOOK of JOEL.

CHAP. I.

THE Lord's Commiſſion which Joel the Son of Pethuel had.

2. Hear this, you Elders; and give ear, all Inhabitants of the Country: Has this been in your Days? Or was it in thoſe of your Fathers?

3. Tell of it to your Children, and let them tell theirs, as alſo their Children to another Generation.

4. What is left by the Palmer-worm the Locuſt eats, what is left by the Locuſt the Canker-worm eats, and that which is by the Canker-worm does the Caterpillar eat.

5. Awake, O Drunkards, and weep; and lament, all Drinkers of Wine; for the new Wine, becauſe it is cut off from your Mouth.

6. For a Nation is come up againſt my Country, ſtrong, and out of Number: its Teeth are thoſe of a Lion, and it has the Cheek-teeth of a ſtout Lion.

7. It has made my Vine deſolate, and my Fig-tree foamy: has made quite bare, and caſt off; the Branches of it are become white.

8. Lament like a Virgin girded with Sackcloth, for the Huſband of her Youth.

9. The Meat-offering and Drink-offering being cut off from the Lord's Houſe; the Prieſts, the Miniſters of the Lord mourn.

10. The Field is waſted, the Ground mourns: for the Corn is waſted, the Wine dries up, the Oil languiſhes.

11. Be aſhamed, you Huſbandmen, lament, O Vine-dreſſers, for the Wheat and Barley; becauſe the Harveſt of the Field is periſhed.

12. The Vine dries up, and the Fig-tree languiſhes: the Pomegranate-tree, as well as the Palm-tree and Apple-tree, all the Trees of the Field dry up; for Joy is dried up from Mankind.

13. Gird your ſelves, and make lamentation, O Prieſts; lament, O Miniſters of the Altar; come, abide all Night in Sackcloth, you Miniſters of my God: for the Meat-offering, and Drink-offering, is with-held from the Houſe of your God.

14. Sanctify a Faſt, call a ſolemn Day, gather up the Elders, all the Inhabitants of the Country, to the Houſe of the Lord your God; and cry to the Lord.

15. Alas for the Day; becauſe the Day of the Lord draws near, and comes as a Waſting from the Almighty.

16. Is not the Food cut off before our Eyes, Gladneſs and Rejoicing from the Houſe of our God?

17. The Grains are become mouldy under their Clods, the Granaries are deſolate, the Barns broke down: for the Corn is dried up.

18. How the Beaſts groan! The Herds of Oxen are perplexed, becauſe there is no grazing for them; the Herds of Sheep too are become deſolate.

19. To thee, O Lord, I call; becauſe the Fire conſumes the Paſtures of the Wilderneſs, and the Flame burns all the Trees of the Field.

20. The Beaſts of the Field alſo cry out

Ver. 1. *Commiſſion*] This being in the Time of a great Drought, which is viſibly here deſcribed (though *Grotius* ſtrangely applies it to the *Aſſyrians*) and according to *Uſher* in his *Annals* A. M. 3197, the ſame which *Amos* mentions as paſt, Chap. iv. 7, 8, 9. it follows that *Joel*'s Prophecy was before the other's, the Time of which is told; and this may agree with *Jerome*, as an Author of moſt Authority in this Reſpect, making him Cotemporary with *Hoſea*.

Ver 2. *was it*] ⊐ making a Queſtion like ה before.

Ver. 4. *Caterpillar*] In the *Sept. Blaſt*, but ſee *Pſa.* lxxviii. 46.

Ver. 7. *foamy*] with Excreſcences growing out like Foam, by the Heat and Drineſs, from the Verb (which this is not) *to foam with rage*: ſo *Jun.* and *Trem.* render it *clavum*.

Ver. 8. *Lament like*] The *Sept. Lament to me over*: for אלי without the Points ſignifying either *lament* or *to me*, and this Verb not having the former Meaning any where elſe, which it derives from the *Chald.* as alſo the latter though frequent not making Senſe alone, they were profoundly joined together; and כ likewiſe being miſtaken for ב was turned *over*: which ſeems the beſt Account that is to be given of it.

Ver. 14. *to the Houſe*] for *into* it they might not come, only the Prieſts, nor would there be Room for all; and [to] may be included in Verbs of Motion.

Ib. *cry to the Lord*] In *Jerome*'s *Verſion* intituled *from the Heb.* is this Addition, *Clamate, inquit, ad Dominum in cordibus veſtris, & dicite*; *Cry, ſays he, to the Lord in your Hearts, and ſay*; but as no other *Tranſ.* has it, it is little to be regarded.

Ver. 15. *Alas*] The ſame *Verſ.* of *Jerome* and the *com. Lat.* have it thrice, and the *Sept.* with *to me* after each; becauſe, as *Jerome* ſays in his *Comment*, they had ſinned againſt the Trinity; but this muſt be to *think above what is written*, 1 *Cor.* iv. 6. ſee *Jerome*'s *Works*, Tom. 6. in fol. mine being publiſhed by *Eraſmus*, 1516.

Ver. 19. *Fire*] *æſtus ſolis, the Heat of the Sun*, as I think *Piſcator* beſt expounds it.

to thee; becauſe the Channels of Water dry up, and the Fire conſumes the Paſtures of the Wilderneſs.

CHAP II.

BLOW the Trumpet in Zion, and found an Alarm on my holy Mountain: let all the Inhabitants of the Country be moved: for the Day of the Lord is coming, for it draws near;

2. A Day of Darkneſs and Dimneſs, a Day of Clouds and Obſcurity, like *one* of the Morning ſpread upon the Mountains: there is a People great and ſtrong, the like to which has never been, nor ſhall be again after them to the Years of all Ages.

3. The Fire conſumes before them, and the Flame burns after them: the Country before them is like the Garden of Eden, and behind them a deſolate Wilderneſs; nay there is alſo no eſcaping of them.

4. The Sight of them is like that of Horſes, and juſt like Horſemen do they run:

5. As the Noiſe of Chariots which bound upon the Tops of the Mountains, as the Noiſe of a Flame of Fire that conſumes the Stubble, as of a ſtrong People ſet in order for War.

6. The People are in Anguiſh at their Preſence, all Faces gather Blackneſs.

7. They run like the Powerful, climb up the Wall like Men of War; and go in their reſpective Ways, without turning out of their Paths.

8. Nor do they ſtreighten one another, they go in their ſeveral Roads; and falling by the Dart, are not wounded.

9. They run to and fro in the City, run on the Wall, climb up the Houſes, enter through the Windows like a Thief.

10. The Earth is moved before them, the Heaven ſhakes, the Sun and Moon are gloomy, and the Stars withdraw their Brightneſs.

11. Nay the Lord utters his Voice before his Army, as his Camp is very large, as he is ſtrong to accompliſh his Word: for the Day of the Lord is great, and very terrible; who then can bear it?

12. So even now, ſays the Lord, return to me with your whole Heart, with Faſting, Weeping, and Lamentation.

13. And rend your Heart inſtead of your Garments, and return to the Lord your God: for he is gracious and merciful, forbearing of Anger, and of large Kindneſs, and being ſorry for Harm.

14. Who knows but he may return, be ſorry, and leave a Bleſſing behind him, a Meat-offering and Drink-offering for the Lord your God?

15. Blow the Trumpet in Zion, ſanctify a Faſt, call a ſolemn Day:

16. Gather the People, ſanctify the Congregation, bring together the Elders, gather the Children and ſuch as ſuck the Breaſts; let the Bridegroom come out of his Cloſet, and the Bride out of her Marriage-chamber.

17. Let the Prieſts, the Miniſters of the Lord, weep between the Porch and the Altar, and pray; Have compaſſion upon thy People, O Lord, and do not deliver thy Poſſeſſion to Reproach, for the Nations to rule over them: why ſhould they taunt among the People, Where is their God?

18. Then will the Lord be zealous for his Country, and ſpare his People.

19. To whom he will make anſwer thus: Behold I will ſend you Corn, Wine and Oil, ſo that you ſhall be ſatisfied with it; and will no more make you a Reproach among the Nations.

20. And I will remove the northern *Army* far from you, driving it away to a dry and deſolate Country, with its Face to the eaſt Sea, and its End to the hindermoſt Sea; and the Stink of it ſhall go up, as ſhall its Stench, though it acts in a great Manner.

21. Do not fear, O Ground, rejoice, and be glad; for the Lord will act in a great Manner.

22. Fear not, you Beaſts of the Field: for the Paſtures of the Wilderneſs will ſprout forth; for the Tree will bear its Fruit, the Fig-tree and Vine yield their Strength.

23. You Sons of Zion, therefore rejoice, and be glad through the Lord your God: for he will give you the former Rain ſuitably; and will cauſe the Shower to come

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Ver. 2. *like* one *of the Morning*] ſo certainly coming, and near approaching, according to Ver. 1. with no Reſpect to *Darkneſs*, &c. tho' *Jun.* and *Trem.* have ventured to tranſlate, without diſtinguiſhing the Words, *ut nubes aurorae, as the clouds of the morning*. And bewildered without the Correction here, *Ab. Ezra* and *Kimhi* expound it to be *ſuddenly*, *Grot. largely*; while *Caſt.* and the *Biſhops* quite diſjoin theſe, and notwithſtanding the *Heb.* Diviſion, unite this to the following: which to mention, may be ſufficient to refute; yet allowing that an Attempt at ſome Senſe, may be more commendable than no Attempt at any, as with others.

Ver. 8. *by the Dart*] the Thorns of the Buſhes which are ſlippery throwing them down. It does not appear that this Particle ever ſignifies *upon*, and if the Inſects had fallen ſo, they might have been wounded.

Ver. 14. *a Meat-offering*] by giving Plenty.

Ver. 20. *though*] according to *Lowth's* Obſervation, and the Senſe of the Paſſage.

Ver. 23. *ſuitably*] *Heb.* *to Juſtice*, or *juſtly*, what is ſuitable or fit for the Ground.

Ib. *at firſt*] at the Beginning of the Seaſon for each Rain, as *Caſt.* elegantly renders it *in primis*; which could not be both in *the firſt month*, nor is there *month* in the *Original*: *Jun.* and *Trem.* add *tempore*, *Time*; others tranſlate *as at the Beginning*.

down

down for you, the former and latter Rain at firſt.

24. And the Floors ſhall be full of Wheat, the Preſſes too ſhall overflow with Wine and Oil.

25. I will further render to you the Years, which the Locuſt, Canker-worm, and Caterpiller, and Palmer-worm has eat, my great Army that I ſent among you.

26. Thus ſhall you eat ſtill, and be ſatisfied, praiſing the Name of the Lord your God, who deals wonderfully with you; and my People ſhall never be aſhamed.

27. You will then know that I am within Iſrael, and am the Lord your God, there being none elſe; and my People ſhall never be aſhamed.

28. And after that I will pour out my Spirit upon all Fleſh, and your Sons and Daughters ſhall propheſy, your old Men dream Dreams, your young Men ſee Viſions.

29. And alſo upon the Servant-men and Maids, will I pour out my Spirit in thoſe Days.

30. Beſides I will put ſtrange Sights in the Heaven and on the Earth; Blood, and Fire, and Pillars of Smoak.

31. The Sun ſhall be turned into Darkneſs, and the Moon into Blood, before the great and terrible Day of the Lord comes.

32. And every one who calls on the Name of the Lord ſhall be delivered: for on Mount Zion, and in Jeruſalem there ſhall be Deliverance, as the Lord has ſaid, and among thoſe that remain whom the Lord will call.

CHAP. III.

FOR behold in thoſe Days, and at that Time, in which I ſhall turn back the Captivity of Judah and Jeruſalem;

2. I will alſo gather together all Nations, and bringing them down to the Valley of Jehoſhaphat, will come to Judgment with them there, for my People and my Poſſeſſion Iſrael, whom they have ſcattered among the Nations, and divided my Country:

3. Having caſt Lots for my People, given a Boy for a Whore, and ſold a Girl for Wine, that they might drink.

4. And what have you alſo to do with me, O Tyre, Zidon, and all the Borders of Philiſtia? Will you render a Recompence to me? For if you recompenſe me, I will ſwiftly, ſpeedily cauſe your Recompence to return on your own Head:

5. Who have taken my Silver and Gold, and carried my good pleaſant Things to your Temples.

6. Have further ſold the Poſterity of Judah and thoſe of Jeruſalem to the Grecians, that you might remove them far off from their own Bounds.

7. Behold I will ſtir them up from the Place whither you have ſold them; and will cauſe your Recompence to return on your own Head.

8. And I will ſell your Sons and Daughters into the Hand of the Poſterity of Judah, who ſhall ſell them to the Shebäites, a People far off: for the Lord has ſpoken *it*.

9. Proclaim this among the Nations, prepare the War; ſtir up the ſtrong ones, let all the Warriors approach, let them come up.

10. Beat your Spades into Swords, and your Pruning-hooks into Spears: let the Weak ſay, I am ſtrong.

11. Aſſemble, and come on every Side, all Nations, and be gathered together: cauſe thy ſtrong ones, O Lord, to come down thither.

12. Let the Nations be ſtirred up, and aſcend to the Valley of Jehoſhaphat: for there will I ſit to judge all the Nations on every Side.

13. Put forth the Sickle, for the Harveſt is ripe: come, get down, for the Winepreſs is full, the Preſſes overflow, becauſe their Wickedneſs is great.

14. Multitudes, Multitudes will be in the Valley of Determination: for the Day of the Lord is near in the Valley of Determination.

15. The Sun and Moon will be gloomy, and the Stars withdraw their Brightneſs.

16. Nay the Lord will roar from Zion, and utter his Voice from Jeruſalem, ſo that the Heaven and Earth ſhall ſhake; but the Lord will be the Refuge of his People, and the Strength of the Iſraelites.

17. So you ſhall know that I am the Lord your God, who dwell on Zion my holy Mountain; and Jeruſalem ſhall be holy, and Strangers paſs through it no more.

Ver. 25. *Army*] which is here plainly told to be theſe Inſects: but *Grot.* expounds them to denote four Kings of *Aſſyria*; what will not ſome learned Men do, to diſtinguiſh themſelves by being ſingular?

Ver. 26. *ſtill*] for ſo the Verb being doubled as here ſignifies, *Buxt. Theſ. Gram.* Lib. ii. Cap. 16. Reg. 2. and if tranſpoſed might have been *plentifully*: ſo *Trem.* and *Jun.* have *indeſinenter*.

Ver. 2. *Valley of Jehoſhaphat*] lying along on the eaſt Side of the City of *Jeruſalem*, where God would judge them from Mount *Zion*, Ver. 12, 16.

Ver. 8. *ſell*] 'This might probably come to paſs, when 'Alexander, after the taking of *Tyre*, ſold thirty thouſand 'of the Inhabitants for Slaves,' *Lowth.*

Ver. 14. *Determination*] agreeable to Ver. 2, 12.

Ver. 16. *Refuge*] not *hope*, unleſs from the *old Latin*.

18. At which Time the Mountains ſhall drop new Wine, and the Hills run with Milk, as all the Channels of Judah ſhall with Water; and a Fountain ſhall come out of the Lord's Houſe, which ſhall water the Valley of Shittim.

19. Egypt ſhall become deſolate, and Edom be a deſolate Wilderneſs; for the Violence to the Poſterity of Judah, in whoſe Country they have ſhed innocent Blood.

20. Whereas Judah ſhall abide for ever, and Jeruſalem to all Ages.

21. Moreover I will cleanſe their Blood that I have not cleanſed; and the Lord will dwell in Zion.

Ver. 18. *drop new Wine, and &c.*] Well expounded by *Sir John Floyer*, *bring forth many Vines, and the Hills be fruitful Paſtures*, *Sibylline Oracles tranſlated*, p. 317.

Ver. 19. *whoſe*] for which there is regularly the *Heb.* Relative and Preposition, in the Manner of that Tongue; and ſo *Jun.* and *Trem.* who underſtood it better than moſt other *Tranſlators*, have *quorum*.

NOTES upon the BOOK of AMOS.

CHAP. I.

THE Words of Amos, who was among the Sheep-men of Tekoa, which he ſaw concerning Iſrael in the Time of Uzziah King of Judah, and in that of Jeroboam the Son of Joaſh, King of Iſrael, two Years before the Earthquake;

2. Who ſaid, The Lord will roar from Zion, and utter his Voice from Jeruſalem; ſo that the Paſtures of the Shepherds ſhall mourn, and the Head of the arable Land dry up.

3. Thus ſays the Lord; I will not turn it away, by reaſon of three Tranſgreſſions of Damaſcus, nay four, becauſe of their threſhing Gilead with Threſhing-inſtruments of Iron.

4. But I will ſend a Fire on the Houſe of Hazael, which ſhall conſume the Palaces of Ben-hadad.

5. And I will break the Bar of Damaſcus, and cut off the Inhabitant from the Vale of Aven, with him who holds the Scepter from the Houſe of Eden; and the People of Syria ſhall be carried away to Kir, ſays the Lord.

6. Thus ſays the Lord; I will not turn it away, by reaſon of three Tranſgreſſions of Gaza, nay four, becauſe of their carrying away the whole Captivity, to deliver up to Edom.

7. But I will ſend a Fire on the Wall of Gaza, which ſhall conſume the Palaces of it.

8. And I will cut off the Inhabitant from Aſhdod, with him who holds the Scepter from Aſhkelon; as alſo turn back my Hand againſt Ekron, and the Reſidue of the Philiſtines ſhall periſh, ſays the Sovereign Lord.

9. Thus ſays the Lord; I will not turn it away, by reaſon of three Tranſgreſſions of Tyre, nay four, becauſe of their delivering up the whole Captivity to Edom, and not remembring the Covenant of Brothers.

10. But I will ſend a Fire on the Wall of Tyre, which ſhall conſume the Palaces of it.

11. Thus ſays the Lord; I will not turn it away, by reaſon of three Tranſgreſſions of Edom, nay four, becauſe of his purſuing his Brother with the Sword, ſo that he loſt his Compaſſions, did tear in his Anger for ever, and kept his Wrath perpetually.

12. But I will ſend a Fire on Teman, which ſhall conſume the Palaces of Bozrah.

Ver. 1. *Tekoa*] ſituate on the north Side of a Hill, about nine Miles ſouthward of *Bethlehem*, *Maundr. Journ.*

Ib. *two Years before the Earthquake*] *Sept.* and *Vulg. before the two Years of the Earthquake*, which the *Heb.* confutes.

Ib. *Earthquake*] ſpoken of long after, *Zech.* xiv. 5. and which *Joſephus* ſays was when *Uzziah* was ſtriken with the Leproſy, *Antiq.* Lib. ix. 12. but could not be, as this was in *Jeroboam*'s Time, and *Jotham* then ruled for *Uzziah*, 2 *Chron.* xxvi. 21. 2 *King.* xv. 5. ſince he was but in his 25th Year when he began reigning, 2 *Chron.* xxvii. 1. 2 *King.* xv. 33. and ſo *Jeroboam* was dead 14 Years before *Jotham* was born, as by the *Chron. Table*; ſee *Univ. Hiſt.* B. I. vii. 7.

Ver. 3. *not turn it away*] the Judgment and Deſtruction denounced in general, Ver. 2.

Ib. *by reaſon of*] The Particle *For* in the *com. Tranſ.* makes the Senſe obſcure and doubtful.

Ib. *four*] By the Uſe of the ſame Prepoſition עַל repeated, and by the whole Compaſs of the Context, it appears to me the Meaning is, that the Wickedneſs here mentioned was as great as three or four Tranſgreſſions.

Ib. *threſhing Gilead*] See 2 *King.* viii. 12. & x. 32, 33. & xiii. 3, 7.

Ver. 5. *Eden*] there being in Mount *Libanus* a Place called *Eden* to this Day, *Maund.*

Ib. *Kir*] as exactly fulfilled, 2 *King.* xvi. 9.

Ver. 6. *carrying*] See 2 *Chron.* xxi. 16, 17. *Joel* iii. 4, 5, 6. *Lowth* alſo cites 2 *Chron.* xxviii. 18. but that was after the Time of the Prophecy.

Ib. *Edom*] See Ver. 11. 2 *Chron.* xxi. 10.

Ver. 7. *ſend*] This ſeems to be accompliſhed at the Time mentioned in 2 *King.* xviii. 8. as likewiſe foretold *Iſa.* xiv. 29. though it might be more fully afterwards, at the other diſtinct Times ſpoken of *Jer.* xlvii. *Ezek.* xxv. 16, 17. (ſee alſo the *Note* on *Jer.* xxv. 20.) as it is here ſaid they ſhould *periſh.*

Ver. 8. *Reſidue*] thoſe who had in the former Part of *Uzziah*'s Reign eſcaped the Slaughter he made among them, 2 *Chron.* xxvi. 6.

Ver. 9. *Covenant*] See 1 *King.* v. 1, 12. & ix. 11, 13.

Ver. 10. *ſend*] The fulfilling of this is omitted by all the *Commentators* I have now conſulted, but according to the *Annals* of *Menander* in *Joſephus*, *Antiq.* Lib. ix. 14. and *againſt Apion*, Lib. i. *Shalmaneſer* King of *Aſſyria* made war upon *Elalæus* King of *Tyre*, at which Time not only the other Towns revolted from the *Tyrians*, but the City *Tyre* it ſelf was beſieged five Years, though by *Shalmaneſer*'s dying not taken then: however this Prophecy might then be literally fulfilled on the Wall, and Palaces at the Outſide of the City, or *Fire* here might metaphorically ſignify any deſtroying. Other Calamities of *Tyre* being much longer after the Time it was propheſied, cannot lay ſo proper a Claim to it.

Ver. 11. *purſuing*] See *Joel* iii. 19.

Ib. *in his Anger*] Ablatively, according as it ſtands in the *Heb.* and as the Senſe demands: for it muſt be *he* himſelf that *did tear*, not *his anger*, much leſs was it that which *kept*; but ſome Printers have helped out the *Tranſlators*, by putting in [he] to the latter.

Ver. 12. *ſend*] *Iſa.* xxxiv. 6. and the *Note* on Chap. xx. 1. A latter Deſtruction is more unlikly to belong to this Prophecy.

13. Thus ſays the Lord; I will not turn it away, by reaſon of three Tranſgreſſions of the Ammonites, nay four, becauſe of their cutting up the Women of Gilead with Child, that it might enlarge their Bounds.

14. But I will kindle a Fire on the Wall of Rabbah, which ſhall conſume the Palaces of it, with a Noiſe on the Day of Battle, with a Tempeſt on the Day of the Whirlwind.

15. And their King himſelf ſhall go into Captivity, with his Princes together, ſays the Lord.

CHAP. II.

THUS ſays the Lord; I will not turn it away, by reaſon of three Tranſgreſſions of Moab, nay four, becauſe of his burning the Bones of the King of Edom to Lime.

2. But I will ſend a Fire on Moab, which ſhall conſume the Palaces of Kerioth; and Moab ſhall die with a Tumult, with a Noiſe, with the Sound of a Trumpet.

3. I will alſo cut off the Judge from within it, and ſlay all its Princes with him, ſays the Lord.

4. Thus ſays the Lord; I will not turn it away, by reaſon of three Tranſgreſſions of of Judah, nay four, becauſe of their deſpiſing the Law of the Lord, ſo that they do not keep his Ordinances; but their Lyes cauſe them to go aſtray, after which their Fathers went.

5. But I will ſend a Fire on Judah, which ſhall conſume the Palaces of Jeruſalem.

6. Thus ſays the Lord; I will not turn it away, by reaſon of three Tranſgreſſions of Iſrael, nay four, becauſe of their ſelling the Righteous for Money, and the Needy for the ſake of a Pair of Shoes.

7. They pant for the Duſt of the Earth on the Head of the Poor, and turn aſide the Way of the Meek; a Man and his Father alſo go to a Maid, to profane my holy Name.

8. And upon Garments pawned they lean down by every Altar, and drink the Wine of thoſe who are puniſhed at the Houſe of their God.

9. Though I deſtroyed the Amorite from their Preſence, whoſe Height was like that of the Cedars, and he was ſtrong like the Oaks; yet I deſtroyed his Fruit from above, and his Roots from below.

10. And I brought you up from the Country of Egypt, cauſing you to go in the Wilderneſs forty Years, to inherit the Country of the Amorite.

11. Beſides I raiſed up ſome of your Sons for Prophets, and of your young Men for Nazirites: was not this alſo, O Iſraelites? ſays the Lord.

12. But you made the Nazirites drink Wine; and commanded the Prophets, that they ſhould not propheſy.

13. Behold I am preſſed under you, as a Cart is that is full of Sheaves.

14. Therefore ſhall Flight periſh from the Swift, the Strong ſhall not have much Strength, nor the Powerful deliver himſelf.

15. He alſo that takes hold of the Bow ſhall not ſtand, nor one *that* is ſwift of his Feet eſcape, nor ſhall he who rides a Horſe deliver himſelf.

16. And the ſtout-hearted one among the Powerful ſhall flee away naked on that Day, ſays the Lord.

Ver. 13. *Women*] This ſeems to have been done at the Time the *Syrians* exerciſed their Cruelties on the ſame Place, Ver. 3. either jointly or ſeparately.

Ver. 14. *kindle*] The Performance of this may be referred to 2 *Chron.* xxvii. 5. but that of *going into Captivity* to the Conqueſt of *Nebuchadnezzar*, as *Ezek.* xxv. 7. *Zeph.* ii. 9.

Ver. 1. *King*] *Uſher* in his *Annals*, at the Year of the *Jul. Per.* 3819. ſays, the King of *Moab* took the King of *Edom*'s Son Priſoner in the War related 2 *King.* iii. and offered him for a whole Burnt-offering, and that this was meant here. But I muſt diſſent from him, and any others of that Opinion: for, 1. The King's Son was not the King, nor being ſo ſlain was ever a King. 2. If the Son of the King of *Edom* had been killed by the *Moabites*, it muſt have exaſperated the Allies the more to take revenge, inſtead of making them ceaſe from the Slaughter, as we find was the Caſe, 2 *King.* iii. 27. 3. The King of *Edom* being then but a Deputy or Lord Lieutenant appointed by the King of *Judah*, 1 *King.* xxii. 47. the Country of *Edom* having been ſubdued by *David*, 2 *Sam.* viii. 14. 1 *King.* xi. 15, 16, 17. it did not belong to his Son to reign after his Father, as is ſaid of him that was offered up. 4. By ſaying *Bones* here, it ſeems to have been a dead Perſon, who was taken out of his Grave and burnt, the Effect of great Malice and Cruelty. 5. This Prophecy, Chap. i. 1. being about a hundred Years after that Act of the King of *Moab*, beſides the future Time for fulfilling it, makes it improbable that the King who committed the other Fact, lived ſo long to be puniſhed. Of my Opinion may be ſeen the learned and ſkilful *Commentators Grotius*, *Mercer*, and *Piſcator*, as likewiſe *Joſephus*.

Ib. *to Lime*] probably to build Something with, an abominable, proud, and inhuman Action; not ſuitable to what the King of *Moab* did.

Ver. 2. *ſend*] This was probably done a little before the Overthrow of the Kingdom of *Iſrael* by the *Aſſyrians*, as obſerved on *Iſa.* xvi. 14.

Ver. 5. *Fire*] the Completion of which ſee 2 *Chron.* xxxvi. 19.

Ver. 7. *Duſt*] Money, as in the foregoing Verſe.

Ib. *on*] or *for*, by ſelling him, as juſt before. What wide and weak Things have been advanced for the Meaning of this Expreſſion, which admits of ſuch a natural and agreeable Senſe!

Ver. 8. *Garments pawned*] which were not to be detained, *Exod.* xxii. 26.

Ib. *lean down*] with one Elbow on that which was ſpread under, as the eaſtern Poſture was at Feaſts, *Godwin*'s *Moſes and Aaron*, Lib. iii. 2. But *lay down*, which the *Heb.* Word does not ſignify, intimates another Meaning.

CHAP.

CHAP. III.

HEAR this following Expreſſion which the Lord ſpeaks againſt you, O Iſraelites, againſt all the Family that I brought up from the Country of Egypt;

2. I knew you only of all the Families of the Ground; therefore will I puniſh you for all your Iniquities.

3. Can two walk together, except they come together?

4. Does a Lion roar in the Wood, when there is no Prey for him? Does a young Lion utter his Voice from his Den, except he has caught?

5. Can a Bird fall in a Gin of the Earth, when there is no Snare for it? Will one take up a Gin from the Ground, when he has not caught at all?

6. Will a Trumpet be ſounded in the City, and the People not be afraid? Will there be Harm in the City, and the Lord not do it?

7. For the Sovereign Lord will not do a Thing, without revealing his Secret to his Servants the Prophets.

8. A Lion roaring, who will not fear? The Sovereign Lord ſpeaking, who will not propheſy?

9. Publiſh at the Palaces in Aſhdod, and at thoſe in the Country of Egypt, as follows, Get together upon the Mountains of Samaria, and ſee the great Vexations within it, and the Oppreſſed in the midſt of it.

10. For they know not how to do Right, ſays the Lord, treaſuring up Violence and Waſting in their Palaces.

11. Therefore thus ſays the Sovereign Lord, There ſhall be an Adverſary even round about the Country, who ſhall bring down thy Strength from thee, and thy Palaces ſhall be plundered.

12. Thus ſays the Lord, As a Shepherd delivers out of the Mouth of a Lion two Legs, or a Piece of an Ear; ſo ſhall the Iſraelites who dwell at Samaria be delivered in the Corner of a Bed, and in the Nook of a Couch.

13. Hear you, and teſtify among the Family of Jacob, ſays the Sovereign Lord God of Armies,

14. That at the Time I ſhall bring the Viſitation of Iſrael's Tranſgreſſions upon him, I will alſo bring a Viſitation upon the Altars of Beth-el, ſo that the Horns of the Altar ſhall be cut off, and fall to the Earth.

15. And I will ſmite the Winter-houſe with the Summer-houſe; nay the Houſes of Ivory ſhall periſh, and the great Houſes have an end, ſays the Lord.

CHAP. IV.

HEAR this Word, O Heifers of Baſhan, which are on the Mountain of Samaria, that oppreſs the Poor, bruiſe the Needy; who ſay to their Maſters, Bring, that we may drink.

2. The Sovereign Lord has ſworn by his Holineſs, that behold the Days are coming upon you, when he will take you away with Prickles, and your Poſterity with Fiſhing-hooks.

3. And you ſhall go forth at the Breaches, each one at that before her; and ſhall throw away *what* is at the Palace, ſays the Lord.

4. Come to Beth-el, and revolt at Gilgal, multiply revolting: even bring your Sacrifices in the Morning, your Tithes at the third Year;

5. And burn incenſe of the leavened Bread with Thankſgiving, and proclaim, publiſh

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Ver. 3. *come together*] Their Iniquities having ſeparated them and the Lord; who would therefore juſtly and certainly puniſh them as follows. See this Meaning of יעד in *Niph.* as here in *Bux. Lexic.*

Ver. 4. *Prey*] Thoſe People being become a Prey for the Lord to ſeize on.

Ib. *caught*] as God would catch them.

Ver. 5. *Gin*] ſuch as there was put for them, and ſhould not be taken up till they were caught in it.

Ver. 6. *Trumpet be ſounded*] Denoting the Warning now given by the Prophet.

Ib. *Will there be Harm*] Will it come by Chance? No.

Ver. 7. *For*] כִּי is a caſual Conjunction, as the Cauſe or Reaſon here follows, of uſing the Compariſons in the foregoing Verſe.

Ver. 12. *the Nook*] It is not *Damaſcus*; but thus interpreted with *Ab. Ezra* and *Dav. Kim.* as likewiſe in the *Tranſ.* of *Pagn.* and *Montan.* by *Jun.* and *Trem. crure*, in the Manner *Pagn.* ſhews in *Lex.* which he explains *the Side* or *Feet*: beſides there is no *in* belonging to *Couch*, nor was *Damaſcus* in the *Iſraelites* Country.

Ver. 13. *Lord God of Armies*] as *Pſa.* lxxxix. 8. where the *Maſorah* numbers 12 ſuch, and 5 others with the Article ה as here, among which are Ch. v. 14, 15, 16, 27. & vi. 8.

Ver. 1. *Heifers*] the inferior Magiſtrates and Officers, who pampered themſelves like thoſe Heifers. The *Heb.* Verbs muſt be feminine becauſe the Word for *Heifers* is, and does not ſeem to intend *Women* as has been imagined; which the other Words *Maſters* and *drink* confirm, and *you* twice maſc. in the next Ver.

Ib. *Bring*] to us the Orders for Oppreſſion.

Ver. 3. *Breaches*] at thoſe in the Wall of the City, in order that you may eſcape, as Heifers go out at the Gaps in the Hedges.

Ib. *throw away*] that the Enemy might not have it, which might be done into the Water, or Holes dug in the Earth. So *Jun.* and *Trem.* tranſlate, *objicietis quæ erunt in palatio.* The *Commentators* omit explaining it as in the *Eng.* Text, probably not without Reaſon. And הָ being local, as the Accent ſhews, better denotes *at* than *into.*

Ib. *at the Palace*] *Theodotion, on the Mountain of Mona*, as if the *Heb*, Word was parted in two, as likewiſe for the latter *Symmach.* and the *Chald. Paraph.* have *Armenia.*

Ver. 4. *third Year*] according to *Deut.* xiv. 28. & xxvi. 12.

the

the Free-offerings: for ſo you have loved, O Iſraelites, ſays the Sovereign Lord.

6. Therefore have I alſo given you Cleanneſs of Teeth in all your Cities, and Want of Bread in all your Places; yet you have not returned to me, ſays the Lord.

7. And I have alſo with-held from you the Shower, when it was yet three Months to Harveſt; and though I cauſed it to rain upon one City, I did not upon another: it rained on one Part, and the Part upon which it did not rain dried up.

8. Inſomuch that two or three Cities wandered to one City to drink Water, and were not ſatisfied; yet you have not returned to me, ſays the Lord.

9. I have ſmitten you with Blaſting and Blight: your Gardens, Vineyards, Fig-trees, and Olive-trees that were multiplied, the Palmer-worm conſumed; yet you have not returned to me, ſays the Lord.

10. I have ſent among you the Murrain in the Manner of Egypt, have ſlain your young Men by the Sword, with the Captivity of your Horſes, and cauſed the Stink of your Camps to go up, even into your Noſe; yet you have not returned to me, ſays the Lord.

11. I have overthrown ſome among you like God's Overthrow of Sodom and Gomorrah, and you have been as a Firebrand reſcued out of the Burning; yet you have not returned to me, ſays the Lord.

12. Therefore I do thus to thee, Iſrael: becauſe I do this to thee, prepare to meet thy God, O Iſrael.

13. For behold he that formed the Mountains, created the Wind, who declares to Man what his Mind is, makes the Morning Obſcurity, and treads upon the high Places of the Earth, the Lord God of Armies is his Name.

CHAP. V.

HEAR this Word, the Lamentation which I bear concerning you, O Family of Iſrael.

2. The Virgin of Iſrael will fall down, without riſing up: ſhe will be forſaken in her Country, none raiſing her up.

3. For thus ſays the Sovereign Lord, The City that went forth a thouſand ſhall leave a hundred, and that which went forth a hundred ſhall leave ten to the Family of Iſrael.

4. Yet thus ſays the Lord to the Family of Iſrael; Seek me, and live.

5. But you ſhall not ſeek Beth-el, nor go to Gilgal, nor paſs to Beer-ſheba: for Gilgal ſhall be quite carried away, and Beth-el become Vanity.

6. Seek the Lord, and live; leſt he ſhould have ſucceſs as Fire in the Family of Joſeph, and conſume, and there be none who quenches at Beth-el;

7. You that turn Judgment to Wormwood, and leave off Righteouſneſs on the Earth:

8. Him who made the ſeven Stars and Orion, as alſo turns the Shadow of Death into Morning, and cauſes the Day to be dark with Night, that calls the Waters of the Sea, and pours them out upon the Surface of the Earth, whoſe Name is the Lord:

9. Who takes refreſhment with Waſting againſt the Strong, when Waſting comes againſt the Fortification.

10. They hate him that reproves at the Gate, and abhor him who ſpeaks with Integrity.

11. Therefore becauſe you tread upon the Poor, and take a Burden of Wheat from him; though you build Houſes of hewn Stone, you ſhall not dwell in them; though you plant pleaſant Vineyards, you ſhall not drink the Wine of them.

12. For I know your great Tranſgreſſions, and your numerous Sins; diſtreſſing the Righteous, taking a Fee, for them to turn away the Needy at the Gate.

13. The underſtanding one will therefore be ſilent at that Time, for it will be an evil Time.

14. Seek Good, and not Evil, that ye may live; and it will be ſo, the Lord of Armies will be with you, as ye ſay.

Ver. 7. *dried up*] for Ground does not *wither*.

Ver. 10. *Murrain*] *Exod.* ix. 3. where it is the ſame *Heb.* Word, and ſee on *Exod.* ix. 15.

Ver. 11. *overthrown*]

I have o're-throwen ſome of you
As God Gomorrah *overthrew*,
Barton, Hymn 253.

not to ſay *overthrown have* perhaps, though there was ſtrange Tranſpoſition in his Time, as on the *Pſalms*.

Ver. 13. *Mountains*] *Septuag. Thunder*, theſe Words having ſome Reſemblance in the *Heb.*

Ib. *what his Mind is*] For this the foreſaid *Gr. Interpreters* have *his Chriſt*, taking the two Words מה שיחו as if משיח הו

Ver. 5. *Vanity*] as *Piſcator* has it in *Schol. Hebr. vanitatem*, *Grot. in vanum*.

Ver. 9. *takes refreſhment*] or according to the *com. Tranſ. comfort*, *Job* x. 20. & ix. 27. *Jer.* viii. 18. the Word having no other but ſuch a Meaning in *Buxtorf's Lexicon*, nor even in *Caſtellus's*. So *Jun.* and *Trem.* tranſlate, *Qui recreat ſe vaſtatione*, *Who refreſhes himſelf with Waſting*; as God doubtleſs does in puniſhing the Wicked, and ſo reſtraining them from their Wickedneſs.

Ib. *with Waſting*] here being no Sign of the Accuſative Caſe, or Object of the Verb; neither is it a Participle, but a Noun; nor does it any where ſignify *ſpoiled*, or paſſively.

Ver. 14. *ſay*] now falſely ſay he is, while you are ſo wicked.

15. Hate

15. Hate Evil, and love Good, and ſet up Judgment at the Gate: perhaps the Lord God of Armies will be gracious to the Reſidue of Joſeph.

16. Therefore thus ſays the Lord God of Armies, the Lord; There ſhall be Lamentation in all the Streets, and they ſhall ſay in all the Courts, Alas, alas! as alſo call the Huſbandman to Mourning, and Lamentation for thoſe who know Bewailing.

17. And there ſhall be Lamentation in all the Vineyards; for I will paſs through the midſt of thee, ſays the Lord.

18. Alas to thoſe who deſire the Day of the Lord: why would you have this? The Day of the Lord that will be Darkneſs, and not Light:

19. As if a Man fled from the Face of a Lion, and a Bear met him; or got into a Houſe, and leaning his Hand upon the Wall, a Serpent bit him.

20. Will not the Day of the Lord be Darkneſs, and not Light; and dim, having no Brightneſs?

21. I hate, I deſpiſe your Feaſts; and will not ſmell in your ſolemn Days.

22. Nay if you offer to me Burnt-offerings, and your Oblations, I will not accept; nor will I look on the Peace-offerings of your fat Beaſts.

23. Put away from me the Noiſe of thy Songs; and let me not hear the Melody of thy Lutes.

24. But let Judgment roll like Waters, and Righteouſneſs like a ſtrong Flood.

25. Did you bring Sacrifices and Oblation to me, in the Wilderneſs for forty Years, O Family of Iſrael?

26. Whereas you carried the Tabernacle of your Moloch, with Chiun, your Similitudes, the Star of your god which ye made you.

27. So I will take you away beyond Damaſcus, ſays the Lord, whoſe Name is the God of Armies.

CHAP. VI.

WO be to thoſe who are at eaſe in Zion, and who truſt in the Mountain of Samaria, that are expreſſed to be the chief of the Nations, to which the Family of Iſrael are come;

2. (Paſs to Calneh, and ſee, and go from thence to great Hamath, and go down to Gath of the Philiſtines; are they better than theſe Kingdoms? Are their Bounds larger than yours?)

3. Who drive off the ill Time, and you that bring the Seat of Violence nigh;

4. Who lie upon Beds of Ivory, and abound upon their Couches, eating Lambs from the Flock, and Calves from within the Stall;

5. Who chant to the Sound of the Lute, thoſe that contrive them Inſtruments of Muſick like David;

6. Who drink in Bowls of Wine, and anoint with the chief Ointments, but Nothing ails them for the Breach of Joſeph.

7. Therefore now they ſhall be carried away at the Beginning of ſuch as are carried away, and the Funeral-banquet of thoſe that abound ſhall depart.

8. The Sovereign Lord ſwears by himſelf, ſays the Lord God of Armies; I abhor the Excellency of Jacob, and hate his Palaces: ſo I will deliver up the City, and the Multitude of it.

9. Moreover if ten Men are left in one Houſe, they ſhall die.

10. And when his Beloved, or he that burns him, taking him up to bring the Bones out of the Houſe, aſks him who is at the

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Ver. 16. *Lamentation for*] This being the Order of the *Heb.* and *for* or *to* after *Lamentation*; not before, as in our *com. Tranſ.*

Ver. 19. *got into a Houſe*] from a Lion, as before.

Ver. 22. *Nay if*] by *Nold.* the nice Diſtinguiſher of thoſe Particles, and according as in *Prov.* ii. 3.

Ver. 23. *let me*] which the foregoing ſhews; the *Heb.* being either this, or *I will*, and as the following might be *Judgment ſhall.*

Ver. 25. *to me*] They minded the Service of the falſe gods more than of the true one; whom indeed they could not ſerve, nor would their Service be received as ſuch, while they were Idolaters, *Joſh.* xxiv. 19. *Mat.* vi. 24.

Ver. 26. *with*] For *Tabernacle* does not belong to *Chiun*, as the *Heb.* Article here, and the *Gr.* in *Act.* vii. 43. ſhew.

Ib. *Similitudes*] the Figure of a Star being not ſo properly an *Image*, and the *Gr.* Word much rather ſignifying this.

Ver. 1. *that are*] *Caſtal.* with *Jun.* and *Trem.* have *qui montes*, *which Mountains*; the capital Cities of *Iſrael* and *Judah* being built on them: ſo *Kimhi* explains it.

Ver. 2. *Hamath*] as *Num.* xiii. 21. 2 *King.* xvii. 24. *Iſa.* xxxvii. 13. *Jer.* xxxix. 5. and elſewhere; for it is not *Hemath.*

Ib. *Are their*] On which *Grotius* comments, *An latius illi poſſident? non ſane, cur ergo ingrati eſtis in eum, qui plura vobis, quam vicinis dedit? Have they larger Poſſeſſion? No ſurely. Why then are you ungrateful to him, who has given you more than your Neighbours?* And *Mercer* to the ſame Purpoſe. The Judgment of which two may be counted of more Authority, than that of all who are for a contrary Meaning. Beſides that requires *not* to be added, *Is not &c.*

Ver. 4. *abound*] which the Word ſignifies, and never to *ſtretch themſelves.*

Ver. 6. *in Bowls of Wine*] So the *Hebr.* is.

Ver. 7. *Funeral-banquet*] See *Bux. Lex.* and obſerve why that ſhould depart, becauſe the People would not die there.

Ver. 9. *die*] probably by the Peſtilence, for which reaſon the Bodies might be burnt as in the next Verſe.

Ver. 10. *Beloved*] which uſual Signification it ſeems rather to have here, than *uncle.*

Ib. *burns*] See alſo 2 *Chr.* xxi. 19.

Ib. *and will ſay*] *hoc amplius, this further, Grotius.*

Sides of the Houſe, Is there any more with thee? He will anſwer, None; and will ſay, Keep ſilence, becauſe the Name of the Lord is not to be mentioned.

11. For behold the Lord will command, that the great Houſe ſhall be ſtruck to Pieces, and the little Houſe to Ruptures.

12. Will Horſes run on the Rock? Shall one plough *it* with Oxen? For you turn Judgment into Hemlock, and the Fruit of Righteouſneſs into Wormwood:

13. Who are glad for what is Nothing; that ſay, Have we not taken us Horns by our Strength?

14. For behold I will raiſe up a Nation againſt you, O Family of Iſrael, ſays the Lord God of Armies; and they ſhall oppreſs you, from the entering of Hamath to the River of the Deſart.

CHAP. VII.

THUS the Sovereign Lord ſhewed me plainly that he formed Graſhoppers in the Beginning of the coming up of the latter Graſs, which behold was that after the King's Mowings.

2. And when they had finiſhed eating the Herb of the Earth, I ſaid, O Sovereign Lord, forgive, I beſeech thee; who will riſe up for Jacob? For he is little.

3. The Lord was ſorry for this: it ſhall not be, ſaid the Lord.

4. Thus the Sovereign Lord ſhewed me plainly, that he himſelf proclaimed to contend by Fire, that it might conſume the great Deep, and it conſumed a Part.

5. Whereupon I ſaid, O Sovereign Lord, leave off, I beſeech thee; who will riſe up for Jacob? For he is little.

6. The Lord was ſorry for this: it alſo ſhall not be, ſaid the Sovereign Lord.

7. Thus he ſhewed me plainly, that the Lord ſtood upon a Wall of a Plumb-line, having a Plumb-line in his Hand.

8. And the Lord ſaid to me, What doſt thou ſee, Amos? And upon my anſwering, A Plumb-line; he replied, Behold I will put a Plumb-line within my People Iſrael, I will paſs to them again no more.

9. The Chapels alſo of Iſaac ſhall be deſolate, and the Sanctuaries of Iſrael waſted; and I will riſe up againſt the Family of Jeroboam with the Sword.

10. And Amaziah the Prieſt of Beth-el ſent Word to Jeroboam King of Iſrael; Amos has conſpired againſt thee within the Family of Iſrael, the Country is not able to bear with all his Words.

11. For thus ſays Amos, Jeroboam ſhall die by the Sword, and Iſrael be wholly carried captive from his own Country.

12. Beſides Amaziah ſaid to Amos; Seer, go, flee thou to the Country of Judah; and eat Victuals there, and there propheſy.

13. And propheſy again no more at Beth-el: for it is the Sanctuary of the King, and it is the royal Houſe.

14. But Amos made anſwer to him: I was not a Prophet, nor was I a Prophet's Son; for I was a Herdman, and a Searcher out of Sycomores.

15. And the Lord taking me from after the Flock, ſaid himſelf to me, Go, propheſy to my People Iſrael.

16. So now hear the Lord's Commiſſion; Thou ſayeſt, Do not propheſy againſt Iſrael, and mention Nothing againſt the Family of Iſaac.

17. Therefore thus ſays the Lord, Thy Wife ſhall commit Fornication in the City, thy Sons and Daughters ſhall fall by the Sword, thy Country be divided by Line, thou ſhalt die in an unclean Country, and Iſrael ſhall be wholly carried captive from his own Country.

Ver. 12. *Will*] who can work any Good with you?

Ver. 1. *Graſhoppers*] denoting the firſt Invaſion of the *Aſſyrians* under *Pul* their King, 2 *King*. xv. 19.

Ib. *latter Graſs*] which may ſignify a latter royal Family begun by *Menahem*, after the preſent one when *Amos* propheſied was extinct, Chap. i. 1. 2 *King*. xv. 8, 10, 12, 13, 14.

Ib. *the King's Mowings*] In the *Lovain Edit.* of the *Vulgate*, *tonſorem gregis*, *the Shearer of the Flock*; but *Clement* has *tonſionem regis*, *the King's Shearing*.

Ver. 2. *eating*] to repreſent the Tax that was gathered to pay the Tribute to *Pul*, 2 *King*. xv. 19, 20.

Ver. 3. *be*] or *continue*, as the Word may alſo ſignify.

Ver. 4. *Deep*] Though the Deſtruction of *Iſrael* were as ſtrange as for the Fire to conſume the Sea, it ſhould be done.

Ib. *conſumed a Part*] exhibiting the ſecond Invaſion of the *Aſſyrians*, when *Tiglath-pileſer* made a real Conqueſt of Part of the Kingdom, 2 *King*. xv. 29.

Ver. 6. *not be*] As the Fire did not continue burning, nor ſhould *Tiglath-pileſer* deſtroying the Country of *Iſrael*.

Ver. 8. *a Plumb-line*] to meaſure out, as Ver. 17.

Ib. *no more*] becauſe the third Time ſhould compleat their Overthrow and Deſolation, according to the next Words; which was brought to paſs by *Shalmaneſer* King of *Aſſyria*, 2 *King*. xvii. 3, 5, 6.

Ver. 9. *Sword*] as related, 2 *King*. xv. 10. and that in Ver. 11. ſeems to be the Prieſt's Perverſion of this.

Ver. 14. *Sycomores*] of which *Rauwolff* ſays, being at *Tripoli* in that Country, *They bear Fruit not unlike our Fig-trees, only ſweeter, and not ſo good, and are commonly ſold only to the poorer Sort of People, growing in Fields and Grounds*; but the *Eng. Tranſ.* though publiſhed by *Ray*, is poorly expreſs'd.

Ver. 17. *fall by*] probably in *Shallum*'s Conſpiracy, or while he reigned, 2 *King*. xv. 10. as they were Favourites of *Jeroboam*'s Family, whoſe Prieſt *Amaziah* was, Ver. 10, 13. and whoſe Son *Shallum* ſlew.

Ib. *die in*] whither he might flee to ſave his own Life, when his Children were ſlain.

CHAP.

CHAP. VIII.

THUS the Sovereign Lord ſhewed me plainly, that there was a Baſket of Summer-fruit.

2. And he ſaid, What doſt thou ſee, Amos? And upon my anſwering, A Baſket of Summer-fruit; the Lord replied to me, The End is come to my People Iſrael, I will paſs to them again no more.

3. At which Time the Songs of the Temple ſhall be Lamentation, ſays the Sovereign Lord; many dead Bodies in every Place ſhall they caſt out ſilently.

4. Hear this, you who ſwallow up the Needy, even to cauſe the Afflicted of the Country to ceaſe,

5. Saying; When will the New-moon paſs away, that we may ſell Proviſion; the Sabbath, that we may open the Wheat; to make the Ephah little, and the Shekel great, and to pervert the Scales with Deceit,

6. To purchaſe the Poor with Money, and the Needy for a Pair of Shoes, that we may ſell the Refuſe of the Wheat?

7. The Lord ſwears by the Excellency of Jacob, I will never forget any of their Doings.

8. Shall not the Country quake for this, and every Inhabitant in it mourn? Since all of it ſhall heave up as a River; and be driven out, and ſink down like the River of Egypt.

9. And at that Time, ſays the Sovereign Lord, I will cauſe the Sun to ſet at Noon, and make the Country dark in the light Day.

10. I will alſo turn your Feaſts into Mourning, and all your Songs into Lamentation, putting Sackcloth upon all Loins, and Baldneſs upon every Head; I will even make it like the Mourning for an only one, and the End of it as a bitter Day.

11. Behold the Days are coming, ſays the Sovereign Lord, when I will ſend Hunger into the Country; not Hunger for Bread, nor Thirſt for Water, but to hear the Words of the Lord:

12. Inſomuch that they will wander from Sea to Sea, and from the North, even to the Eaſt; will range about to ſeek the Word of the Lord, and not find.

13. At that Time ſhall the fair Virgins and young Men faint for Thirſt.

14. Thoſe who ſwear by the Guilt of Samaria, and ſay, By thy god's living, O Dan, and By the Way of Beerſheba's living; ſhall fall, and riſe up no more.

CHAP. IX.

I SAW the Lord ſtand upon the Altar, and he ſaid; Smite the Ball, that the Threſholds may ſhake, and cut all of them on the Head; and I will ſlay the Remainder of them with the Sword: he who is fleeing away of them ſhall not flee away, nor he that eſcapes of them deliver himſelf.

2. If they dig into Hell, my Hand ſhall take them thence; and if they climb up to Heaven, I will bring them down from thence;

3. Otherwiſe if they hide in the Top of Carmel, I will ſearch, and take them thence; nay if they lurk from before my Eyes in the Bottom of the Sea, from thence will I command the Serpent, that he ſhould bite them;

4. And if they go into Captivity before their Enemies, I will command the Sword from thence, and it ſhall ſlay them: as I will ſet my Eyes upon them for Harm, and not for Good.

5. For the Sovereign Lord of Armies will ſtrike the Country, and it ſhall be diſſolved, and all the Inhabitants in it ſhall mourn; ſince all of it ſhall heave up as a River, and ſink down like the River of Egypt.

Ver. 3. *Songs*] *Gr. Cielings*, and *old Lat. Hinges ſhall creak*; the Author of the latter taking שִׁיר for צִיר and miſtaking the Gender, rather than שִׁירוֹת for צִירִים as *Schindler* and others have ſuppoſed.

Ver. 8. *ſink down*] after it has ſwelled up, and been driven out of the Channel; denoting perhaps beſides the literal Deſcription of the Earthquake, Ch. i. 1. the dwindling Condition of the *Iſraelites* when they ſhould be gone into Captivity, Ch. ix. 4, 5. in which Manner this Verb is rendered, *Jer.* li. 64. *Job* xli. 1. nor will it any where bear to be tranſlated *drowned*, and which is abſurd here, for *a ſloud* (as in the *com. Tranſ.*) to be *drowned*.

Ib. *like the River of Egypt*] which uſed to overflow that Country, and then ſink down again.

Ver. 9. *Sun*] *Uſher*, *Annales* ad An. Mun. 3213, refers this to three great Eclipſes of the Sun a few Years after, one at Pentecoſt, another in the Feaſt of Tabernacles, and the other at the Paſſover, according to Ver. 10. which, or moſt ſtrictly the firſt of them, that was in the Year of the *Jul. Period* 3923, and by my *Table* that after the Death of *Jeroboam* 2, being at the Time of the Earthquake; conſequently the Earthquake muſt be at that Time, and ſo this be propheſied the Year before his Death, and the 14th of *Uzziah*, Chap. i. 1.

Ver. 11. *are coming*] For what is *the Days come* beſides obſolete, or rather pedantick?

Ib. *Hunger*] ſuiting the Context, as may be ſeen, much better than *famine*.

Ver. 12. *Sea*] from the *Mediterranean* to the *dead Sea* and that of *Tiberias*, on the Weſt and Eaſt.

Ib. *Eaſt*] every Way beſides the South where the Temple at *Jeruſalem* was, whither the Idolaters in the Kingdom of *Iſrael* would not go.

Ver. 1. *the Ball*] put probably on the Middle of the Lintel, over the Door, for Ornament; the Word not ſignifying *the lintel*, and *of the door* is added by the *Tranſlators*. The LXX have it ἱλαστήριον the *Atonement-covering* or *Mercy-ſeat*, reading, as the learned *Cocceius* obſerves in his *Commentary*, כפרת inſtead of כפתר through Unſkilfulneſs.

6. It is he builds his Stairs in the Heaven, and founds his Troop on the Earth; who calls the Waters of the Sea, and pours them out upon the Surface of the Earth, the Lord is his Name.

7. Are you not like the Ethiopians to me, O Iſraelites? ſays the Lord: did not I bring up Iſrael from the Country of Egypt, ſo the Philiſtines from Caphtor, and the Syrians from Kir?

8. Behold the Eyes of the Sovereign Lord are on the ſinful Kingdom, ſo that I will deſtroy it from the Surface of the Ground; ſave that I will not utterly deſtroy the Family of Jacob, ſays the Lord.

9. For lo I will command, and ſift the Family of Iſrael in all Nations, like the ſifting in a Sieve, when there does not fall a Grain to the Earth.

10. All the Sinners of my People ſhall die by the Sword, who ſay, No Harm will come nigh, nor prevent us.

11. At that Time I will raiſe up the Tabernacle of David which is fallen down; will fence its Breaches, raiſe up his Deſtructions, and build it as in ancient Days:

12. That they may inherit the Remainder of Edom, and of all the Nations who are called by my Name, ſays the Lord, the Doer of this.

13. Behold the Days are coming, ſays the Lord, when the Ploughman ſhall come nigh to the Reaper, and the Treader of Grapes to the Drawer out of the Seed; the Mountains ſhall alſo drop new Wine, and all the Hills be diſſolved.

14. And I will turn back the Captivity of my People Iſrael; who ſhall build the deſolate Cities, and inhabit; nay plant Vineyards, and drink the Wine of them; as likewiſe make Gardens, and eat their Fruit.

15. Thus will I plant them upon their own Land, and they ſhall be plucked up no more from their Land which I gave them, ſays the Lord thy God.

Ver. 7. *like*] The Drift of this Verſe ſeems to be, that as the *Iſraelites* were wicked, they had Nothing to claim above other People.

Ib. *Ethiopians*] as if the worſt Species of Mankind, being Blacks, *Jer.* xiii. 23. and the Race of curſed *Ham*.

Ib. *Caphtor*] See *Gen.* x. 14.

Ib. *Syrians*] *Lowth* remarks *Aſſyrians* to be a Miſtake of the Print in ſome *Eng. Bibles*; I do not find it otherwiſe in any now, and for a long while paſt; though to do the *Tranſlators* Juſtice, it was *Syrians* at firſt.

Ib. *from Kir*] This ſeems to be an ancient Affair like the others, not mentioned elſewhere; while the Attempts to explain it by 2 *King.* xvi. 9. are abſurd.

Ver. 12. *they may inherit the Remainder of Edom*] the fulfilling of which ſee *Obad.* 18. But *Hammond* on *Heb.* viii. counts the *Original* was as in the *Sept.* and *Act.* xv. 17. *the Remainder of Men may ſeek after the Lord*, which might be he ſays by light Changes of ר for ד, ת for ל (Letters much unlike) and taking ו out of *Edom*; whereas who that is impartial can think all theſe fell out together? Nor would it make *the Lord* then, but *God*. Spare, O ye Criticks, the ſacred Page, and be not ſo rapacious! *James* omitted and changed more than this, as you may ſee.

Ver. 13. *come nigh*] but the Word does not ſignify *overtake*. The Harveſt and Vintage being early in thoſe Countries, uſed to be over ſooner than is here deſcribed; but ſhould not in thoſe Times, by reaſon of the Plenty of Corn and Fruit, which would ſo much lengthen the Time to get it in.

Ib. *be diſſolved*] as it were by the Abundance of Wine, which they ſhould produce, and be ſoaked with.

NOTES upon the BOOK of OBADIAH.

THE Viſion of Obadiah. Thus ſays the Sovereign Lord to Edom; We have heard a Report from the Lord, and an Ambaſſador is ſent into the Nations, Get ready, and let us get ready againſt it for War.

2. Behold I make thee ſmall among the Nations; thou art deſpiſed exceedingly.

3. The Pride of thy Heart deceives thee, that dwelleſt in the Clefts of the Rock, whoſe Seat is high; that ſays in his Heart, Who ſhall bring me down to the Ground?

4. If thou ſhouldeſt exalt thy ſelf like an Eagle, and if thou ſhouldeſt make thy Neſt among the Stars, I would bring thee down from thence, ſays the Lord.

5. If Thieves come to thee, if Robbers at Night (how thou art periſhed) would not they ſteal *but* what was ſufficient for them? If thoſe who gather Grapes come to thee, would not they leave Gleaning-grapes?

6. How are the Things of Eſau ſearched, his hidden Things enquired for?

7. All the Men who are in League with thee ſend thee to the Bounds, the Men that are at Peace with thee deceive thee, prevail againſt thee; thoſe at Meals with thee ſhall make an Ulcer under thee, of which there is no Underſtanding.

8. Will it not be at that Time, ſays the Lord, that I ſhall cauſe the Wiſe to periſh from Edom, and Underſtanding from the Mountain of Eſau?

9. And thy powerful ones ſhall be daunted, O Teman, that each may be cut off from the Mountain of Eſau by killing.

10. For the Violence to thy Brother Jacob Shame ſhall cover thee, and thou ſhalt be cut off for ever.

11. At the Time of thy ſtanding at a Diſtance, at the Time of the Strangers taking his Forces captive, when the Aliens enter his Gates, and caſt the Lot for Jeruſalem, thou alſo art as one of them.

12. But do not look at thy Brother's Time, at that of his Alienation, neither be glad for the Men of Judah at the Time of their periſhing, nor magnify thy Mouth at the Time of Diſtreſs.

13. Enter not into the Gate of my People at the Time of their Calamity, look thou not alſo at his Harm at the Time of his Calamity, nor ſhould *the Hands* be put out to his Wealth at the Time of his Calamity;

14. And do not thou ſtand at the tearing aſunder to cut off ſuch as eſcape of him, nor deliver up thoſe who remain of him at the Time of Diſtreſs.

15. For the Time of the Lord is near upon all the Nations; according as thou doeſt it ſhall be done to thee, thy Recompence ſhall return on thy own Head.

16. For as you have drunk upon my holy Mountain, ſhall all the Nations drink continually; and not only drink, but ſwallow down, ſo that they ſhall be as if they were not.

17. But there ſhall be eſcaping on Mount Zion, as there ſhall be Holineſs; and the Family of Jacob ſhall inherit their Inheritances.

18. The Family of Jacob will alſo be a Fire, and that of Joſeph a Flame, and the

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Ver. 1. *Edom*] See *Ezek.* xxv. 13.

Ib. *heard*] This ſeems to be quoted with a little Alteration from *Jer.* xlix. 14, &c. as his Book of Prophecies was ſo famous, and not that *Jeremiah* took it from *Obadiah*'s little Paper; which ſeems to be written very ſoon after the Deſtruction of *Judah*, Ver. 11, 12, 13, 14, &c. as *Edom* was deſtroyed not long after, *Ezek.* xxv. 13. whereas thoſe Marks of *Judah*'s Deſtruction are wanting in *Jeremiah*'s Prediction againſt *Edom*, which beſpeaks that to be penned before.

Ver. 5. *If*] from *Jer.* xlix. 9.

Ib. *how*] how differently robbed, having Nothing left.

Ver. 7. *in League with thee*] according to the next Expreſſion, they being ſimilar in the *Heb.*

Ib. *ſend thee to the Bounds*] leave thee to defend thy own Frontiers.

Ib. *thoſe*] In *Heb. the Men of thy League—the Men of thy Peace; of thy Bread* or *Meals.*

Ib. *make*] *laid* being improper, and the *Wound* to be ſuppoſed made in *Edom* under him.

Ib. *which*] the Wound, not underſtood how to be healed.

Ver. 11. *Lot for*] as in *Ezek.* xxi. 21, 22.

Ver. 12. *do not look*] Here is the imperative Adverb and future Tenſe, as the following likewiſe are.

Ver. 13. the Hands *be put out*] The Verb being plur. and fem. as *Hands* in *Heb.* are; not ſing. and maſc. as in our *com. Tranſ.* and with *hands* added too.

Ver. 14. *tearing aſunder*] as in *Nah.* iii. 1. and referred by *Jun.* and *Trem.* to *Pſa.* cxxxvii. 7.

Ver. 15. *all the Nations*] which *Nebuchadnezzar* firſt conquered, making an univerſal Monarchy.

Ver. 16. *you*] the People of *Judah*, Ver. 12, 13. as appears eſpecially by *Jer.* xlix. 12. which ſee fully diſcuſſed and proved by *Mercer* in *Com.*

Ver. 18. *Jacob*] See *Ezek.* xxv. 14.

Ib. *no Remainder*] The fulfilling of this Verſe ſeems begun by the *Jews* under *Judas Maccabeus*, 1 *Mac.* v. 2 *Mac.* x. but compleated under *John Hyrcanus*, mentioned 1 *Mac.* xvi. 23, 24. who ſubduing the *Edomites* afreſh, forced them all to receive the Jewiſh Religion, after which

Family of Eſau for Stubble; among which they will kindle, and conſume them; ſo that there will be no Remainder to the Family of Eſau: for the Lord has ſpoken *it*.

19. So thoſe of the South will inherit the Mountain of Eſau, and thoſe of the Vale, the Philiſtines; nay they will inherit the Country of Ephraim, and that of Samaria; and Benjamin Gilead;

20. And the Captives of this Army of the Iſraelites what there is of the Canaanites to Zarephath; and the Captives likewiſe of Jeruſalem that are at Sepharad, will inherit the Cities of the South.

21. Saviours too will go up on Mount Zion to judge the Mountain of Eſau, and the Kingdom will be the Lord's.

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they became one People with the *Jews*, *Joſephus*, *Antiq.* Lib. xiii. 17. & xv. 11. *Strabo*, Lib. xvi. which latter Part ſeems plainly foretold in the laſt Verſe.

Ver. 19. *the South*] of *Judea*.

Ver. 20. *Zarephath*] on the North of the Country of *Iſrael*, 1 *King*. xvii. 9.

Ib. *Sepharad*] I ſuppoſe ſome Province in the *Babylonian* Empire; concerning which ſee *Mercer* and *Druſius*.

NOTES upon the BOOK of JONAH.

CHAP. I.

NOW Jonah the Son of Amittai had the Lord's Commiſſion as follows,

2. Get ready, go to the great City Nineveh, and proclaim againſt it: for their Wickedneſs is come up before me.

3. On the contrary Jonah got ready, to flee to Tarſhiſh from before the Lord: and going down to Joppa, he found a Ship going to Tarſhiſh; ſo he gave the Hire of it, and went down into it, to go with them to Tarſhiſh, from before the Lord.

4. Upon which the Lord caſt out a great Wind into the Sea, and ſuch a great Tempeſt was there, that it was thought the Ship would break.

5. Then the Sailors were afraid, and cried each to his god, throwing out the Things which were in the Ship into the Sea, to make *it* light of them; but Jonah was gone down to *one of* the Sides of the Veſſel, where he lay, and was faſt aſleep.

6. To whom the Maſter-pilot going near, ſaid to him, What is the Matter with thee that thou art faſt aſleep? Riſe up, call on thy God; perhaps God will think of us, that we may not periſh.

7. They alſo ſaid one to another, Come, and let us caſt Lots, that we may know for whoſe ſake we have this Harm; and upon caſting Lots, the Lot fell for Jonah.

8. Therefore they ſaid to him, Tell us now for what Cauſe we have this Harm: What is thy Buſineſs? And whence doſt thou come? What Country is thine? And where is the People from whence thou art?

9. And he made anſwer to them, I am a Hebrew; and I fear the Lord God of Heaven, who made the Sea, and the dry Ground.

10. Whereupon the Men were ſeized with a great Fear, and aſked him, Why didſt thou do this? When they knew that he fled from before the Lord, for he told them.

11. They aſked him further, What ſhall we do to thee, that the Sea may be ſtill from us? For this went on being tempeſtuous.

12. And he ſaid to them, Take me up, and caſt me out into the Sea, and the ſame will be ſtill from you: for I know that for my ſake this great Tempeſt is upon you.

13. However the Men rowed to bring back to the dry Ground, but they could not; becauſe the Sea went on being tempeſtuous againſt them.

14. So they called on the Lord in this manner, We beſeech thee, O Lord, let us not now periſh for the Perſon of this Man, nor put innocent Blood upon us: for thou, O Lord, doeſt according as thou wilt.

15. At length they took up Jonah, and caſt him out into the Sea; at which the Sea ſtood ſtill from its Raging.

16. Fearing the Lord therefore with great Awe, the Men offered Sacrifice to him, and made Vows.

Ver. 1. *Jonah*] of whom ſee 2 *King.* xiv. 25. where his Place ſhews him to be a *Zebulunite*, *Joſh.* xix. 13. according to *Euſebius* and others.

Ver. 2. *Nineveh*] the Metropolis of *Aſſyria*, ſituate on the eaſt Side of the *Tygris*. *Pliny*, *Nat. Hiſt.* Lib. vi. 13. ſome of its Ruins ſtill remaining, where *Moſul* now ſtands on the weſt Side, the Seat of the Patriarch of thoſe *Chriſtians* called *Neſtorians*, *Thevenot*'s *Travels*, Part. II. B. i. 11. and *Rauwolff*'s, Part ii. Ch. 9. agreeable to the Deſcription of *Benjamin* the *Jew* in his *Itinerary*.

Ver. 3. *to Tarſhiſh*] εἰς Ταρσὸν τῆς Κιλικίας, *to Tarſus of Cilicia*, *Joſephus*, *Antiq.* Lib. ix. 11. of which the Apoſtle *Paul* was, *Acts* xxi. 39. & xxii. 3.

Ib. *from before*] for he could not *flee from the Preſence of the Lord*, *Pſa.* cxxxix. 7. as he might *from before the Lord*, where he ſpoke to him.

Ib. *Joppa*] See concerning it 2 *Chr.* ii. 16. *Joſh.* xix. 46. *Act.* ix. 36. of which *Pliny* writes, Joppe Phœnicum *antiquior terrarum ut ferunt*, Joppa *belonging to the* Phenicians *is reported to be older than the drowning of the World*, *Nat. Hiſt.* Lib. v. 13. and *Pompon. Mela*, *Eſt* Joppe *ante Diluvium ut ferunt condita*, *They ſay* Joppa *was built before the Flood*, *De Situ Orbis:* its original or *Heb.* Name is *Japho*, as yet called by the Inhabitants or Neighbours; for *Rauwolff* found not one Houſe there in 1575, but three large Vaults in the Hill, where was then a great deal of Corn laid up, to be ſent to *Conſtantinople*, with ſome large Pieces of the ancient Town-walls by the Sea-ſide, *Travels*, Part iii. Ch. 2. *Corten* alſo ſays it has no Harbour, but Ships ride at Anchor above a League from the main Land: and in 1738, when he was there, it was a Town with a great Traffick of Soap exported, and the *Franciſcans* had an Office at that Place, taking care of Pilgrims or Travellers who go to *Jeruſalem*, this being the uſual Way, and to which it is about a Day and a half's Ride; they having all the Places of the *Holy Land* in Poſſeſſion, by paying an exorbitant Tribute to the *Turks*, and had within 20 or 30 Years increaſed their Convents from 8 or 10, to more than 20.

Ver. 8. *now*] according to *Jonathan* in the *Targum*, *Ab. Ezra*, *Jun.* and *Trem. Pagn. Mont.* and *Munſt.*

Ib. *for what Cauſe*] Which ſpeaks for it ſelf, as the Lot had ſhewn them *whoſe*, and as this is confirmed by the following Words, מי alſo being ſometimes uſed for *Thing* or *Matter*.

Ver. 11. *went on*] which the *Heb.* Word ſignifies, and not *wrought*.

Ver. 14. *now*] as Ver. 8. and not the ſame with *We beſeech thee* juſt before.

17. Now the Lord had prepared a great Fiſh to ſwallow up Jonah; and he was in the Bowels of it, three Days and three Nights.

CHAP. II.

MOREOVER Jonah prayed to the Lord his God, from the Bowels of the Fiſh,

2. And ſaid: I call on the Lord by reaſon of my Diſtreſs, and he anſwers me: I crying out from the Belly of the Grave, thou heareſt my Voice.

3. As thou haſt caſt me to the Depth, into the Heart of the Seas, ſo that the Flood compaſſes me: all thy Waves and Billows paſs over me.

4. Inſomuch that I ſaid, I am driven out from before thy Eyes; but I will look again to thy holy Temple.

5. The Waters ſurround me to the Soul, the Gulf compaſſes me, the Flag is bound to my Head.

6. I go down to the Bottoms of the Mountains, the Earth is about me with its Bars continually: but thou wilt bring up my Life from Corruption, O Lord my God.

7. When my Soul faints in me, I remember the Lord; and my Prayer comes to thee, at thy holy Temple.

8. Thoſe who obſerve falſe Vanities, forſake their own Kindneſs.

9. Whereas I will ſacrifice to thee with the Voice of Thankſgiving, will perform that which I have vowed: Salvation it ſelf is of the Lord.

10. And the Lord ſpeaking to the Fiſh, he vomited up Jonah on the dry Ground.

CHAP. III.

THEN Jonah had the Lord's Commiſſion the ſecond time as follows,

2. Get ready, go to the great City Nineveh, and proclaim to it the Proclamation which I ſpeak to thee.

3. So Jonah got ready, and went to Nineveh according to the Lord's Commiſſion; that being a great City of God, of three Days Journey.

4. And when Jonah began to enter into the City one Day's Journey, and proclaimed thus, Within forty Days Nineveh will be overthrown;

5. The Men of Nineveh believed in God, and proclaimed a Faſt, putting on Sackcloth, from the greateſt of them to their leaſt.

6. For Word coming to the King of Nineveh, he roſe up from his Throne, put away his Robe from him, covered himſelf with Sackcloth, and ſate in Aſhes.

7. He alſo had the following Order cried in Nineveh, by the Sentence of the King and his great ones, thus; Let neither Men nor Beaſts, Herds nor Flocks, taſte any Thing; let them not feed, nor drink Water.

8. But let Men and Beaſts be covered with Sackcloth, and let thoſe call ſtrongly on God; as alſo return from their reſpective evil Ways, and from the Violence which is in their Hands.

9. Who knows but God may return, and be ſorry, returning from his fervent Anger, ſo that we may not periſh?

10. And God ſeeing of their Deeds, that they returned from their evil Way, he was ſorry for the Ill which he ſpoke of doing to them, and did not do *it*.

Ver. 17. *Fiſh*] a Whale, *Mat.* xii. 40.

Ver. 2. *ſaid*] *iſta oratio poſtea ſcripta ſit, That Prayer was written afterwards, Oecolampadius* in his *Comment.*

Ib. *the Grave*] more ſuitable to the Antitype than *hell, Mat.* xii. 40. which *Fulke* ſhews demonſtrably againſt *Martin, Defence of the Eng. Tranſlations of the Bible,* Ch. vii. Sect. 34. thus *Jun.* and *Trem.* have *ventre ſepulcrali,* and *Piſcat. ſepulchri.*

Ver. 9. *Salvation it ſelf*] as *Pſa.* lxxx. 2. but not iii. 9, or 8. as *Jun.* and *Trem.* ſay.

Ver. 2. *proclaim*] the ſame Verb as in Ver. 5.

Ver. 3. *great City*] which *Diodorus Siculus* thus deſcribes, in Lib. 3. as divided in my *Edition.* The two ſide Walls of it were each 150 Furlongs long, the end Walls 90 apiece, ſo that it was 480 Furlongs or 60 Miles in Compaſs; the Walls were alſo 100 Feet high, and ſo wide that three Chariots might paſs on them together; having 1500 Towers, the Height of which was 200 Feet. Compare it with *Babylon,* deſcribed at *Dan.* ix. 30.

Ib. *of three Days Journey*] to go through it preaching, one of which *Jonah* went, Ver. 4.

Ver. 4. *Within forty Days*] The *Sept. Tranſ.* has *three Days,* by Overſight perhaps at firſt in tranſcribing from the Verſe before; and in *Simon*'s *Critical Hiſtory, Eng.* I obſerve a Miſtake back again of 40 for 3, B. i. 19.

Ib. *be overthrown*] This they might partly fear from *Uzziah* King of *Judah,* 2 *Chr.* xxvi. but moſtly by an Earthquake, which I ſuppoſe it was ſoon after, *Zech.* xiv. 5.

Ver. 6. *King*] whom *Uſher* with Probability ſuppoſes to be *Pul* mentioned 2 *King.* xv. 19. 1 *Chron.* v. 26. *Annales* ad An. Mun. 3233.

Ver. 8. *let thoſe call*] this and the following Part of the Command being not to the Beaſts.

Ver. 10. *did not do* it] according to *Jer.* xviii. 8. *Stubbs* in his *Gr. Verſe* of *Jonas* has,

Ἄλλη δ' οἱ κατὰ θυμὸν ἀρίστη φάινετο βυλὴ
Ἐμμαπέως καὶ ὃ σφὶ κακὰς ἐπὶ κῆρας ἴηλε.

And other Purpoſe preſently ſeemed beſt to his Mind, and he did not ſend the ill Fate on them.

CHAP.

CHAP. IV.

NEVERTHELESS it was ſo exceeding grievous to Jonah, that he was angry,

2. And prayed thus to the Lord; I pray, O Lord, was not this my Saying whilſt I was in my own Country? Therefore I went before, to flee to Tarſhiſh: for I knew that thou waſt a God gracious and merciful, forbearing of Anger, and of large Kindneſs, and being ſorry for what is ill.

3. So now, O Lord, take my Life, I pray, from me: for it is better for me to die, than to live.

4. Whereupon the Lord ſaid, Is it well that thou art angry?

5. Now Jonah was gone out of the City, and abode on the Eaſt of it; where he made him a Booth, and abode under it in the Shadow, until he ſhould ſee how it would be with the City.

6. And the Lord God prepared a Spurge-tree, which he cauſed to go up over Jonah, to be a Shadow above his Head, to deliver him from his Adverſity; and Jonah was exceeding glad of the Spurge-tree.

7. However God prepared a Worm, when the Morning aſcended the next Day, which ſmote the Spurge-tree, ſo that it withered.

8. And when the Sun roſe, God alſo prepared a ſtill eaſt Wind, and the Sun ſmote Jonah upon the Head, ſo that he fainted; upon which he aſked with his Soul to die, ſaying, It is better for me to die, than to live.

9. At this God ſaid to him, Is it well that thou art angry for the Spurge-tree? And he anſwered, It is well that I am angry to Death.

10. But the Lord replied; Thou haſt compaſſion for the Spurge-tree which thou didſt not labour for, nor make it grow up; that was the Offspring of a Night, and periſhed ſuch:

11. And ſhall not I have compaſſion for the great City Nineveh; in which there are more than ſixſcore thouſand Perſons, who do not know their right Hand from their left, and much Cattle?

Ver. 6. *a Spurge-tree*] called otherwiſe *Palma Chriſti*, which *Mercer*, *Grotius*, *Piſcator*, and *Druſius* ſufficiently ſhew it was; nay the laſt of them ſays, *Ineptum eſt dubitare nunc de hac arbore, It is fooliſh to doubt any longer of it*; *Montan.* alſo with *Jun.* and *Trem.* thus render it; *Buxt.* and *Caſtellus* ſo interpret it in their *Dictionaries*: therefore not the Herb called *a gourd*.

Ib. *glad*] *Lyra* in *Comment.* obſerves rightly, *Facilis fuit Prophetæ natura, mox triſtis, mox lætus, The Prophet's Temper was, eaſily to be one while ſorrowful, another while glad.*

Ver. 8. *ſtill*] from its Verb *to be ſilent*, and ſo far from being *vehement*; which if it had been, it would have moderated the Heat of the Sun; but now brought it more violently, by a ſtill gentle Gale from the Sun, that way eaſtward in the Forenoon. *Jun.* and *Trem.* accordingly turn it *ſilentem*; ſee alſo *Buxtorf*'s *Lex.* with *Grot.* and *Poole*'s *Annotat.*

NOTES upon the BOOK of MICAH.

CHAP. I.

THE Lord's Commiſſion that Micah the Moraſhtite had in the Time of Jotham, Ahaz, Hezekiah, Kings of Judah; which he ſaw concerning Samaria and Jeruſalem.

2. Hear, all thoſe People; hearken, O Country, and what it is filled with: againſt whom the Sovereign Lord is a Witneſs, the Lord from his holy Temple.

3. For behold the Lord comes out of his Place, and will deſcend, and tread upon the high Places of the Country.

4. Inſomuch that the Mountains ſhall be melted under him, and the Vales cleaved; as Wax by the Preſence of the Fire, like Water poured out on a Deſcent.

5. For the Tranſgreſſion of Jacob will all this be, and for the Sins of the Family of Iſrael: what is the Tranſgreſſion of Jacob? Is not Samaria? And what the high Places of Judah? Is not Jeruſalem?

6. So I will make Samaria a Heap of the Field, the Plantations of a Vineyard; and will pour out the Stones of it into the Valley, and diſcover its Foundations.

7. And all its carved Images ſhall be beat in pieces, as ſhall all the Hires of it be burnt in the Fire, and I will cauſe all its Images to be made deſolate: for each was gathered from the Hire of a Harlot, and to that ſhall they return.

8. For this I cry, and lament, go ſpoiled and naked: I make Lamentation like the Dragons, and Mourning like the young Oſtriches.

9. Becauſe the Strokes of it are mortal: for it comes to Judah, he reaches to the Gate of my People, to Jeruſalem.

10. Declare you not in Gath, do not weep at all: in the Houſe of Aphrah roll thy ſelf *in* the Duſt.

11. Paſs you away, each Inhabitant of Shaphir, with the Shame bare: the Inhabitant of Zaanan ſhall not go forth at the Lamentation of the Family of Ezel; he ſhall receive his State from you.

12. For though the Inhabitant of Maroth wait with concern for Good, Harm will come down from the Lord to the Gate of Jeruſalem.

13. Tie the Chariot to the Mule, O Inhabitant of Lachiſh; ſhe being the Beginning of Sin to the Daughter of Zion, for the Tranſgreſſions of Iſrael were found in thee.

14. Therefore ſhalt thou give Preſents to the Inheritance of Gath: the Houſes of Achzib ſhall become a Lye to the Kings of Iſrael.

15. I will yet bring an Inheritor to thee, O Inhabitant of Mareſhah; he ſhall come to Adullam the Glory of Iſrael.

16. Make bald, and ſhave thy ſelf, for the Sons of thy Delights: enlarge thy Baldneſs like an Eagle, for they ſhall be carried away from thee.

CHAP. II.

WO be to thoſe who contrive Iniquity, and work Evil upon their Beds, doing it when the Morning is light, becauſe it is in the Power of their Hand;

Ver. 1. *Micah the Moraſhtite*] ſpoken of *Jer.* xxvi. 18. ſee on Ch. ii. 8.

Ver. 2. *thoſe*] It is not *ye*, but a Pronoun of the 3d Perſon.

Ib. *Country*] of *Iſrael* and *Judah*, Ver. 1. and as all the Earth was not to be puniſhed wholly for the Tranſgreſſion of *Jacob*, Ver. 5. ſo *Piſcat.* explains it, *nempe terra Iſraelis.*

Ver. 5. *Jeruſalem*] where the idolatrous high Places moſtly were.

Ver. 7. *Hires*] what was paid towards the Idol-ſervice; ſee *Piſc. Schol.*

Ib. *a Harlot*] Idolatry, or the *Images* juſt mentioned; ſee *Druſ. Lect.*

Ib. *return*] being taken by their Enemies, and beſtowed in the ſame Manner.

Ver. 8. *I*] *Micah* himſelf, as *my* in the next Verſe particularly ſhews.

Ib. *young*] *qui amiſſam matrem lugeant, that mourn the Loſs of their Dam, Druſius*; yet left out in our *Eng. Tranſ.*

Ib. *Oſtriches*] as rendered *Lam.* iv. 3.

Ver. 9. *to Jeruſalem*] fulfilled in 2 *King.* xvi. 5. *Iſa.* vii. 1.

Ver. 10. *Duſt*] The *Heb.* being *aphar* reſembling the Name; as *a Lye* is *achzab*, Ver. 14.

2. And

2. And who covet Fields, taking by force, and Houſes, taking away; and oppreſs a Man and his Houſe, a Perſon and his Poſſeſſion.

3. Therefore thus ſays the Lord, Behold I will contrive Ill againſt this Family; from whence you ſhall not remove your Necks, nor go exalted, for it will be an ill Time.

4. On that Day will one take up a Proverb concerning you, and lament with a lamentable Lamenting thus, We are quite waſted, he has changed the Portion of my People: how has he removed *what* was divided to me, to turn away our Fields!

5. Therefore thou ſhalt have none who caſts a Line by Lot in the Congregation of the Lord.

6. Mention Nothing, *ſay they to* thoſe that make mention: let them mention Nothing to theſe, who will take no Shame.

7. Thou that art called the Family of Jacob, is the Spirit of the Lord diminiſhed? Are theſe his Doings? Do not my Words do well with him who goes uprightly?

8. Whereas lately my People roſe up for an Enemy; you pulled off the Cloak from the Garment it was on, from ſuch as were paſſing by ſecurely, turning away from War.

9. You have driven out the Women of my People from the Houſe of their Delights, have taken off my Comelineſs from their Children for ever.

10. Riſe up, and go, for this is not a Reſt; becauſe being unclean it will corrupt, and the Corruption will be vehement.

11. If a Man going with a Spirit and Falſehood, does lye, *ſaying*, I will mention to thee of Wine and ſtrong Drink; even he will be one that ſhall make mention to this People.

12. I will wholly gather up all of thee, O Jacob, I will wholly gather the Reſidue of Iſrael, will put him together as the Sheep of Bozrah: like a Flock within its Fold, ſhall they make a Noiſe by reaſon of Men.

13. The Breaker down comes up before them, thoſe break down, and paſs through the Gate, then theſe go forth at it; and their King paſſes through before them, with the Lord at the Head of them.

CHAP III.

AND I ſay; Hear now, O Heads of Jacob, and Leaders of the Family of Iſrael; Is it not for you to know Judgment?

2. Who hate Good, and love Evil; who take off their Skin from them by force, and their Fleſh off from their Bones;

3. And that eat the Fleſh of my People, pull off their Skin from them, break their Bones, and divide as there is in the Pot, and as Fleſh within the Cauldron.

4. Then will they cry to the Lord, who will not anſwer them; but will hide his Face from them at that Time, according as they make their Doings evil.

5. Thus ſays the Lord concerning the Prophets who cauſe my People to err, who bite with their Teeth, and proclaim Peace; but againſt him that does not put into their Mouth, they even prepare War;

6. Therefore it ſhall be Night to you from

Ver. 2. *Perſon*] which is not the ſame Word with that for *Man* in *Heb.*

Ver. 3. *Necks*] as if in a Yoke.

Ver. 4. *lamentable*] the *Heb.* having three Words as here, *nahah nehi nihjah.*

Ib. *to me*] not *from me*: ſo *Sebaſt. Munſt.* renders, *quod meum eſt, what is mine*; for which *Druſius* obſerves לי may be put for שלי It may not be amiſs to add, that the *Heb.* Accent or Point *Zakeph katon* ſhews that *to me* does not belong to the following Word, as *Montan. Caſtal.* and the *Genev. Bib.* have it, *to reſtore to me.*

Ver. 6. *Mention*] as *Am.* vii. 16. where it is diſtinguiſhed from *propheſie.*

Ib. *to theſe*] who ſay ſo, forbidding it.

Ver. 7. *diminiſhed*] *Heb. ſhortened*, as *Num.* xi. 23, &c.

Ver. 8. *lately*] when the *Iſraelites* under *Pekah* invaded *Judah*, 2 *King.* xv. 37. and they not getting to *Jeruſalem* as propheſied, Ch. i. 9. till after *Jotham*'s Death, it may be concluded *Micah* began propheſying in the laſt Year of his Reign.

Ib. *on*] agreeable to *Noldius* in his *Concordance of the Heb. Particles*, p. 611. and the *vulg. Lat. deſuper, from upon*; otherwiſe it is *over againſt*, not *with.*

Ver. 9. *Women*] as related, 2 *Chron.* xxviii. 8.

Ver. 10. *go*] into Captivity.

Ib. *this*] Country.

Ver. 12. *gather*] into the fortified Cities of *Samaria* and *Jeruſalem*, Ch. i. 1. for Security from the invading *Aſſyrians* and *Chaldeans.*

Ib. *the Reſidue*] belonging to the Kingdom of *Judah*, when that of *Iſrael* was overthrown.

Ver. 13. *comes up before them*] to beſiege them, where they are penned up as in a Fold, Ver. 12.

Ib. *thoſe*] that break down, viz. the beſieging Enemies.

Ib. *theſe*] the People of *Iſrael*, Ver. 12.

Ib. *their King*] of each Kingdom of *Iſrael* and *Judah*, to be taken into Captivity.

Ib. *at the Head of them*] taking them into Captivity guarded by their Conquerors, and ſo indeed the Lord would be at the Head of both; but it ſeems ſpoken ironically of the *Iſraelites*, as Ver. 12.

Ver. 1. *now*] rather than *I pray you*, being ſpoken by God; ſo in Ver. 9.

Ver. 3. *in*] as *within* that follows, and as the *Heb.* properly is.

Ver. 4. *Then*] which *Jun.* and *Trem.* comment on well, *videlicet cum immittet ea quæ denuntiavit ſupra*, ii. 12. & 13. *that is when he ſends on them what he declared above*, Ch. ii. 12, 13.

Ver. 6. *from*] The *Original* has no more.

Viſion, and dark to you from divining: for the Sun ſhall ſet to the Prophets, and the Day be gloomy to them.

7. The Seers alſo ſhall be aſhamed, the Diviners bluſh, and ſhall all of them cover over the Lip: for there will be no Anſwer from God.

8. But indeed I am filled with Might by the Spirit of the Lord, and with Judgment and Power; to declare to Jacob his Tranſgreſſion, and to Iſrael his Sin.

9. Hear now this, O Heads of the Family of Jacob, and Leaders of the Family of Iſrael, who have Judgment in abomination, and pervert all that is right;

10. Who build up Zion with Blood, and Jeruſalem with Iniquity.

11. The Heads of it judge for a Bribe, the Prieſts of it teach for a Price, and its Prophets divine for Money; yet they depend upon the Lord, ſaying, Is not the Lord amongſt us? No Evil will come upon us.

12. Therefore by reaſon of you will Zion be ploughed a Field, Jeruſalem become Heaps, and the Mountain of the Houſe the high Places of a Wood.

CHAP. IV.

BUT in the latter Days will the Mountain of the Lord's Houſe be eſtabliſhed on the Top of the Mountains, and it will be raiſed up above the Hills; and the People will aſſemble together upon it.

2. Nay many Nations will go, and ſay, Come, and let us go up to the Mountain of the Lord, and to the Houſe of the God of Jacob; that he may teach us of his Ways, and we may walk in his Paths: for the Law ſhall go forth from Zion, and the Word of the Lord from Jeruſalem.

3. He will alſo judge between many People, and determine for numerous Nations even far off: ſo that they will beat their Swords into Spades, and their Spears into Pruning-hooks; one Nation will not lift up the Sword againſt another, nor will they learn War any more.

4. But they will dwell each under his own Vine, and Fig-tree, and none will make afraid; for the Mouth of the Lord of Armies has ſpoken *it*.

5. For all People will go each in the Name of its god; and we will go in the Name of the Lord our God, for ever and evermore.

6. At that Time, ſays the Lord, will I gather up the Lame, and gather together the Expelled, and her whom I have puniſhed.

7. Thus I will make the Lame a Reſidue, and the farther one a numerous Nation; and the Lord will reign over them on Mount Zion, henceforth even for ever.

8. As for thee, O Tower of Eder, the Aſcent of the Daughter of Zion, it ſhall approach to thee; and there ſhall come the former Dominion, the Kingdom to the Daughter of Jeruſalem.

9. Why doſt thou now cry out aloud? Is there no King in thee, is thy Counſellor periſhed, that the Anguiſh as of her who is in labour takes hold of thee?

10. Be in anguiſh, and bring forth, O Daughter of Zion, as ſhe who is in labour: for thou ſhalt now come out of the Town, and dwell in the Field, nay go to Babylon; there ſhalt thou be reſcued, there the Lord will redeem thee from the Power of thy Enemies.

11. Since many Nations are now gathered up againſt thee, that ſay, She ſhall be polluted, and our Eyes ſhall look on Zion.

12. Whereas they do not know the Thoughts of the Lord, nor underſtand his Counſel: for he will gather them together like the Sheaves of the Floor.

13. Get ready, and tread out, O Daugh-

Ver. 1. *in the latter Days*] This according to *Grotius*, with *Jun.* and *Trem.* was taken from *Iſa.* ii. as obſerved before concerning Something in *Obadiah*.

Ver. 3. See *Iſa.* ii. 4. Thus poetically expreſs'd by *Pope*,

No more ſhall Nation againſt Nation riſe,
Nor ardent Warriors meet with hateful Eyes,
Nor Fields with gleaming Steel be cover'd o'er,
The brazen Trumpets kindle Rage no more;
But uſeleſs Lances into Scythes ſhall bend,
And the broad Faulchion in a Plow-ſhare end.

Ver. 6. *puniſhed*] *Sixtus* inſerts upon the Authority of a Pope, *I will comfort*.

Ver. 8. *Tower of Eder*] the very ſame as in *Gen.* xxxv. 21. being at *Bethlehem*, Ver. 19. as *Grotius* alſo ſays, and that *Beth-lehem* is here underſtood by it; at which Place *Chriſt* being born, it is a noble Prophecy of it, agreeing with *Mic.* v. 2. and heretofore ſcarce obſerved, even the very induſtrious *Jun.* and *Trem.* acknowledging not to remember, they had read this Name any where elſe in the *Scripture*.

Ib. *Aſcent*] properly, and rendered *tower* by our *Tranſlators*, 2 *King.* v. 24. in the *old Lat.* here, *nebuloſa*, *the cloudy one*, by taking עפל for אפל and then *dark* for *cloudy*.

Ver. 9. *no King*] when *Zedediah* and his People ſhould be carried Priſoners to *Babylon*, according to the next Verſe.

Ver. 10. *reſcued*] for *delivered* might ſeem as if it was *of Child*, by the former Part of the Verſe, which is not meant.

Ver. 13. *tread out*] as the Cattle with Horns and Hoofs did, *Deut.* xxv. 4. *Hoſ.* x. 11.

ter of Zion: for I will make thy Horn iron, as I will thy Hoofs braſs, ſo that thou ſhalt bruiſe many People; whoſe Gain I will devote to the Lord, and their Wealth to the Maſter of the whole Earth.

CHAP V.

COME now together by Troops, O Daughter of the Troop, that will make a Fortification againſt us: they will ſmite the Judge of Iſrael with a Stick upon the Cheek.

2. But thou Beth-lehem Ephrathah, it is little to be among the Thouſands of Judah; from thee will he come forth to me, who is to be the Governor in Iſrael: whoſe Goings forth were from Eternity, from the everlaſting Days.

3. Therefore will he give them up, till the Time ſhe who is in labour brings forth; when the reſt of his Brethren ſhall return with the Iſraelites.

4. And he will ſtand, and feed in the Strength of the Lord, in the Excellency of the Name of the Lord his God; and they will abide, for he will now be great to the Limits of the Earth.

5. And this will be Proſperity: when the Aſſyrian comes into our Country, and when he treads in our Palaces; we will raiſe up againſt him ſeven Shepherds, and eight Princes of Men.

6. Who ſhall feed on the Country of Aſſyria with the Sword, and on that of Nimrod in its Entrances; thus will he deliver from the Aſſyrian when he comes into our Country, and when he treads in our Bounds.

7. And the Reſidue of Jacob will be amongſt many People, as the Dew from the Lord, as the Showers upon the Graſs; which does not wait for Man, nor ſtay for Mankind.

8. The Reſidue of Jacob too will be in the Nations amongſt many People, as a Lion among the Beaſts of the Wood, as a young Lion among the Flocks of Sheep; who when he paſſes through, both tramples and tears, and none delivers.

Ver. 1. *Come now*] calling the Enemy to execute its Office of Puniſhment, that *Zion* might then conquer, as in the Verſe before.

Ib. *that*] not *he*; and if *Daughter* was intended, it ſhould be *ſhe*, which the *Heb.* does not allow of.

Ib. *with a Stick*] which ſhould hurt and puniſh, but not deſtroy; and *Stick* muſt be more proper than *Rod*, in our Uſe of the Words.

Ver. 2. *Beth-lehem Ephrathah*] its two Names joined together, *Gen.* xxxv. 19. to diſtinguiſh it from another *Beth-lehem*, *Joſh.* xix. 15. and was diſtant from *Jeruſalem* 35 Furlongs, or near 4½ Miles, *Juſt. Martyr*, *Apol.* 2.

Ib. *little*] Though the Place is ſtyled *not the leaſt* in a paraphraſtical Quotation, *Mat.* ii. 6. by the Prieſts and Scribes; this frequent *Heb.* Word for *little* is not therefore to be underſtood here in a contrary Meaning, as not only *Hottinger*, but alſo *Pocock* attempts to ſhew in his *Miſcellaneous Notes* upon *Porta Moſis*, pag. 18, 19. neither ſuiting with the Condition of the Place, nor Subject; no nor with the *Jews* Citation as above, ſince they obviouſly did not term it ſo, from their taking the original Word to mean *great* or *notable*; beſides that it largely alſo ſignifies *little* in *Arabick* (which *Pocock* interprets ſo much by) and *great* as I find in no Language. But then *little* is not to be made an Epithet to the Place, as diſagreeing in Gender, this being maſc. and the Names of Places fem. which *Lightfoot* pleads againſt it, in his *Harm. of 4 Evang.* and *Croſs* that the Points diſprove it, becauſe that at *little*, being *Paſhta* a King, divides it from the Subſtantive-verb, not to be *art little*, *Taghm. Art*, p. 117, 118. and I may add in the ſame Manner, and with the ſame Point, as *light* is, *Iſa.* xlix. 6. theſe two curious Criticks therefore I nearly follow, with *Oſiander* and *De Dieu*.

Ib. *to be*] infinitive with *to* before it in *Heb.* the ſame that is ſo rendered further in this Verſe by our *Tranſlators*; who have here added *thou*, and changed it into finite.

Ver. 3. *Therefore*] that what is mentioned in Ver. 1. might be done to the *Iſraelites*.

Ib. *ſhe*] the *Virgin Mary*, which ſeems to agree much the beſt, with what goes before and follows.

Ib. *reſt of his Brethren*] the Gentiles.

Ver. 4. *he*] *Jeſus Chriſt*, whom *ſhe brings forth*, Ver. 3.

Ib. *feed*] *his Flock*, as *Cant.* i. 7. or *them*, active, not neuter.

Ib. *abide*] *Chald. Targ. return out of Captivity*, as likewiſe *Sol. Jar.* ſeems to expound the Word by עתה מן חגליות *now from Captivity*, in the *vulg. Lat.* too is *revertentur*, and with *Caſt. redibunt*, both *return*; but the original Word is *yaſhavu*, not *yaſhuvu*: hence may appear what Care and Skill are requiſite for a *Tranſlator*.

Ib. *to the Limits*] by the ſpreading of the Goſpel. This with the two foregoing Verſes ſeem to be a Digreſſion concerning *Chriſt*.

Ver. 5. *this*] the divine Preſervation, ſet forth in the preceding Verſe.

Ib. *Proſperity*] as more ſuitable than *Peace*, it being in War; and according to *Grotius*, *Druſius*, *Jun.* and *Trem.* by the latter, *Eritque hujuſmodi* (*and ſuch will be the*) *pax*, which they expound by *proſperitas*.

Ib. *when the Aſſyrian comes*] as he did about the middle of *Hezekiah*'s Reign, 2 *King.* xviii. 13. the laſt of the Kings in whoſe Time *Micah* propheſied, Chap. i. 1. ſo that this might very likely be a competent Space of Time before it came to paſs, his Unſucceſsfulneſs alſo in that Expedition agreeing with this Prophecy. Yet *Mede* in his Works, p. 796. and *Lowth* concurring with him, expound *the Aſſyrian* here to be *ſome remarkable Enemy* that is to be deſtroyed hereafter: a wide Way of Expoſition.

Ib. *againſt him ſeven Shepherds*] *Chal. Targ.* in the Wantonneſs of Tranſlation, *over us ſeven Kings*.

Ib. *ſeven*] uſed for an indeterminate Number, as agreed by *Commentators*; ſee the like *Eccleſ.* xi. 2.

Ver. 6. *feed on*] the ſame Verb with that in Ver. 4.

Ib. *and on that of Nimrod*] *Lowth* prefers the tranſlating *even* for *and*, ſaying, *Aſſyria is called the Land of Nimrod*: which may however be underſtood with *and*, that being more uſual and unexceptionable; and by the Mention of *the Aſſyrian* only, both before and after, this ſeems to be the Meaning, and alſo by *thus*, as it is properly expreſs'd to prevent a Tautology; ſee *Gen.* x. 11.

Ver. 7. *as the Dew*] The Proſperity and Power of the Kingdom of *Judah* (which was *the Reſidue of Jacob*)

9. Thy Hand will be lifted up over thy Foes, and all thy Enemies be cut off.

10. And at that Time, ſays the Lord, will I cut off thy Horſes from within thee, and cauſe thy Chariots to periſh.

11. I will likewiſe cut off the Cities of thy Country, and demoliſh all thy ſtrong Holds.

12. Nay I will cut off Witchcrafts from thy Hand; ſo that thou ſhalt have no Sooth-ſayers.

13. I will cut off alſo thy carved Images and Statues from within thee; and thou ſhalt no more bow down to the Work of thy own Hands.

14. Beſides I will pluck up thy Groves from within thee, and ſo deſtroy thy Adverſaries.

15. Afterwards will I wreak unheard of Vengeance, in Anger and Wrath, on the Nations.

CHAP. VI.

HEAR you now what the Lord ſays, Get ready, contend with the Mountains, and let the Hills hear what thou ſayeſt.

2. Hear, O Mountains, the Lord's Contention, and you ſtrong Foundations of the Earth: for the Lord has a Contention with his People, and will diſpute with Iſrael.

3. My People, what have I done to thee? Or in what have I wearied thee? Anſwer againſt me.

4. For I brought the up from thee Country of Egypt, and redeemed thee from the Place of Slaves; ſending before thee Moſes, Aaron and Miriam.

5. My People, remember now what Counſel Balak the King of Moab took, and what Balaam the Son of Beor anſwered him; that you may acknowledge the righteous Things of the Lord from Shittim to Gilgal.

6. With what ſhall I come before the Lord, bow down to the high God? Shall I come before him with burnt Offerings, with Calves in their *firſt* Year?

7. Will the Lord take delight in thouſands of Lambs, in ten thouſands of Floods of Oil? Shall I give my Firſt-born *for* my Tranſgreſſion, the Fruit of my Body *for* the Sin of my Soul?

8. He declares to thee, Man, what is good; and what does the Lord ſeek from thee, but to do Juſtice, love Kindneſs, and walk modeſtly with thy God?

9. The Voice of the Lord calls to the City, and what is ſubſtantial ſees thy Name: mind you the Rod, and who appoints it.

10. Are the Treaſures of Wickedneſs yet in the Houſe of the Wicked, and the ſcanty Ephah that is abhorred?

11. Shall I count *it* pure with the Scales of Wickedneſs, and with the Bag of deceitful Weights?

12. Whoſe rich ones are full of Violence, and the Inhabitants of it ſpeak Falſehood, and their Tongue is deceitful in their Mouth.

ſhould be by Divine Providence, according to what we read 2 *Chr.* xxxii. 27,—30.

Ver. 10. *cut off*] by the *Aſſyrian* Invaſion, to which *at that Time* confines it; and that ſhould cauſe the People of *Judah* to leave their Idolatry, Ver. 12, 13, 14. Otherwiſe it might denote *Hezekiah*'s deſtroying it, 2 *Chr.* xxx. 14. & xxxi. 1.

Ver. 14. *Adverſaries*] as with the *Targ. Druſ. Jun.* and *Trem.* and in *Pſa.* cxxxix. 20. not to make a Tautology, Ver. 11. and thoſe Adverſaries may ſeem the Idols.

Ver. 1. *Get ready*] ſpeaking this to *Micah* himſelf.

Ver. 5. *what Counſel*] how he ſought your Overthrow.

Ib. *Balaam*] If you think the Servants of the Lord partial in ſpeaking on his behalf; and being turned to Idols, Chap. v. 13. have let in Unbelief of what God has done for you, like your Forefathers, who ſaid the golden Calf was their god, that brought them up from the Country of *Egypt*, *Exod.* xxxii. 4. comp. Ver. 4. remember then what *Balaam* ſaid, who would rather have ſpoken otherwiſe, *Numb.* xxiii. 22, 23. & xxiv. 8.

Ib. *that you may acknowledge*] particularly from the Time of *Balaam*'s Teſtimony, when you were at *Shittim*, *Num.* xxv. 1. till you came into this Country at *Gilgal*, *Joſh.* iv. 19. The principal Partition of the Verſe by the great Point *Athnah* is as I have made it, agreeing with *Jun.* and *Trem.* who alſo render, *ut agnoſcens*, *that acknowledging*, *&c.* as likewiſe *Piſcat.* expounds it. Whereas the *com. Tranſ.* has no Point for Diviſion there, which makes quite a different Senſe, if any at all; and the *Comments* that are made on that, inſtead of the *Heb. Text*, will conſequently be of the ſame Kind: thus it has been expounded of *Balaam*'s ſurveying the Camp of *Iſrael* with his Eye, from *Shittim* to the other Extremity of them over againſt *Gilgal*; and leſs to the Purpoſe, that *from Shittim to Gilgal* ſignified an Enemy's ſudden Change of his wicked Paſſions and Deſigns; ſee the *Biſhop of Coventry and Litchfield*'s *Defence of Chriſtianity from the ancient Prophecies*, pag. 290.

Ver. 8. *to do Juſtice*] *Polus* the Pythagorean in his *Book of Juſtice* writes, Δοκεῖ μοι τῶν ανδρῶν ταν δικαιοσύνην μητέρα τε καὶ τιθηναν τῶν ἄλλων αρετῶν προσειπεῖν, *I think Juſtice may be ſaid to be the Mother and Nurſe of other Virtues.*

Ib. *to do &c.*] *By theſe Words God teaches us*, writes *Oſtervald* of *Neufchatel* in *Swiſſerland*, among his *Arguments of the Books and Chapters*, *that the only true Worſhip He does receive, is Humbleneſs of Heart, and Innocency of Life.*

Ver. 9. *what is ſubſtantial*] every material Thing that is done: *Jun.* and *Trem. quod res eſt*, *what is a Thing*; and *Piſcat.* explains it, *quod in civitate agitur*, *what is done in the City.* The LXX *Interp.* very wrong, *He will ſave thoſe who fear his Name*, which ſome little Variations of the *Heb.* would make, whereby is diſcovered their Ignorance and Raſhneſs; and the *vulg. Lat. Tranſ.* not much otherwiſe.

Ib. *ſees thy Name*] experiences God's Power.

Ver. 11. *it*] to agree with *whoſe* and *it* in the next Verſe.

Ver. 12. *it*] the City, Ver. 9. being both fem.

13. Therefore

13. Therefore I will alſo make ſick by ſmiting thee, by cauſing to be deſolate for thy Sins.

14. Thou ſhalt eat, without being ſatisfied, and ſhalt have bowing down within thee: nay ſhalt remove, without eſcaping; even that which thou makeſt eſcape will I deliver to the Sword.

15. Thou ſhalt ſow, and not reap: thou ſhalt tread the Olives, and not anoint thy ſelf with Oil; as alſo new Wine, and ſhalt not drink Wine.

16. Since the Statutes of Omri are obſerved, and every Deed of the Family of Ahab, and you go in their Counſels; that I may deliver thee to Deſolation, and the Inhabitants of it to Hiſſing; and you ſhall bear the Reproach of my People.

CHAP. VII.

ALAS to me, for I am as at the Gatherings of the Summer-fruit, as of the Gleaning-grapes of the Vintage: there is no Bunch to eat, when my Appetite deſires the Firſt-fruit.

2. The Pious is periſhed from the Earth, and there is none upright among Men: all of them lie in wait for Blood, they hunt each one his Brother with a Net.

3. To do evil effectually with both Hands, the Prince and Judge aſk for a Recompence; then the great one himſelf ſpeaks the Frowardneſs of his Mind, and they wreſt it.

4. The beſt of them is like a Brier, the uprighteſt exceeds a thorny Hedge: the Day of thy Watchmen, thy Viſitation comes; now will be their Perplexity.

5. Have no belief in a Friend, truſt you not in a Leader; keep the Doors of thy Mouth from her who lies in thy Boſom.

6. For the Son makes the Father vile, the Daughter riſes up againſt her Mother, the Daughter-in-law againſt her Mother-in-law; a Perſon's Enemies are the Men of his own Family.

7. But I will watch for the Lord, will wait for the God of my Salvation: my God will hear me.

8. Be not glad againſt me, my Enemy: though I fall, I ſhall riſe up; though I ſit in Darkneſs, the Lord will be a Light to me.

9. I will bear the Indignation of the Lord, becauſe I have ſinned againſt him; until he pleads my Cauſe, and executes my Judgment, bringing me forth to the Light, *that* I may ſee his Righteouſneſs.

10. And my Enemy will ſee, and Shame will cover her who ſaid to me, Where is the Lord thy God? My Eyes will look on her; now will ſhe be trod down as the Dirt of the Streets.

11. The Time for thy Fences to be built up, that is the Time the Decree will come far off.

12. That Time alſo will there come to thee from Aſſyria, and the Cities of Fortification; and from the Fortification even to the River, and to Sea from Sea, and Mountain *from* Mountain:

13. After the Country has been deſolate for the Inhabitants of it, by reaſon of the Fruit of their Doings.

14. Feed thy People with thy Stick, the Flock of thy Poſſeſſion that dwells alone at the Wood within Carmel: let them feed at Baſhan and Gilead, as in ancient Days.

15. As in the Days of thy Coming out of the Country of Egypt, will I cauſe him to ſee Wonders.

16. The Nations will ſee, and be aſhamed becauſe of all their Power; will put the Hand upon the Mouth, their Ears will be deaf.

17. They will lick up the Duſt as a Serpent, as the creeping Things of the Earth will they move out of their cloſe Places; they

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Ver. 14. *remove*] the ſame Verb in the ſame Conj. being thus rendered, *Deut.* xix. 14. & xxvii. 17. *Pro.* xxii. 28. *Hoſ.* v. 10. that is every where elſe.

Ver. 16. *of it*] of the City, Ver. 9. the ſame as in Ver. 12.

Ver. 1. *of the Gleaning-grapes*] at the Gatherings of them, when none are left; not *I am as the grape-gleanings*, to ſpoil the Senſe, or quite deſtroy it.

Ib. *when—deſires*] being no other than *deſiring* in one Word.

Ver. 3. *effectually*] *Heb. well.*

Ib. *wreſt*] or *twiſt*, not *wrap.*

Ver. 11. *thy*] *Jeruſalem*'s, Ch. i. 1. &c. How poorly does *Grot.* apply this to *Chaldea!* and abſurdly interpret *in that day* following, to be the Day it would be trod down!

Ib. *the Decree*] of *Cyrus*, *Ezr.* i. *Iſa.* xliv. ult.

Ver. 13. *After*] as *Jun.* and *Trem.* tranſlate, and as it is in the *Eng. Margin*, which *Lowth* prefers.

Ver. 14. *thy*] *Jeruſalem*'s, conſidered as the Legiſlature of the Country, Ver. 13. & Ch. iv. 8. ſo *Jun.* and *Trem.* put it evangelically, *God preſcribing the Duty to the Miniſters of Chriſt and the Church.*

Ib. *Stick*] or *Crook*, as *Jun.* and *Trem.* with *Caſt.* render it, and *Grot.* expounds.

Ver. 15. *him*] or *it*, viz. the *People*, Ver. 14.

Ver. 16. *the Hand*] to which the *Original* has no more *their* than to *Mouth.*

Ver. 17. *be in dread at*] But the *Lat. Vulg. deſire*, with no Foundation, and incoherent too.

will be in dread at the Lord our God; and be afraid of thee.

18. Who is a God like thee, forgiving Iniquity, and paſſing over the Tranſgreſſion of the Reſidue of his Poſſeſſion? He will not hold his Anger for evermore, for he delights in Kindneſs.

19. He will return, he will have mercy upon us, will ſubdue our Iniquities; and thou wilt caſt all their Sins into the Depths of the Sea.

20. Thou wilt give the Truth to Jacob, the Kindneſs to Abraham, which thou haſt ſworn to our Fathers from the Days of old Time.

NOTES

NOTES upon the BOOK of NAHUM.

CHAP. I.

THE Burden of Nineveh: the Book of the Viſion of Nahum the Elkoſhite.

2. God is zealous, and the Lord takes vengeance; the Lord takes vengeance, and has Wrath: the Lord takes vengeance on his Adverſaries, and he keeps *it* for his Enemies.

3. The Lord is forbearing of Anger, and of great Power, but will not at all hold innocent: the Lord, his Way is in the Whirlwind and Tempeſt, and the Cloud is the Duſt of his Feet.

4. He rebuking the Sea, dries it up, and waſtes away all the Rivers: Baſhan languiſhes and Carmel, as does alſo the Flower of Lebanon.

5. The Mountains move by reaſon of him, and the Hills are diſſolved; and the Earth is carried away becauſe of his Preſence, with the World, and all that dwell in it.

6. At the Preſence of his Indignation who ſhall ſtand? And who ſhall riſe up in his fervent Anger? His Wrath being poured out as Fire, the Rocks break down by reaſon of him.

7. The Lord is good, a Habitation in the Time of Diſtreſs, and knows thoſe who truſt in him.

8. But with a Flood paſſing through he will make an entire End of its Place; and Darkneſs ſhall purſue his Enemies.

9. What do ye think of the Lord? He will make an entire End, Diſtreſs will not riſe up twice.

10. For whilſt the Thorns are wrapt together, and they are drunk according to their Swallowing, they will be conſumed like Stubble fully dried.

11. Out of thee comes one who thinks Evil againſt the Lord, an ungodly Counſellor.

12. Thus ſays the Lord; If they are compleat, and ſo are many, yet ſo ſhall they be cut off, and he ſhall paſs away: though I have afflicted thee, I will afflict thee no longer.

13. But I will now break off his Yoke from thee, and pluck off thy Bonds.

14. And the Lord commands concerning thee, that none of thy Name ſhould be ſown any more: I will cut off from the Houſe of thy gods, the carved and molten Image; I will make thy Grave, for thou art baſe.

15. Behold upon the Mountains are the Feet of the Preacher, the Publiſher of Peace; keep thy Feaſts, O Judah, perform thy Vows: for the Ungodly will paſs through thee again no more, he is all cut off.

CHAP. II.

THE Diſperſer is coming up againſt thy Face; keep the Fortification, watch the Way, ſtrengthen the Loins, fortify the Power exceedingly.

Ver. 1. *Nineveh*] which was deſtroyed by *Nabopollaſar* or *Nabuchodonoſor*, the Father of *Nebuchadnezzar*, King of *Babylon*, and *Aſtyages* or *Ahaſuerus*, the Father of *Darius*, and Son of *Cyaxares* King of the *Medes*; according to *Alexander Polyhiſtor* in *Georg. Syncellus*, pag. 210. and in the *Chronicle of Euſebius*, pag. 46. *Joſephus*, *Antiq.* Lib. x. 6. *Strabo*, Lib. xvi. *Tobit* xiv. 15. *Dan.* ix. 1. which by *Euſebius* in *Chron.* p. 124. was in the 23d Year of *Cyaxares*, and that being the 4102d of the *Julian Period*, falls by my *Tables* at the 30th of *Joſiah* King of *Judah*.

Ib. *Book*] For the Time of writing it look at Chap. iii. 10.

Ver. 5. *carried away*] ſuitable to *move* before, and *ſtand* after, with the common and frequent Meaning of the *Heb.* Word, which cannot be proved to be *burnt* at all: ſo *Caſt.* turns it here *tollitur*, *taken away*; and the *Tigurin Tranſ.* *ſe proripit*, *gets it ſelf away*.

Ver. 8. *its Place*] that of the *Earth* or *World*, Ver. 5. with either of which the Gender agrees in *Heb.*

Ver. 10. *according to*] as in the *Heb.* but that has Nothing here for *while*; ſo that the latter *while*, and not *as*, ſhould have been *Ital.* in the *com. Eng.*

Ver. 11. *thee*] *Nineveh*, concerning which this Prophecy is.

Ib. *one*] *Sennacherib*, according to the following Verſes, and as *Druſius*, *Munſter*, and *Lightfoot* ſay; ſee 2 *King.* xviii 13. & xix. 36.

Ver. 12. *they*] the *Aſſyrians* or *Ninevites*, who came againſt *Judah*.

Ib. *compleat*] more ſuitable than *quiet*, and which the *Heb.* Word does not ſignify.

Ib. *ſo*] twice the ſame in *Heb.* as here.

Ib. *he*] *Sennacherib* as before, which ſee in *Iſa.* xxxvii. 37.

Ib. *paſs away*] of which ſee the excellent *Druſius*.

Ib. *thee*] *Judah*.

Ib. *no longer*] according to the next Verſe, and not as *Grot.* would Ver. 9.

Ver. 14. *Name*] that his Fame ſhould periſh.

Ib. *cut off*] Thy Idol-temple ſhall not be a Place of Worſhip (as probably it was not after he was ſlain there, 2 *King.* xix. 37.) but as a Grave to hold thy dead Body. It may be rendered, or underſtood, I will make *it* thy Grave.

Ver. 1. *The Diſperſer*] that ſhould overthrow *Nineveh*. *De clade* Aſſyriorum, writes *Druſ.* *deque cæde regis hactenus. Sequitur nunc de expugnatione urbis* Nini: *Thus far concerning the Deſtruction of the* Aſſyrians, *and the Murder of the King*; *now there follows a Prophecy of the Conqueſt of the City* Nineveh.

2. Though the Lord has turned away the Excellency of Jacob like that of Iſrael, though the Emptiers have emptied them, and ſpoiled their Vine-branches;

3. The Shield of his powerful ones will be red, the Men of Force in Scarlet, the Chariots with the Fire of Torches at the Time of his preparing, and the Fir-trees will be made to ſhake.

4. The Chariots will do madly in the Courts, will run to and fro in the Streets: their Appearances will be as Lamps, they will run like Lightnings.

5. He will remember his gallant ones, who will fall in their going; they will make haſte to its Wall, and he that protects will be prepared.

6. The Gates of the Rivers will be opened, and the Palace be diſſolved.

7. And ſhe that is placed will be carried captive, had up; her Maids leading away, as with the Voice of Doves, the Striking of Timbrels upon their Hearts.

8. Notwithſtanding Nineveh has been like a Pool of Water ſince the Days of it were; yet they will run away: when *they ſay*, Stand, ſtand ſtill; none will turn about.

9. Plunder the Silver, plunder the Gold; as there is no End to the Furniture, the Glory of all the pleaſant Things.

10. She will be empty, emptied out, and made void: even the Heart will be diſſolved, and there will be Staggering of the Knees, with ſore Anguiſh in all Loins; and the Faces of them all will gather Blackneſs.

11. Where is the Habitation of the Lions, and the very Paſture of the young Lions, where the Lion, the ſtout Lion goes, the Lion's Whelp, and none makes afraid?

12. The Lion that tears enough for his Whelps, and ſtrangles for his ſtout Lioneſſes; filling his Holes with Prey, and his Habitations with the Torn?

13. Behold I am againſt thee, ſays the Lord of Armies, and will burn her Chariots in the Smoak, and the Sword ſhall conſume thy young Lions; nay I will cut off thy Prey from the Earth, and the Voice of thy Ambaſſadors ſhall be heard no more.

CHAP. III.

WO be to the bloody City: all of it is full of lying, tearing aſunder; the Prey does not depart.

2. There will be the Sound of the Whip, and that of the Commotion of the Wheel, as alſo of the prancing Horſe, and the bounding Chariot.

3. The Horſeman will lift up both the flaming Sword, and the glittering Spear; ſo that there will be a Multitude of pierced ones, and abundance of Corpſes; nay there will be no End of the Bodies, they will ſtumble at their Bodies:

4. By reaſon of the abundant Whoredoms of the well-favoured Whore, the Miſtreſs of Witchcrafts; that ſells Nations by her Whoredoms, and Families by her Witchcrafts.

5. Behold I am againſt thee, ſays the Lord of Armies, whom I will uncover with thy Skirts over thy Face; ſhewing the Nations thy Nakedneſs, and the Kingdoms thy Baſeneſs.

6. And I will caſt Abominations upon thee, making thee vile; and will make thee as a Sight.

7. So that every one of thoſe who ſee thee ſhall remove from thee, and ſay, Nineveh is waſted; who will bemoan her? From whence ſhall I ſeek Comforters for thee?

8. Shalt thou do better than No of the Multitude? That was ſituate among the Streams, with the Waters round about her; whoſe Fort was the Sea, her Wall of the Sea.

Ib. *keep*] *O Nineveh*, which *Jun.* and *Trem.* add in the Text.

Ver. 2. *Though*] which the Particle ſignifies, and connects this well to the next Verſe.

Ib. *turned away*] by the Invaſion of the *Aſſyrians* before ſpoken of.

Ib. *Jacob*] *id eſt, tribus* Judæ, *that is the Tribe* or *Kingdom of* Judah, as *Piſcator* ſays: ſo *Iſrael*, he ſays, is the ten Tribes.

Ib. *like that of Iſrael*] in the Overthrow of the Kingdom of *Iſrael* before the Invaſion of *Judah*; which might be well enough compared together, though different in Degree. *Druſius* honeſtly but eloquently owns, he did not underſtand this Verſe.

Ib. *ſpoiled their Vine-branches*] which I ſuppoſe the *Aſſyrians* actually did; yet metaphorically thoſe Branches might denote the weaker Places which they deſtroyed or plundered, according to 2 *King.* xviii. 13. ſo by *Grot. Towns and Villages*, from the *Targ.*

Ver. 3. *his powerful ones*] who ſhould act for God againſt *Nineveh.*

Ib. *red*] the Colour thoſe Nations uſed; ſee *Jun.* and *Trem. Annot.*

Ib. *Fir-trees*] *Lances of Fir*, as I think, with *Piſcator*: the LXX miſtaking ג for ד have it *Horſemen.*

Ver. 5. *remember*] to chooſe for Captains, or remember them when fallen: for it is in *Hiphil*, another Mood, that the Verb ſignifies *recount*, if at all.

Ib. *make haſte*] Being beat in going out to fight, they will endeavour to ſecure themſelves in the City.

Ib. *prepared*] ſuch as are to defend the City will then get ready.

Ver. 8. *like a Pool*] being ſettled in her Place.

Ver. 11. *Where is the Habitation*] that is it will be at *Nineveh.*

Ver. 5. *whom I will uncover*] ſee *Jer.* xiii. 22. where the Verb is the ſame, and Ver. 26. where it is not.

Ver. 8. *do better*] which the Verb ſignifies, being in the Conjug. *Hiphil*, not *art better*; and ſo *Commentators* take the Senſe of it, as moſt ſuitable.

Ib. *No*] ſince called *Alexandria*, ſtanding between the *Mediterranean Sea* and the *Lake Mareotis*, *Strabo*, Lib. 17.

Ib. *Multitude*] The Words are tranſpoſed *Jer.* xlvi. 25.

9. Behold

9. Ethiopia was the Strength, and Egypt, nay there was no End; Libya and the Lubites were for thy Help.

10. Yet she was carried away, she went into Captivity, her Children also were dashed in pieces at the Top of all the Streets; and they cast the Lot for her honourable Men, and all her great ones were chained with Fetters.

11. Even thou shalt be drunk, be hid: thou too shalt seek for a Fortress, by reason of the Enemy.

12. All thy strong Holds shall be *as* Fig-trees with the First-fruits; which if they are shaken, fall into the Mouth of the Eater.

13. Behold thy People are *like* Women within thee, the Gates of thy Country shall be quite opened to thy Enemies; Fire shall consume thy Bars.

14. Draw thee the Water of the Siege, strengthen thy strong Holds; come into the Clay, and tread in the Mortar, repair the Brick-kiln.

15. There Fire shall consume thee, the Sword cut thee off, it shall consume thee like a Canker-worm: become numerous like the Canker-worms, be as numerous as the Locusts.

16. Thou hast multiplied thy Merchants, to be more than the Stars of Heaven: the Canker-worm strips, and flies away.

17. Thy crowned ones shall be like the Locust, and thy Commanders like the principal Grashopper, that encamp in the Hedges on a cold Day; the Sun rising, each removes, and his Place is not known where they are.

18. Thy Shepherds shall slumber, O King of Assyria, thy stately ones sit down; thy People shall become abundant upon the Mountains, and none gather together.

19. There shall be no Restraint to thy Breaking, thy Blow shall be grievous: all that hear the News of thee will clap Hands at thee: for against whom has not thy Wickedness passed continually?

Ver. 9. *the Strength*] *her* by mistaking ה for ה׳

Ib. *Libya*] as rendered *Ezek.* xxx. 5. and *Libyans Jer.* xlvi. 9.

Ib. *Lubites*] the same as in *Dan.* xi. 43.

Ver. 10. These Things appear by the foregoing Ver. to have been done while the *Ethiopian* Family reigned in *Egypt*, for which see the *Egyptian Catalogue of Kings* after *Dan.* when in the Time of *Sevechus* or *Sethon*, as in *Herodotus*, Lib. 2, *Sennacherib* King of *Assyria* harassed those Countries three Years, *Isa.* xx. as it is there explained before the 14th Year of *Hezekiah*, 2 *King.* xviii. 13, 14. & xix. 9. Hence also *Nahum* made this Prophecy between that Time of *Hezekiah*, and the Destruction of *Nineveh* in the Reign of *Josiah*, Chap. i. 1. though *Josephus* says, 115 Years before it was fulfilled, *Ant.* Lib. ix. 11.

Ver. 14. *Brick-kiln*] to make Bricks for fortifying the City against the Siege.

Ver. 15. *like a Canker-worm*] According to what follows *Nineveh* is compared to this, as also *Grotius* says, *propter sequentia*, adding that they were for Food to the *Syrians*, but it may rather mean the Weather destroying it as a tender Insect, as in the next Verses driving away.

Ver. 16. *the Canker-worm strips*] So *Nineveh* gets from others by her Merchandice for a while.

Ver. 17. *crowned ones*] *Septuag.* and *vulg. Lat. Keepers*, wrong interpreting *nazar* by *natzar*, *Druf.* and *Schind.*

Ib. *in the Hedges*] representing the chief Men of *Nineveh* in the Fortifications, when besieged.

Ib. *removes*] denoting their going into Captivity, or fleeing, when the City should be taken.

Ver. 18. *King*] named *Saracus*; see *Zeph.* ii. 13.

Ib. *become abundant*] as the Word exactly signifies.

NOTES

NOTES upon the BOOK of HABAKKUK.

CHAP. I.

THE Burden which the Prophet Habakkuk ſaw.

2. How long, O Lord, ſhall I cry out, and thou not hear; cry Violence to thee, and thou not ſave?

3. Why doſt thou make me ſee Iniquity, and cauſe to behold Grievouſneſs, nay let Waſting and Violence be before me? For there is he who takes up Strife, and Contention.

4. Therefore the Law ceaſes, and Judgment never goes forth: becauſe the Wicked ſurrounds the Righteous, therefore perverted Judgment goes forth.

5. Look in the Nations, behold, and be aſtoniſhed, be in Aſtoniſhment: for I will perform a Work in your Days, you will not believe, though it be told.

6. For lo I will raiſe up the Chaldeans, a bitter and haſty Nation; that ſhall go to the Breadths of the Country, to inherit the Dwelling-places not its own.

7. It ſhall be terrible, and fearful: its Judgment, and Excellency ſhall come forth from it ſelf.

8. Its Horſes alſo ſhall be ſwifter than Leopards, and ſharper than evening Wolves: its Horſemen too ſhall be abundant; and they ſhall come far off, ſhall fly like an Eagle making haſte to eat.

9. Every one of it ſhall come violently, the ſupping up of their Faces ſhall be eaſtward; and it ſhall gather up Captives as the Sand.

10. Nay it ſhall make mock at Kings, and Princes ſhall be Laughter for it: it ſhall laugh at every ſtrong Hold, and heaping up Earth, take it.

11. Then will the Spirit alter, and it will tranſgreſs, and offend, *ſaying* this its Power is of its god.

12. Art not thou from Eternity? O Lord my God, my Holy One, we ſhall not die: O Lord, thou haſt put it for Judgment; and, O Rock, thou haſt founded it to reprove.

13. O thou of pure Eyes from ſeeing Evil, and who canſt not behold Grievouſneſs; why doſt thou behold them that are treacherous, art ſilent when the Wicked devours him who is more righteous than himſelf?

14. And makeſt Men like the Fiſhes of the Sea, as the creeping Thing, over whom there is no Governor?

15. Every one of them brings up with the Hook, he gets it together with his Net, and gathers it up with his Caſting-net: therefore he is glad, and rejoices.

16. Therefore he ſacrifices to his Net, and burns incenſe to his Caſting-net; becauſe by them his Portion is groſs, and his Food fat.

17. Shall he therefore empty his Net, and not ſpare to ſlay the Nations continually?

Ver. 1. *Habakkuk*] whom the Jewiſh Writers, *Lightfoot*, and *Grotius* place in the Time of *K. Manaſſeh*.

Ver. 3. *before me*] The famous *Sixtine* and *Lovain Editions* of the *Vulg. Lat.* annex here, *Why doſt thou behold &c.* in Ver. 13. to the End of the 14, with ſome ſmall Variation, beſides their having *not* to *behold* there.

Ver. 8. *be abundant*] the ſame Verb as in *Nah.* iii. 18. and does not ſignify as rendered in the *com. Tranſ.*

Ver. 9. *ſupping up*] panting in carrying the Spoil or Plunder homeward: a Noun, no Verb. *Jun.* and *Trem.* render, *hauſtu faciei ipſorum Orientem verſus* ſpectante, *the ſupping up of their Face* looking *towards the Eaſt*; *Montan. oppoſitio facierum eorum ad Orientem, their Faces turned to the Eaſt*; and *Piſcat.* explains it, *Quicquid aſpexerint &c. Whatever they ſaw which they could take by force, was deſigned to be carried away into* Babylon *or* Chaldea, *which was ſituate towards the Eaſt of* Judea.

Ib. *eaſtward*] ה being local as *Buxt.* ſays in *Lexic.*

Ver. 10. *Earth*] for *duſt* would be of little Service.

Ver. 11. *Spirit*] or *Courage*, or *Temper*, as it may ſignify, rather than *Mind*.

Ib. *alter*] Being before excited or ſtirred up by the true God, Ver. 6. will now aſcribe the Power to a falſe one, and ſo *tranſgreſs*, as the next Verb ſignifies; which *Interpretation* I believe may be found the beſt, though as far as I know new.

Ver. 12. *it*] the *Chaldean* Nation, Ver. 6. as before, the Pronouns being ſingular.

Ib. *to reprove*] and be for the Judgment of the People of *Judah*, the Word being the infinitive Mood active.

Ver. 14. *like the Fiſhes*] ſo that Men may be deſtroyed like them, as in the following Verſe.

Ver. 16. *ſacrifices to his Net*] the Prophet thus expoſing Idolatry, Ver. 11.

CHAP.

CHAP. II.

I STAND upon my Ward, and place my ſelf upon the Fortification; and watch to ſee what he will ſpeak to me, and what I ſhall reply upon my Reproof.

2. And the Lord makes anſwer to me: Write the Viſion, and declare upon Tables, that he may run who reads in it.

3. For the Viſion is yet for the appointed Time, and it will utter at the End, and not fail: if it ſhould delay, wait for it; though it will actually come, without ſtaying.

4. Behold his Soul is not right in him that is lifted up; but the Righteous ſhall live by his Faith.

5. And much more is he treacherous by Wine, a haughty Man, and does not remain at home; who enlarges his Appetite like the Grave, and he is like Death, being not ſatisfied; and gathers to himſelf all the Nations, and gets together to him all the People.

6. Will not theſe, all of them take up a Proverb againſt him, and the Interpretation of obſcure Expreſſions concerning him, and each ſay, Alas how long he multiplies not for himſelf, and makes the thick Clay heavy upon him!

7. Will not they that bite thee riſe up at an Inſtant, and thoſe who move thee awake, and thou become Plunderings for them?

8. Becauſe thou haſt ſpoiled many Nations, all the reſt of the People ſhall ſpoil thee; for the Blood of Mankind, and the Violence of the Country, the Town and all who dwell in it.

9. Wo be to him that gains an evil Gain to his Houſe, to put his Neſt on high, to be delivered from the Power of Harm:

10. Thou who conſulteſt Shame to thy own Houſe, by cutting off many People, and ſinneſt *againſt* thy ſelf.

11. For the Stone cries from the Wall, and the Knot from the Wood anſwers it.

12. Wo be to him that builds up a City with Blood, and eſtabliſhes a Town with Iniquity.

13. Is it not behold from the Lord of Armies, that the People ſhall labour for the Fire, and the Nations be tired for what is vain?

14. For the Earth ſhall be full of knowing the Glory of the Lord, as the Waters cover over the Sea.

15. Wo be to him that cauſes his Neighbour to drink, applying thy Bottle, and alſo making drunk; to look upon their Nakedneſs.

16. Thou art filled with Vileneſs more than Glory; drink thou likewiſe, and be ſeen uncircumciſed: the Cup of the Lord's right Hand will be turned upon thee, and vile Vomiting upon thy Glory.

17. Since the Violence of Lebanon ſhall cover thee, and the Waſting of the Beaſts *that* terrified them; for the Blood of Mankind, and the Violence of the Country, the Town and all who dwell in it.

18. What does the carved Image profit, that its Former carves it; the molten Image, and Teacher of Falſehood, that the Former of its Shape truſts upon it, to make dumb Idols?

19. Wo be to him that ſays to the Wood, Awake; to the ſilent Stone, Sir up: it teaches, behold it is ſpread over with Gold and Silver, but there is no Breath at all within it.

20. But the Lord is in his holy Temple; keep ſilence by reaſon of him, all the Earth.

Ver. 1. *to me*] or *in me*, as the *Eng. Marg. Pagn. Montan.* and *Druſius* have it; which the latter expounds to be by the Spirit, as 2 *Sam.* xxiii. 2. ſo the *vulg. Lat.* has it in *Pſa.* lxxxv. 8. as from hence, and *Gell* in *Eng. Eſſay*, p. 126.

Ib. *reply*] not the ſame Verb as in the next Verſe.

Ib. *my Reproof*] made by my Gainſayers or Oppoſers; ſo *Munſt.* tranſlates, *contra correptionem mihi* (*objectam*) *againſt the Reproof* objected *to me:* much better than to take it, as moſt I find do, for the Prophet's Reproof to the People, or his Objection to the Providence of God, thus ſuppoſing he was to anſwer himſelf.

Ver. 2. *makes anſwer*] for *will ſtand* and *anſwered* in the *com. Tranſ.* are very unſuitable.

Ver. 3. *though*] *becauſe* making it abſurd.

Ver. 5. *a haughty Man*] a *Babylonian* or *Chaldean*, and particularly *Nebuchadnezzar*, *Dan.* iv. 30.

Ib. *the Grave*] fitter than *Hell* to agree with *Death*, and according to *Prov.* xxx. 16. where it is alſo the ſame Word; and ſuch might be ſaid of *Heaven* as well as *Hell.*

Ver. 6. *Interpretation*] This Word is beſides only in *Prov.* i. 6. where it is ſo tranſlated.

Ver. 7. *they*] the *Medes* and *Perſians.*

Ver. 13. *for the Fire*] by building up what would be burnt, Ver. 12. *Jun.* and *Trem.* render it the ſame, *pro igne*; and *Grotius* gives this for the Meaning of it, *fiet ut* Chaldæi *iſta* Babylonis *opera flammæ paraverint, it ſhall come to paſs that the* Chaldeans *have prepared thoſe Works of* Babylon *for the Fire*; *Piſcat.* the like; which the parallel Place, *Jer.* li. 58. may alſo ſhew: and here is no more *very* than there; of which ſee *Buxt. Lex.* and *Druſ. Lect.*

Ib. *Nations*] not the ſame as before rendered *People.*

Ver. 16. *more than*] which the *Heb.* Prepoſition means, and not *for* that ſignifies *inſtead of.*

Ib. *ſeen*] from the Verb in the Ver. before. With the *old Lat. be laid faſt aſleep*, as if the Letters ע and ר were tranſpoſed, but then wrong.

Ver. 17. *Violence of Lebanon*] ſuch as *Nebuchadnezzar* did to *Lebanon*, whoſe fine Cedars, I ſuppoſe, were cut down for his vaſt Buildings; rather than the Temple was meant by it, or any other forced *Interpretation.*

Ib. *Waſting*] ſuch as the Beaſts ſuffered there by Hunting.

Ver. 19. *it teaches*] *that it is dumb and dead*, *Jun.* the great Partition being before.

CHAP. III.

A Prayer of the Prophet Habakkuk upon the variable Poems.

2. O Lord, on hearing the Report of thee, I was afraid: revive thy Work it ſelf, O Lord, within the Years, make *it* known within them: remember Compaſſion in Diſturbance.

3. God came from Teman, and the Holy One from Mount Paran; a Pauſe: his Majeſty covered the Heaven, and his Praiſe filled the Earth.

4. The Brightneſs was even like the very Light, he had two Horns out from his Hand; and there was hidden his Power.

5. The Peſtilence went before him, and burning Coals did go forth at his Feet.

6. He ſtood, and meaſured the Earth; he looked, and looſened the Nations; and the perpetual Mountains were diſperſed, the ancient Hills bended: his Goings have been everlaſting.

7. I ſaw the Tents of Cuſhan repreſenting what is in vain, the Curtains of the Country of Midian were moved.

8. Was the Lord incenſed at the Rivers? Was thy Anger againſt them? *Or* thy Wrath againſt the Sea; that thou didſt ride upon thy Horſes, thy Chariots of Salvation?

9. Thy Bow was made quite bare, *for* the Oaths to the Tribes, the Word; a Pauſe: thou didſt cleave the Earth with Rivers.

10. The Mountains ſeeing thee, ſhook; the overflowing Storm of Waters paſſed: the Gulf gave forth its Voice, lifted up its Hands on high.

11. The Sun, the Moon ſtood ſtill in the Habitation; in the Light thy Arrows went, in the Shining thy glittering Spear.

12. With Indignation thou marchedſt through the Country, in Anger didſt thou threſh the Nations.

13. Thou wenteſt forth for the Salvation of thy People, for Salvation to thy anointed one: thou ſmoteſt the Head who was of the Family of the Wicked, by making bare the Foundation to the Neck. A Pauſe.

Ver. 1. *variable*] See *Pſa.* vii. 1.

Ver. 2. *within the Years*] of *Judah*'s Captivity; but this to be *in the midſt of* them, not at all neceſſary, and to be only then much worſe.

Ib. *it ſelf*] denoted as here by the *Heb.* though left out of the *Eng.* ſo that it is not *redundant*, much leſs *not agreeable to Senſe*, notwithſtanding *Green* aſſerts both; therefore adds *for* to *thy Work*, and joins it to the foregoing Verb acroſs the *Heb.* Partition, calling it *le* as elſewhere inſtead of *el*, and expounding *thy Work* to be the *People of God.*

Ver. 3. *Teman*] a Country of the *Edomites*, as *Jerome* ſays on *Am.* i. 12. ſee alſo *Jer.* xlix. 7, 20. *Ezek.* xxv. 13. *Obad.* 9. in which I ſuppoſe *Sinai* was; and ſo it will accord with *Deut.* xxxiii. 2. whence the Matter, and ſome of the Expreſſion, as *Grotius* remarks, is taken.

Ver. 4. *even*] *Green* in his *New Tranſ.* 1755, writes, 'The *Vau*, *and*, is redundant in Senſe before *venogah*;' which might better be denied, than aſſerted, as ſo; and when rendered *even*, is nervous and elegant. He adds, 'and wanting after it;' but amidſt *his* four times, one might more ſublimely be omitted in ſuch lofty Language, as may be tried in the *Tranſ.* nay the *Brightneſs* was rather that of the *Majeſty*, than of *God* himſelf who was not viſible, *Deut.* iv. 12, 15. He accounts for it thus, 'Who 'then can doubt but that it was firſt dropped in tranſcrib-'ing, and then placed in the Margin; and afterwards 'prefixed to it inſtead of being affixed;' on the contrary how is it credible, but that if ו had been miſſed, it would far more likely have been interlined than put in the Margin? If we leave out *i* in writing, though heighten'd with a Tittle, do we place it in the Marg. and would a Scribe do it on Purpoſe to deface his *Copy* the more? If he had done ſuch an improbable Thing, would not he have made a *Ceret* or Mark where it ſhould be inſerted? Or when Tranſcribing was a Trade like Printing, did not they know how to do it? He that will ſwallow ſuch a Bait as the foregoing, may be caught with the new Infidel Hook; and with this Author revere *Father Houbigant*, as he calls him in the next Page, tho' the primitive Proteſtants would not, I preſume, have given that Title to the very Pope. This indeed is of no great Moment, but when inſinuated, greater follows of another *vau* in *Job* (for which the preſent Edition was too far printed before I knew of it) nay the rejecting ten Engliſh Words together, p. 24. To conclude, our kind Critick refutes this himſelf by ſubjoining, 'the conſtructive Form of the 'Word being changed into the abſolute:' for if ſo, there was more done than miſplacing the *vau*, and this wilfully as well as that by Miſtake; which is not to be pretended, when the Form of the Word alone would have prevented the Miſtake.

Ib. *two Horns*] the Word being the dual Number, as *Dan.* viii. 6. and might be the two Tables of Stone (looking like Horns) on which God wrote the ten Commandments, and delivered them *out of his Hand* to *Moſes*, *Exod.* xxxi. 18. Thoſe Criticks who reckon them *Rays*, proclaim their own Ignorance notably.

Ver. 6. *meaſured the Earth*] to give a ſuitable ſufficient Part of it to *Iſrael.*

Ib. *Mountains were diſperſed*] their Fortifications and high Walls being demoliſhed, *Num.* xiii. 28, 29. *Deut.* i. 28.

Ib. *bended*] were ſubjected to the *Iſraelites*; and there is no Neceſſity to underſtand by the Mountains and Hills the People of them, nay the Repreſentation is more grand otherwiſe.

Ver. 7. *I ſaw*] The Prophet himſelf ſeeing it mentally, and ſo ſpeaking it of himſelf as in Ver. 16, 18, 19. rather than perſonating *Iſrael*, according to others.

Ib. *repreſenting what is in vain*] *Heb. inſtead of Vanity*, never *affliction.*

Ver. 9. for] *to* as well as *according* ſhould be *Italick* in the *com. Tranſ.*

Ib. *with Rivers*] according to *Exod.* xvii. 6. *Num.* xx. 11. *Pſa.* cv. 41.

Ver. 11. *in the Light*] of the Sun ſtanding ſtill, as *Hervey* obſerves in his *Meditat.* Vol. ii. p. 212. in which Manner likewiſe *Jun.* and *Trem.* with *Druſius*, tranſlate and expound it; and not as if the Sun and Moon wanted the Light of the Arrows to go by: nor is there any Pronoun for *they* in *Heb.*

Ib. *in the Shining*] It being elegant without the Copulative *and*, as *Buxtorf* produces it for an Example, with *Judg.* v. 27. *Exod.* xv. 9. in *Vind.* p. 828.

Ver. 13. *for Salvation to thy anointed one*] The *ſixth*

14. In his Tribes didſt thou pierce the Head of his Towns, that were tempeſtuous to diſperſe me: their triumphing was as it were to conſume the Afflicted in a lurking Place.

15. Thou trodeſt in the Sea with thy Horſes, the Heap of much Water.

16. When I heard, my Inſide was moved, my Lips quivered at the Voice, Rottenneſs came into my Bones, and I was moved in my Seat; who ſhall reſt at the Time of Diſtreſs, at his coming up againſt the People that will invade them with Troops.

17. Though the Fig-tree ſhould not bloſſom, and there be no Increaſe in the Vines, the Work of the Olive-tree fail, and Food be not yielded by the Fields, the Flock be cut off from the Fold, and there be no Herd in the Stalls;

18. Yet I will triumph through the Lord, will rejoice through the God of my Salvation.

19. The Sovereign Lord is my Force, and he makes my Feet as the Hinds, and cauſes me to tread upon my high Places. For the chief Muſician on my ſtriking Inſtruments.

Gr. Edit. διὰ Ἰησοῦν Χριστὸν σε *for thy Jeſus Chriſt*, which nearly anſwers to the *Heb.*

Ib. *anointed one*] *Joſhua* ſtrictly, Ver. 11. *The Aſſembly*, one may perceive, were put to it in their *Annotations*, though *Learned Divines thereunto appointed*, as ſaid in their Title-page, to know whether *anointed* was ſing. or plur.

Ib. *the Head*] This I interpret to be *King Jabin*, *Joſh.* xi. 1, 10.

Ib. *who was of*] *Green* M. A. of *Cambridge* declares, 'No Senſe can be made of this, unleſs we ſuppoſe that the 'mem before *bet* belongs to the next Word, and that the 'two Words ſhould be read *bet reſayim*, *the Houſe of the* 'Wicked.' But even in our *com. Bib.* it is only for *one* to be underſtood before *out of* to be the ſame as he makes it with *of* alone; and *mem* prefixed to a Noun properly ſignifies *one of* ſing. as here after *Head*, or *ſome of* plur. like *ex* in *Lat.* though it ſeems apparent that *Engliſh Tranſlators* have been ignorant of this; yet ſince *Head* next before *one* might ſound like an Adjective to it, I have ſubſtituted *who was* as more explicit. *Mem* alſo would not belong properly to *Wicked*, neither has this Writer put it in his *bet reſayim*.

Ib. *making bare the Foundation*] depopulating and pillaging the Country, *Joſh.* xi. 14.

Ib. *the Foundation*] The *New-England Metre* after the *Pſalms* adds *to*, making downright Nonſenſe thus,

——————*to the foundation*
Was to the neck diſcovered.

Ib. *the Neck*] The City of *Hazor*, Ver. 11. as I ſuppoſe. *Jun.* and *Trem.* join *to the Neck* with *Wicked*, which the *Heb.* Pointing does not permit. And *Green* renders, *thou raſedſt the Foundation even to the Rock*, by altering *yarot* (in his Manner) into *yarita*, and *zavver* into *zur*. Confutation enough of it ſelf.

Ver. 14. *his Tribes*] For this *Green* has *thy Scepter*, ſuppoſing the plur. ſhould be ſing. which muſt be by taking away a Letter, and as he adds, 'affixing to it *Caph* final 'inſtead of *Vau*,' that is ך for ו 'which two Letters, he 'ſays, have frequently been miſtaken for each other;' but I appeal to ocular Demonſtration, whether this is not quite incredible, in a Language eſpecially that requires particular Care of miſtaking ſome Letters for others.

Ib. *Tribes*] the ſame as in Ver. 9. and *his* ſhews it not to be *ſtaves*; ſee alſo *Dieu*.

Ib. *me*] By *Green*, *us*: for ſays he, 'I conclude that 'the *jod* was originally *vau*.' Whereas *vau* would make *his* not *us*, nor is it the *jod* only that makes *me*. This is one of the great Criticks that attacks our *Heb. Bible*, not an anonymous Scribbler, nor a mere Writer for a Bookſeller.

Ib. *in a lurking Place*] by Ambuſcade.

Ver. 16. *who*] This Word is the next after the *Heb.* grand Partition of the Ver. 'Where, ſays *Green*, all the 'Commentators are puzzled what to make of it;' but this is the proper Meaning of the Word, and ſurely *who* may be of the firſt Perſon, then let the Senſe ſpeak for it ſelf: whereas our Critick has added to it to make it *my Steps*, and put the latter Word for a Nominative Caſe to the foregoing Verb, which for that Purpoſe he was to alter from the 1ſt Perſon ſing. of the fut. Tenſe to the 3d Perſon plur. of the paſt Tenſe; but *tirgaz*, that he has ſubſtituted, would be ſingular and future, either of the 2d or 3d Perſ. if any Thing. He tranſlates on in another Period, *Oh that I may be at Reſt*, while the *Heb.* has Nothing at all to ſignify or denote *Oh*.

Ib. *his*] the Enemy's, as *Jun.* and *Trem.* add in the Text, and others expound it: the *Chaldean* againſt the People of *Judah*.

NOTES

NOTES upon the BOOK of ZEPHANIAH.

CHAP. I.

THE Lord's Commiſſion which Zephaniah had, the Son of Cuſhi, the Son of Gedaliah, the Son of Amariah, the Son of Hezekiah, in the Time of Joſiah, the Son of Amon, King of Judah.

2. I will quite take away all Things from the Surface of the Ground, ſays the Lord.

3. I will take away Man and Beaſt, I will take away the Fowl of the Air and the Fiſh of the Sea, as alſo the Stumbling-blocks with the Wicked; and will cut off Man from the Surface of the Ground, ſays the Lord.

4. For I will ſtretch out my Hand againſt Judah, and all the Inhabitants of Jeruſalem; and will cut off from this Place the Remainder of Baal, the Name of the black ones with the Prieſts;

5. And thoſe who bow down upon the Roofs to the Army of Heaven, as likewiſe them that bow down ſwearing both to the Lord, and by Malcam;

6. With ſuch as are turned back from after the Lord, and thoſe that do not aſk for the Lord, nor ſeek him.

7. Keep ſilence by reaſon of the Sovereign Lord: for the Day of the Lord is near, for the Lord has ordered the Sacrifice, has prepared his Gueſts.

8. And in the Day of the Lord's Sacrifice, I will puniſh the Princes, and the King's Children, and all who are cloathed with ſtrange Cloathing.

9. I will alſo puniſh every one that leaps over the Threſhold on that Day, thoſe who fill the Houſe of their Maſters with Violence and Deceit.

10. And there ſhall be on that Day, ſays the Lord, the Noiſe of a Cry from the Fiſh-gate, and of a Lamentation from the ſecond, and of a great Breaking from the Hills.

11. Lament, O Inhabitants of the Cavity, becauſe all the People of the Dealer ſhall periſh, all who carry Money ſhall be cut off.

12. And at that Time I will ſearch Jeruſalem with Lamps, and puniſh the Men that are become thick upon their Lees, who ſay in their Heart, The Lord does neither Good nor Harm.

13. So that their Wealth ſhall be plundered, and their Houſes deſolate: they ſhall alſo build Houſes, and not inhabit; as likewiſe plant Vineyards, and not drink the Wine of them.

14. The great Day of the Lord is near, it is near and very ſpeedy, the Voice of the Lord's Day, the powerful one ſhall cry bitterly there.

15. A Day of Fury ſhall that Day be, a Day of Diſtreſs and Streightneſs, a Day of Waſting and Devaſtation, a Day of Darkneſs and Dimneſs, a Day of Clouds and Obſcurity;

16. A Day of the Trumpet and Sound, both againſt the fortified Cities, and the high Corners.

17. And I will diſtreſs Mankind, ſo that they ſhall walk like the Blind, becauſe they ſin againſt the Lord; nay their Blood ſhall be poured out as Duſt, and their Fleſh as Dung.

18. Both their Silver and Gold ſhall not be able to deliver them in the Day of the Lord's Fury, but with the Fire of his Zeal

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Ver. 1. *Hezekiah*] The Name is the ſame with that of the noted King of *Judah* who is ſo called.

Ver. 2. *quite take away*] The *Heb.* Verb in the firſt Perſon might be doubtful, whether it means *I will gather up* or *take away* from אסף or elſe *I will finiſh* or *conſume* from סוף but that the Duplication of it in the infinitive Mood after the *Heb.* Manner, expreſſed here by *quite*, evidently ſhews the former; as alſo *Jun.* and *Trem. Druſ. Lewis de Dieu*, and the *old Lat. Tranſ.* render; and *Buxtorf* puts it in *Theſ. Gram.* Lib. i. Cap. 15. with *Mercer* on *Pagnine's Lex.* nay סוף has no *Hiphil* at all, excepting the controverted Words, but אסף has, in which Conjugation thoſe Words are agreed to be; and ſuch doubling of a Verb is frequent, but not joining different ones in that Manner, and the infinite Verb is undeniably from אסף which may be very ſufficient for clearing this ſo great a Doubt.

Ver. 3. *the Stumbling-blocks with the Wicked*] *idola cum ſuis cultoribus, the Idols with their Worſhippers, Grot.*

Ver. 4. *black ones*] *W. Fulke* that *Eng.* Champion of the *Proteſtants* in the Time of *Qu. Eliz.* writes, 'Chema-'rim (which is the *Heb.* Word) the Prieſts of Baal had 'that Name of their blacke Garments, which they did 'weare ſuperſtitiouſly,' *Defenſe of Tranſlations of the holie Scrip.* Ch. xxi. 6. ſo *Kimhi*, *Piſcat.* and *Druſ.* nay *Pagn.* tranſlates, *qui nigras induunt veſtes, thoſe who wear black Cloaths*; *Jun.* and *Trem. atratorum* as here.

Ver. 5. *Malcam*] See 1 *King.* xi. 5, 7.

Ver. 7. *prepared*] The *Heb.* Word does not ſignify *bid*, even not as being the old Word for *invited* here.

Ver. 9. *leaps over*] in Imitation probably of *Dagon's* Worſhippers, 1 *Sam.* v. 5. who might count ſtepping over the Threſhold to be common going, and that it was not ſufficiently miſſed without leaping over it; ſee *Grot. An.*

Ver. 15. *Waſting and Devaſtation*] The *Heb.* Words are *ſhoah* and *meſhoah*, and mean as tranſlated.

will

will he conſume the whole Country: for a Conſuming indeed hurried on, will he make of all the Inhabitants of the Country.

CHAP. II.

GATHER up your ſelves, even gather up, O Nation not longed for:

2. Before the Day to bring forth the Decree is paſſed away like Chaff; while yet the Lord's fervent Anger comes not on you; while yet the Day of the Lord's Anger does not come upon you.

3. Seek the Lord, all the Meek of the Earth, who perform his Judgment; ſeek for Righteouſneſs, ſeek after Meekneſs: perhaps you will be hid on the Day of the Lord's Anger.

4. For Gaza ſhall be left, and Aſhkelon be deſolate: *as for* Aſhdod, they ſhall drive her out at Noon, and Ekron ſhall be rooted up.

5. Wo be to the Inhabitants of the Sea-coaſt, the Nation of the Cherethites: the Word of the Lord is againſt you, O Canaan, the Country of the Philiſtines; and I will cauſe thee to periſh, by having no Inhabitant.

6. And the Sea-coaſt ſhall be Folds, the Ditches of Shepherds, and the Fences of Flocks.

7. The Coaſt alſo ſhall be for the Reſidue of the Family of Judah, they ſhall feed upon them; ſhall lie down in the Houſes of Aſhkelon in the Evening: for the Lord their God will viſit them, and turn back their Captivity.

8. I hear the Reproach of Moab, and the Revilings of the Ammonites, with which they reproach my People, and magnify themſelves againſt their Bounds.

9. Therefore by my living, ſays the Lord of Armies the God of Iſrael, Moab ſhall be like Sodom, and the Ammonites like Gomorrah, a forſaken Place of Nettles, Pits of Salt, and be deſolate for ever: the Reſidue of my People ſhall prey upon them, and the reſt of my Nation poſſeſs them.

10. This ſhall they have for their Pride; becauſe they reproach, and magnify themſelves againſt the People of the Lord of Armies.

11. The Lord will be terrible againſt them, for he will make all the gods of the Earth lean; and all the Iſles of the Nations ſhall bow down to him from their reſpective Places.

12. You alſo, O Ethiopians, are thoſe who ſhall be pierced through with my Sword.

13. And he will ſtretch out his Hand againſt the North, will cauſe Aſſyria to periſh, and make Nineveh deſolate, a dry Place like a Wilderneſs.

14. So the Herds ſhall lie down within it, every Beaſt of the Nation; both the Pelican and Bittern ſhall lodge on its Balls: the Voice ſhall ſing in the Window, Waſting ſhall be on the Threſhold, for he will make bare the Cedar of it.

15. This ſhall be the triumphing City which is ſituate ſecurely, that ſays in its Heart, I am, and there is none elſe but I: how ſhall it become deſolate, a Place for Beaſts to lie down in! every one paſſing by it ſhall hiſs, ſhall ſhake his Hand.

CHAP. III.

WO be to that which is ſhewn, and polluted, the oppreſſing City.

2. It hearkens not to what is ſaid, it does not receive Inſtruction, truſts not in the Lord, comes not near to its God.

Ver. 1. *Gather*] *to Prayers*, *Grot.*

Ver. 2. *to bring forth*] the Verb being infinitive; and thus it is good Senſe, and intelligible.

Ib. *not*] twice omitted in the *com. Bib.*

Ver. 4. *Gaza*] See *Jer.* xlvii. 1, 2.

Ver. 6. *Ditches*] as there are by Fences or Hedges, and the Root of this Word is *to dig*; ſee the *Lexic.*

Ver. 7. *viſit them*] the Family of *Judah*, not thoſe of *Azotus* and that Neighbourhood, as *Grot.* labours to ſhew.

Ver. 9. *Moab*] See *Ezek.* xxv. 3.

Ib. *a forſaken Place*] So *Jun.* and *Trem.* tranſlate it *locus derelictus*, and I ſee no Pretence in *Heb.* for it to ſignify *the breeding*, ſee *Buxt. Lex.* and *Conc.* with *Caſtel. Lex.*

Ib. *for ever*] Thoſe Things ſeem ſpoken of *Sodom* and *Gomorrah*, in which *Moab* and *Ammon* ſhould be like them comparatively, not ſtrictly: for they were to return again from Captivity, *Jer.* xlviii. 47. & xlix. 6.

Ver. 12. *thoſe*] not *ye* here.

Ver. 13. *Aſſyria*] *Chyniladanus* being King of the *Aſſyrian* and *Babylonian* Empire, *Nabopollaſar* his General took the latter Part from him, which by my *Tables* applied to *Ptolemy*'s *Canon* was at the 16th Year of *King Joſiah*, 14 Years after which *Saracus* the King was ſlain, and *Nineveh* deſtroyed, as ſhewn on *Nah.* i. 1. which compleated the Fall of *Aſſyria*; ſee *Prideaux Connec.* Anno 626, & 612. as alſo Chap. i. 1.

Ib. *dry*] of which *Rauwolff* ſays, *On this ſide the River in* Meſopotamia, *it is ſo ſandy and dry, that you would think you were in the middle of the Deſarts of* Arabia, *Travels* An. Dom. 1574-5 Part ii. Ch. 9.

Ver. 14. *Waſting*] in the *old Lat.* and *Gr. the Raven*, which ע inſtead of ח homogeneous Letters, would make in the *Heb.* and the Mention of the other Birds before might lead to.

Ib. *Balls*] Such as are above the Gates of Courts, or Corners of Houſes.

Ib. *of it*] which our *Tranſlators* rather miſtook, than omitted.

Ver. 15. *City*] namely *Nineveh*, Ver. 13.

Ver. 1. *that which is ſhewn*] being a Participle in *Hophal*, as in the *Lexicons* of *Buxtorf* and *Caſtellus*, from ראה *to ſee*, and in the active of *Hophal to ſhew*, never ſignifying *to be filthy* in any Form; according as another Participle of the ſame, and the only one beſides, is rendered *Exod.* xxv. 40.

Ib. *City*] *Jeruſalem* by what follows, and as *Interpreters* are agreed.

Ver. 2. *Inſtruction*] as at the 7th Ver. which one may wonder ſhould be turned otherwiſe in the *com. Tranſ.* when joined with the ſame Verb.

3. Its Princes within it are *as* roaring Lions; its Judges *as* evening Wolves, that break not the Bones till the Morning.

4. The Prophets of it are unſtedfaſt, Men of Treacheries: its Prieſts profane the holy Place, they do violence to the Law.

5. The righteous Lord is within it, he will do no Iniquity: each Morning he gives his Judgment for Light, he is not lacking; but the Unjuſt knows not Shame.

6. I did cut off the Nations, their Corners were deſolate, I made their Streets waſte, by being without a Paſſenger: their Cities are deſtitute; by being without a Man, by having no Inhabitant.

7. I ſaid, Verily thou ſhouldeſt fear me, ſhouldeſt receive Inſtruction; that its Habitation might not be cut off, in all that I puniſhed it: ſurely riſing early, they corrupted all their Deeds.

8. Therefore wait you for me, ſays the Lord, till the Day of my riſing up to the Prey: for my Judgment is to gather the Nations, to get me together the Kingdoms, to pour out upon them my Indignation, all my fervent Anger; ſince all the Earth ſhall be conſumed with the Fire of my Zeal.

9. For then will I turn a pure Language to the People; for all of them to call on the Name of the Lord, to ſerve him *as* with one Shoulder.

10. From the Side of the Rivers of Ethiopia, my Supplicators, the Daughter of my diſperſed ones ſhall bring my Preſent.

11. On that Day thou ſhalt not be aſhamed of all thy Deeds, with which thou rebelleſt againſt me: for then will I take away from within thee, thoſe that triumph in thy Haughtineſs; and thou ſhalt be lofty again no more for my holy Mountain.

12. And I will leave within thee an afflicted and poor People; and they ſhall truſt in the Name of the Lord.

13. The Reſidue of Iſrael ſhall not do Iniquity, nor ſpeak Lying; neither ſhall there be found in their Mouth a deceitful Tongue: but they ſhall feed, lie down, and none make afraid.

14. Sing, O Daughter of Zion, ſound forth, O Iſrael: be glad and triumph with the whole Heart, Daughter of Jeruſalem.

15. The Lord will take away thy Judgments, will turn away thy Enemy: the King of Iſrael, the Lord is within thee; thou ſhalt ſee Evil no more.

16. On that Day it ſhall be ſaid to Jeruſalem, Do not fear; to Zion, Let not thy Hands be ſlack.

17. The Lord thy God, powerful within thee, will ſave: he will be joyful for thee with Gladneſs, he will be ſilent with his Love, will rejoice for thee with Singing.

18. I will gather up thoſe that are of thee, who are ſorrowful for the ſolemn Aſſembly, for the Burden upon it, the Reproach.

19. Behold I will manage all who afflict thee at that Time; and will ſave the Lame, and gather together the Expelled, making them be praiſed, and famous in all the Country of their Shame.

20. At that Time will I bring you, even at the Time of my gathering you together: for I will cauſe you to be famous, and be praiſed among all the People of the Earth, when I turn back your Captivities before your Eyes, ſays the Lord.

Ver. 3. as] which is frequently to be underſtood in *Heb.*

Ib. *that*] not *they*, the Princes and Judges.

Ib. *not—till the Morning*] as *Gen.* xlix. 27. becauſe they keep on getting their Prey all the Night: which Expoſition, if it is new, I offer as agreeable: inſtead of that in *Poole's Annot.* 'They leave nothing to be eat on the 'Morrow, they devour all preſently.'

Ib. *Morning*] correſpondent to *evening*, and is not *morrow* in *Heb.* but the ſame as in *Gen.* xlix. 27.

Ver. 5. *Shame*] The 2d of the five Commandments of *Zertooſt*, otherwiſe called *Zoroaſtres*, for the Laity is, *to have Shame ever with them, as a Remedy againſt all Sin, &c. Lord's Relig. of the Perſees*, p. 30.

Ver. 8. *till*] when the Lord would overthrow the *Babylonian* Empire.

Ib. *all the Earth*] The Monarchy of *Babylon* or the *Chaldeans* being univerſal.

Ver. 9. *with one Shoulder*] as the *Heb.* is, and *Jun.* and *Trem.* tranſlate, ſignifying by Alluſion, I ſuppoſe, to the Levites carrying the Ark, &c. ſo, that they ſhould join well together in ſerving the Lord.

Ver. 10. *Side of*] the ſame as in *Iſa.* xviii. 1.

Ver. 17. *ſilent*] without Complaint, or Reproof, ſuch as he uſed then; the *Heb.* thus ſignifying.

Ib. *his*] *Lat. Vulgate, thy.*

Ver. 19. *manage*] *Heb. do* or *act with*; not *undo*, which is *to let looſe* or *ruin*, a Meaning that the original Word has not.

NOTES upon the BOOK of HAGGAI.

CHAP. I.

IN the ſecond Year of King Darius, on the firſt Day of the ſixth Month, there was the Lord's Commiſſion by the Miniſtry of the Prophet Haggai, to Zerubbabel the Son of Shealtiel Magiſtrate of Judah, and to Joſhua the Son of Jehozadak the high Prieſt, as follows:

2. Thus ſpeaks the Lord of Armies, ſaying; This People ſay, The Time is not come, the Time for the Houſe of the Lord to be built.

3. So the Lord's Commiſſion was by the Miniſtry of the Prophet Haggai, in this manner:

4. Is it a Time for you your ſelves to dwell in your covered Houſes, and this Houſe be waſte?

5. And now thus ſays the Lord of Armies; Set your Mind upon your Ways.

6. You ſow much, and there is little coming; you eat, and none are ſatisfied; you drink, and none ſufficiently; are cloathed, and none have Heat: and he who gets himſelf Hire, does it into a Bag made with Holes.

7. Thus ſays the Lord of Armies; Set your Mind upon your Ways.

8. Go up the Mountain, bring Wood, and build the Houſe; which I will take delight in, and will be glorified, ſays the Lord.

9. Looking for much, behold there is little; ſo that you bring home, when I have blown on it:- for what reaſon? ſays the Lord of Armies; by reaſon of my Houſe which is waſte, while you are running each to his own Houſe.

10. Therefore above you the Heaven is ſhut up from Dew, as is the Earth *from* its Increaſe.

11. Since I call for Waſting upon the Earth, particularly upon the Mountains, as alſo upon the Corn, and upon the Wine, and upon the Oil, and upon that which the Ground brings forth; nay, upon Man, and upon Beaſt, and upon all the Labour of the Hands.

12. And Zerubbabel the Son of Shaltiel, Joſhua the Son of Jehozadak the high Prieſt, and all the Reſidue of the People hearkened to what the Lord their God ſaid, and the Words of the Prophet Haggai, as the Lord their God ſent him; and the People were afraid by reaſon of the Lord.

13. Whereupon Haggai the Meſſenger of the Lord, ſpoke in the Lord's Meſſage to the People thus, I am with you, ſays the Lord.

14. Then the Lord ſtirred up the Spirit of Zerubbabel the Son of Shaltiel Magiſtrate of Judah, and the Spirit of Joſhua the Son of Jehozadak the high Prieſt, with the Spirit of all the Reſidue of the People; ſo that they came, and did the Work in the Houſe of the Lord of Armies their God;

15. On the twenty fourth Day of the ſixth Month, in the ſecond Year of King Darius.

CHAP. II.

ON the twenty firſt of the ſeventh Month, there was the Lord's Commiſſion by the Miniſtry of the Prophet Haggai as follows:

2. Speak now to Zerubbabel the Son of Shaltiel Magiſtrate of Judah, to Joſhua the Son of Jehozadak the high Prieſt, and the Reſidue of the People, in this manner;

3. Who is left among you that ſaw this Houſe in its former Glory? And what do you ſee it now? Is it not in compariſon of that as Nothing in your Sight?

4. Yet now be ſtrong, Zerubbabel, ſays the Lord; and be ſtrong, Joſhua the Son of Jehozadak the high Prieſt; be ſtrong too, all the People of the Country, ſays the Lord, and be doing: for I am with you, ſays the Lord of Armies.

5. With the Word which I confirmed to you when you came out of Egypt, and my Spirit remaining within you, do not fear.

6. For thus ſays the Lord of Armies; It ſhall be yet once a little while, when I will move the Heaven, Earth, Sea and dry Land.

7. And when I have moved all Nations, the Deſirable of all Nations ſhall come; and I will fill this Houſe with Glory, ſays the Lord of Armies.

Ver. 1. *Darius*] See *Zech.* i. 1. *Ezr.* iv. 24. & v. 1.
Ver. 9. *blown*] blaſted it in the Fields and Vineyards; ſee Ver. 11. Chap. ii. 17.
Ver. 12. *Shaltiel*] not ſpell'd here &c. as in Ver. 1. and the laſt of the *Book*.
Ver. 14. *Then*] See *Ezr.* v. 1, 2.

8. The Silver is mine, and the Gold is mine, ſays the Lord of Armies.

9. The Glory of this latter Houſe ſhall be greater than *that* of the former, ſays the Lord of Armies; and I will give Peace in this Place, ſays the Lord of Armies.

10. On the twenty fourth Day of the ninth *Month*, in the ſecond Year of Darius, there was the Lord's Commiſſion by the Miniſtry of the Prophet Haggai as follows:

11. Thus ſays the Lord of Armies; Aſk now the Prieſts the Law, ſaying,

12. Behold a Man who bears holy Fleſh in the Skirt of his Garment, or touches with his Skirt Bread, Broth, Wine, Oil, or any Food, is it holy? And the Prieſts made anſwer, No.

13. And Haggai ſaid, If any one unclean by a dead Body touch any of theſe, is it unclean? And the Prieſts made anſwer, It is.

14. Haggai then made reply: So is this People, and ſo is this Nation before me, ſays the Lord, ſo likewiſe is all the Work of their Hands; and that which they offer there is unclean.

15. And now do apply your Mind from this Day upward, till before one Stone was put on another in the Temple of the Lord.

16. Since thoſe were, come to a Heap of twenty, and there were *but* ten; come to a Wine-preſs to draw fifty out of the Preſs, and there were *but* twenty.

17. Smite you as I did with Blaſting, Blight and Hail, in all the Works of your Hands; none of you would be mine, ſays the Lord.

18. Do apply your Mind from this Day upward, from the twenty fourth Day of the ninth, till the Day that the Foundation of the Lord's Temple was laid, apply your Mind.

19. Is the Seed yet in the Barn? And it is while the Wine, Fig, Pomegranate, and Olive Tree does not bear: from this Day will I bleſs.

20. And Haggai had the Lord's Commiſſion again, on the twenty fourth of the Month thus:

21. Say as follows to Zerubbabel Magiſtrate of Judah; I will move the Heaven and the Earth.

22. So that I will overthrow the Throne of the Kingdoms, and deſtroy the Strength of the Kingdoms of the Nations; I will alſo overthrow the Chariot and its Riders, and the Horſes and their Riders ſhall come down, by the Sword of one another.

23. At that Time, ſays the Lord of Armies, will I take thee, my Servant Zerubbabel the Son of Shealtiel, ſays the Lord, and will put thee as a Seal: for I have choſen thee, ſays the Lord of Armies.

Ver. 14. *there*] *before me*, as I think, with *De Dieu*.

Ver. 15. *upward*] backward or before, that being to go up in Time.

Ib. *till*] This is ſignificant and proper, and accordingly rendered by *Jun.* and *Trem. ad*; which both *Caſt.* and *L. Jud.* have in this Manner, *the former Time from this Day, when:* whereas *from* is improper, and more in Ver. 18. but ſtill worſe by putting *even* to it there.

Ib. *was put*] which was 15 Years before according to *Ptolemy*'s *Canon*, and *Ezr.* iii. 8, 10.

Ver. 16. *come*] *If one had* or *ſhould have* being underſtood before it; ſee *Noldius*, *Particul.* under כִּי one of the prime Elegancies in our Language, ſo directly pointed out by the *Heb.* here: thus *Addiſon*, *Talk of a new-married Couple, and you immediately hear——Mention the Name of an abſent Lady, and it is ten to one but you learn ſomething of——Spec.* N°. XV. Otherwiſe it may be reſolved by the Imperative, as *Jer.* xlvi. 11. *Iſa.* viii. 9, 10. & xxix. 11, 12. *Joh.* ii. 19. See more of this *Prov.* xix. 25. & xxii. 6, 10. *Job* xxix. 24. *Iſa.* xxvi. 10.

Ver. 18. *till*] as Ver. 15. and *the Foundation of the Temple was* not *laid now*, ſince the Work of it was begun three Months before, Ver. 10. Chap. i. 14, 15.

NOTES upon the BOOK of ZECHARIAH.

CHAP. I.

IN the eighteenth Month, in the ſecond Year of Darius, Zechariah the Son of Berechiah, the Son of Iddo, the Prophet, had the Lord's Commiſſion as follows:

2. The Lord has been quite in a Wrath againſt your Fathers.

3. And declare thou to them; Thus ſays the Lord of Armies, Return to me, ſays the Lord of Armies; and I will return to you, ſays the Lord of Armies.

4. Be not like your Fathers, to whom the former Prophets called, ſaying; Thus ſays the Lord of Armies, Return now from your evil Ways, and your evil Doings: but they would not hear, nor hearken to me, ſays the Lord.

5. Where are thoſe Fathers of yours? And do the Prophets live for ever?

6. But did not my Words and Ordinances, which I commanded my Servants the Prophets, reach your Fathers? So that they returned, and ſaid, As the Lord of Armies thought to do to us, according to our Ways and Doings, ſo has he dealt with us.

7. On the twenty fourth Day of the eleventh Month, which is the Month of Shebat, in the ſecond Year of Darius, Zechariah, the Son of Berechiah, the Son of Iddo, the Prophet, had the Lord's Commiſſion thus:

8. I ſaw plainly at Night, that there was a Man riding upon a red Horſe, and he ſtood among the Myrtle-trees which were in the Deep; and behind him were red, diverſe-coloured, and white Horſes.

9. And I aſked, What are theſe, my Lord? And the Angel who talked with me ſaid to me, I will ſhew thee what they are.

10. Upon this the Man that ſtood among the Myrtle-trees made anſwer, Theſe are they whom the Lord has ſent to go about on the Earth.

11. And they made reply to the Angel of the Lord that ſtood among the Myrtle-trees, We have gone about on the Earth; and behold all the Earth ſits ſtill, and is quiet.

12. Then the Angel of the Lord ſpoke in this manner, O Lord of Armies, how long wilt thou not have compaſſion upon Jeruſalem and the Cities of Judah, with which thou haſt had Indignation theſe ſeventy Years?

13. And the Lord anſwered the Angel who ſpoke to me with good Words, with comfortable ones:

14. Moreover the Angel who talked with me ſaid to me: Call as follows; Thus ſays the Lord of Armies, I am zealous for Jeruſalem and Zion, with great Zeal.

15. And with great Wrath am I in a Wrath againſt the Nations that are at Eaſe; becauſe I being in a Wrath a little, they helped towards the Harm.

16. Therefore thus ſays the Lord, I will return to Jeruſalem with Compaſſions: my Houſe ſhall be built in it, ſays the Lord of Armies; and a Meaſuring-line ſhall be ſtretched out upon Jeruſalem.

17. Call yet as follows; Thus ſays the Lord of Armies, My Cities ſhall yet be diſperſed by reaſon of Proſperity; and the Lord will yet comfort Zion, and yet chooſe Jeruſalem.

18. And looking up, I ſaw plainly that there were four Horns.

19. So I enquired of the Angel who talked with me, What are theſe? And he ſaid to me, Theſe are the Horns which have ſcattered Judah, Iſrael and Jeruſalem.

20. Next the Lord ſhewed me four Artificers.

21. And I aſked, What come theſe to do? Then he ſaid thus, Thoſe being the Horns which have ſcattered Judah, as if no Man ſhould lift up his Head; theſe come to make them afraid, to caſt down the Horns of the Nations, that lift up the Horn at the Country of Judah, to ſcatter it.

Ver. 1. *Darius*] that is *Darius Hyſtaſpis*; ſee the *Canon* of *Ptolemy* in the latter Part of the *Chronology*.

Ver. 12. *ſeventy*] from the Beginning of the Siege by *Nebuchadnezzar*, 2 *King*. xxv. 1. which was ſo long to the 2d Year of *Darius*, this being in the next Month, Ver. 7. ſee Chap. vii. 5. *Poole*'s *Annotations* ſay *it was now* 70 *Years ſince the Temple was burnt*, and expound the 70 Years in Chap. vii. 5. to be *ſince Gedaliah's Death*; according to which *Gedaliah* muſt be ſlain two Years after the City was taken; whereas the ſame *Annotations* on *Jer.* xli. 1. make it but *three Months*.

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CHAP. II.

AGAIN looking up, I ſaw clearly that there was a Man with a Meaſuring-line in his Hand.

2. At which I ſaid, Whither art thou going? Who anſwered me, To meaſure Jeruſalem, to ſee how much its Breadth is, and how much the Length of it.

3. Now behold the Angel who ſpoke to me went forth, as did another Angel to meet him,

4. And ſaid to him; Run, ſpeak thus to this young Man, Thoſe of Jeruſalem ſhall inhabit the Towns, by reaſon of the Multitude of Men and Beaſts within it.

5. Nay I will be to it, ſays the Lord, a Wall of Fire round about, and will be for Glory within it.

6. Ho, ho, even flee from the Country of the North, ſays the Lord, though I have ſpread you abroad as the four Winds of Heaven, ſays the Lord.

7. Ho, Zion, deliver thy ſelf, thou Inhabitant with the Daughter of Babylon.

8. For thus ſays the Lord of Armies, who after the Glory, ſends me to the Nations that ſpoiled you; ſince he who touches you, touches the Apple of his Eye:

9. For behold I will ſhake my Hand againſt them, and they ſhall be a Spoil to their Servants; ſo you ſhall know that the Lord of Armies has ſent me.

10. Sing, and be glad, O Daughter of Zion: for behold I will come, and dwell within thee, ſays the Lord.

11. Beſides many Nations ſhall cleave to the Lord at that Time, and become a People to me: and I will dwell within thee; ſo thou ſhalt know that the Lord of Armies has ſent me to thee.

12. Thus the Lord will poſſeſs Judah his Portion upon the holy Ground: and will yet chooſe Jeruſalem.

13. Keep ſilence, all Fleſh, at the Preſence of the Lord: for he is ſtirred up out of his holy Habitation.

CHAP. III.

AND he ſhewed me Joſhua the high Prieſt, ſtanding before the Angel of the Lord; and Satan ſtanding at his right Hand to oppoſe him.

2. But the Lord ſaid to Satan, The Lord rebuke thee, Satan; even the Lord, who chooſes Jeruſalem, rebuke thee: Is not this a Firebrand plucked out of the Fire?

3. Now Joſhua was cloathed with filthy Garments, as he ſtood before the Angel.

4. So he ſpoke to them who ſtood before him in the following manner, Take away the filthy Garments from him; and to him he ſaid, See, I have made thy Iniquity paſs from thee, even to cloath thee with Change of Apparel.

5. Then I ſaid, Let them put a pure Mitre upon his Head: which they did accordingly, and cloathed him with Garments; while the Angel of the Lord was ſtanding by,

6. Who teſtified to Joſhua as follows:

7. Thus ſays the Lord of Armies; If thou wilt go in my Ways, and if thou wilt keep my Charge; thou ſhalt both judge my Houſe, and alſo keep my Courts: and I will grant thee to go among theſe who are ſtanding by.

8. Hear now, Joſhua the high Prieſt, with thy Friends who ſit before thee; ſince they are Men for a Token: for behold I will bring forth my Servant the Sprout.

9. For behold upon that one Stone, which I put before Joſhua, there are ſeven Eyes: lo I will engrave the Engravings of it, ſays the Lord of Armies, and will remove the Iniquity of that Country in one Day.

10. At that Time, ſays the Lord of Armies, ſhall you call to your ſeveral Neighbours, under both the Vine and the Fig-tree.

Ver. 4. *ſhall inhabit the Towns*] for Want of Room, as *Grotius* obſerves; the *Heb.* Verb being in the active Form: ſo *Jun.* and *Trem.* '*per* pagos habitabunt *cives urbis* Jeruſchalaimorum,' *the Citizens of the City* of Jeruſalem ſhall dwell *in* the Villages or Towns.

Ver. 7. *Ho*] left out in the *com. Tranſ.*

Ib. *deliver*] *Babylon* revolting a little after, was taken by *Darius*, *Herodotus*, Lib. iii. *Juſtin*, Lib. i. 10. *Polyænus*, Lib. vii.

Ver. 8. *thus ſays*] beginning with Ver. 9. as the Senſe and 1ſt Perſon ſhew.

Ib. *the Glory*] mentioned Ver. 5.

Ver. 9. *Servants*] the *Perſians*, over whom the *Babylonians* had been Maſters heretofore.

Ver. 4. *to cloath*] being infinitive.

Ver. 5. *I ſaid*] *Zechariah* himſelf in the Viſion.

Ver. *to go*] *Heb. goings*, not *places*.

Ver. 8. *a Token*] as the Word often ſignifies. The Expreſſion here is rendered *Typical Men*, by the *Biſhop of Coventry and Litchfield* in his *Defence of Chriſtianity from the ancient Prophecies*, Chap. iii. 1, 4.

CHAP. IV.

AND the Angel who talked with me returned; and rouſing me up, like a Man that is rouſed up from his Sleep,

2. Aſked me, What doſt thou ſee? And I ſaid; I ſee plainly that there is a Candleſtick which is all Gold, having a Diſh upon the Top of it, with its ſeven Lamps upon it there, and ſo many Funnels to them;

3. As alſo two Olive-trees upon it, one at the right Side of the Bowl, and the other upon the left Side of it.

4. I further made this Anſwer to the Angel that talked with me, What are theſe, my Lord?

5. Who made reply to me, Doſt not thou know what they are? And I ſaid, No, my Lord.

6. Beſides he made reply to me as follows; This is the Commiſſion the Lord ſays to Zerubbabel, It ſhall not be by Force nor Might, but by my Spirit, ſays the Lord of Armies.

7. Whatever thou art, O great Mountain, before Zerubbabel *thou* wilt become a Plain; and he will bring forth the Top-ſtone, with Acclamations of conſtant Grace to it.

8. I had moreover the Lord's Commiſſion thus;

9. The Hands of Zerubbabel laid the Foundation of this Houſe, and his Hands will accompliſh it; and thou wilt know that the Lord of Armies has ſent me to you:

10. For who deſpiſes the Day of little Things? Since they ſhall be glad, and ſee the Weight of Tin of theſe ſeven in the Hand of Zerubbabel: they are the Eyes of the Lord which go about on all the Earth.

11. And I made anſwer to him, What are theſe two Olive-trees upon the right Side of the Candleſtick, and upon the left Side of it?

12. As I did likewiſe again, What are the two Parcels of Berries of the Olive-trees, which empty the golden Liquor from them into the Receptacle of the two golden Pipes?

13. Whereupon he ſpoke thus to me, Doſt not thou know what theſe are? And I ſaid, No, my Lord.

14. Then ſaid he, Theſe are the two anointed ones, that ſtand by the Lord of the whole Earth.

CHAP. V.

AFTERWARDS I turned again, and looking up, ſaw plainly that there was a flying Volume.

2. Upon which he aſked me, What doſt thou ſee? And I anſwered, I ſee a flying Volume, the Length of it twenty Cubits, and its Breadth ten.

3. And he replied to me; This is the Curſe that goes forth over the Surface of all the Earth: for every one who ſteals is quit according to it on one Side, and every one who ſwears is quit according to it on the other Side.

4. I cauſe it to go forth, ſays the Lord of Armies; and it ſhall enter into the Houſe of him who ſteals, and into that of him who ſwears by my Name falſely: within whoſe Houſe it ſhall lodge, and conſume it, with its Wood, and the Stones of it.

5. Beſides the Angel who talked with me came out, and ſaid to me, Look up now, and ſee what this is that goes forth.

6. And I enquired, What is it? This that goes forth, anſwered he, is an Ephah; adding, This is the Look of them on all the Earth.

7. Behold there was a Piece of Lead too lifted up, with this a Woman who was ſitting within the Ephah.

8. This, ſays he, is Wickedneſs; and he caſt her into the midſt of the Ephah, caſting the Weight of Lead on the Mouth of it.

9. Next I looked up, and ſaw apparently that two Women went forth, and the Wind was in their Wings, and the Wings of them were like thoſe of a Stork; who lifted up the Ephah between the Earth and Heaven.

Ver. 2. *Diſh*] to diſtinguiſh what Sort of *Bowl*.

Ib. *Funnels*] not the ſame Word as that rendered *Pipes*, Ver. 12.

Ver. 7. *the Top-ſtone*] *Top* being an Adjective to *Stone*, and therefore fem. and not ו a Pronoun for *thereof*, ſince both *Mountain* and *Temple* are maſc. thus it is in *Buxt. Lex.* as likewiſe in the *Tranſ. Vulg.* that of *Pagn. Caſt. Jun.* and *Trem.* with no Pronoun to it.

Ver. 10. *Weight of Tin*] ſo the *Heb.* as there is *Weight of Lead*, Ch. v. 8.

Ib. *theſe ſeven*] Eyes, Ch. iii. 9.

Ver. 12. *Berries*] or *Spikes* according to the *Heb. Olives*, as they are called, being longiſh and big like an Ear of Corn; conſult *Bux.*

Ib. *Receptacle*] the proper *Eng.* here of the *Heb. Hand.*

Ver. 14. *two*] *Joſhua* and *Zerubbabel.*

Ib. *anointed ones*] *Heb. Sons of Oil*, becauſe they were anointed with it: ſo in *Iſa.* v. 1. a Place as if repleniſhed with Oil, or fat and fertile, as *Druſius* obſerves, but could not tell where the Expreſſion was.

Ver. 3. *quit*] and conſequently *judged* as the *old Lat. Verſ.* has it; and *puniſhed*, as the *Chald.* whereas there is no Proof, nor indeed Mention in *Bux. Lexic.* of this Verb ever ſignifying *cut off*, nor has it that Meaning either in *Chald.* or *Arabick*, from whence *Heb.* Words ſometimes fetch theirs: ſo *Caſtal.* tranſlates it *abſolvetur*; *Leo Jud. abſolvitur*; *Jun.* and *Trem. ſe innocentem aſſerit, clears himſelf*; *Piſcat. innocens habetur, is held innocent.*

Ver. 6. *This that goes forth*] otherwiſe as in the *com. Verſ. that goeth forth* is ſuperfluous and improper; ſee *L. de Dieu, Anim.*

Ib. *Look*] *Heb. Eye.* Thieves and perjured Perſons, Ver. 4, 5. who are concealed Sinners, look like that Ephah with Wickedneſs in it, Ver. 8.

Ver. 7. *with this*] So *Jun.* and *Trem.* render it *cum ea*, and *Druſ.* with *Piſcat.* which the Senſe requires of Neceſſity, ſince the Lead and Woman were diſtinct Things, Ver. 8. And *this is* jars with *there was* in our *Bible.*

Ver. 8. *on the Mouth*] for a heavy Lid, to ſhut the Woman repreſenting Wickedneſs faſt in.

10. And I aſked the Angel who talked with me, Whither are they carrying away the Ephah?

11. With this he ſaid to me, To build a Houſe for it in the Country of Shinar; that may be eſtabliſhed, and it may be placed there upon its own Baſe.

CHAP. VI.

AND turning again, I looked up, and ſaw plainly that four Chariots came out from between two Mountains; and the Mountains were braſen ones.

2. In the firſt Chariot were red Horſes, in the ſecond black ones,

3. In the third white ones, and in the fourth ſpeckled ones, being ſtrong.

4. Thereupon I ſpoke as follows, to the Angel who talked with me, What are theſe, my Lord?

5. And the Angel made anſwer to me, Theſe are the four Spirits of Heaven, that go forth from ſtanding by the Lord of the whole Earth.

6. They that were black Horſes in it were going forth to the north Country, the white went forth after them; and the ſpeckled went forth to the ſouth Country.

7. Thus the Strong went forth, and endeavoured to go, and walk about on the Earth; and when he bade them do ſo, they did.

8. He alſo cried to me, and ſpoke to me thus, See, thoſe that go forth to the north Country, give Reſt to my Spirit in that Country.

9. And I had the Lord's Commiſſion as follows:

10. Taking ſome of the Captivity, of Heldai, Tobijah and Jedaiah; thou ſhalt come the ſame Day, and that to the Houſe of Joſiah the Son of Zephaniah, who *all* came from Babylon;

11. And ſhalt take Silver and Gold, making Crowns, and put on the Head of Joſhua the Son of Jozadak, the high Prieſt;

12. As alſo tell him, that thus ſpeaks the Lord of Armies, ſaying; Behold the Man, whoſe Name is the Sprout, even he ſhall ſprout forth from his Place, and build the Temple of the Lord.

13. Which he ſhall not only build, but he ſhall bear the Comelineſs, and ſit, having dominion upon his Throne; nay be a Prieſt upon it, and the Counſel of Peace ſhall be between thoſe two.

14. The Crowns likewiſe ſhall be for Helem, Tobijah, Jedeiah, and Hen the Son of Zephaniah, for a Memorial in the Temple of the Lord.

15. Beſides thoſe who are far off ſhall come, and build in the Temple of the Lord; ſo you ſhall know that the Lord of Armies has ſent me to you: thus it ſhall be, if you will at all hearken to what the Lord your God ſays.

CHAP. VII.

AND in the fourth Year of King Darius, Zechariah had the Lord's Commiſſion, on the fourth of the ninth Month Chiſleu.

2. When there was ſent to the Houſe of God Sharezer, and Regem-melech, with his Men, to make ſupplication before the Lord;

Ver. 11. *that may*] to wit *the Houſe*, with which this accords in Gender, and not with *Ephah*.

Ver. 1. *Chariots*] It is explained what theſe were, Ver. 5. ſo that there is leſs Likelihood of another Meaning. Some however, particularly *Lowth* in his *Commentary upon the larger and leſſer Prophets*, expound it of the four Empires like the Viſions in *Daniel*: according to which the *black Horſes* are to denote the ſad and mournful State of the *Jews* under the *Perſian* Empire; whereas that was a Time of much Joy, as well as Peace, for their Deliverance from Captivity, Rebuilding the City and Temple, &c. The *white Horſes* are thus referred to the *Perſian* Empire, for ſome Kindneſs which *Alexander* ſhewed the *Jews*; but their terrible Sufferings under *Antiochus* cauſes it to be repreſented in a contrary Manner in *Dan.* Ch. viii. & xi. with which this muſt not diſagree. This Viſion and the Interpretation of it has a plain Similitude with that in Chap. i. 8, 9, 10, 11. which is not pretended to relate to thoſe different Empires; and *Lowth* applies the *red Horſes* there to *Darius* the *Perſian* King, here to the *Babylonian* Empire, as he does the *white* there to the ſame King, but here to another Empire. The Colours rather denoted the Buſineſs of theſe celeſtial Meſſengers, and as it was a Time of Peace the Chariot of *red Horſes* for War did not now go forth, Ver. 6. and the others went to different Parts, did not come to *Judah*, Ver. 6, 7.

Ver. 3. *ſpeckled*] See it *Gen.* xxxi. 10.

Ib. *being ſtrong*] or *ſpeckled ſtrong Horſes*, there being no Conjunction for the [*and*] in our *com. Bib.* But *Piſcator* in *Commentariis in Duodecim Prophetas minores*, interpreting it *robuſti, ſtrong*; adds, *Hoc Epitheton referendum eſt ad Equos illos omnes; ut percipitur ex* V. 7. *this Quality is to reſpect them all, as appears by* Ver. 7. The Word no more ſignifies *bay*, from its Uſe in other Places, than the *Eng. ſtrong* does.

Ver. 6. *were going*] which the Prophet ſaw as Ver. 7. not the Angel told, as incongruouſly in the *preſ. Eng.* and the *Heb.* is a Participle.

Ver. 7. *Thus*] *Interpreters* who make this a diſtinct going forth from the reſt, ſeem not to have minded how many Chariots there were, or what Horſes were ſeen to draw them in the Viſion. If the 4th Chariot had two Sorts of Horſes according to the *preſ. Tranſ.* how did one Sort go to the ſouth Country, and the other remain behind, going after into other Parts?

Ib. *Strong*] It is not eaſy to determine whether the *ſpeckled* only, or *all* are meant, unleſs ſome material Diſcrimination can be diſcovered.

Ver. 10. *who* all *came &c.*] This being the laſt in the Verſe.

Ver. 12. *the Sprout—ſhall ſprout forth*] thus the *Heb.*

Ver. 13. *thoſe two*] the King and Prieſt united in one, i. e. *Jeſus* typified ſo by *Joſhua*.

3. Speaking

3. Speaking to the Prieſts who were at the Houſe of the Lord of Armies, and to the Prophets thus, Shall I weep in the fifth Month, being ſeparated as I have been theſe ſo many Years?

4. Upon this I had the following Commiſſion of the Lord of Armies:

5. Speak to all the People of the Country, and to the Prieſts as follows; When you faſted, and were making lamentation in the fifth and ſeventh *Months*, even theſe ſeventy Years, did you at all faſt to me my ſelf?

6. And when you eat, and when you drank; did not you eat and drink *for* your ſelves?

7. Are there not the Things which the Lord proclaimed by the Miniſtry of the former Prophets, when Jeruſalem was inhabited, and quiet, with its Cities round about it, as alſo the South and Vale inhabited?

8. Zechariah had moreover the Lord's Commiſſion as follows:

9. Thus ſpoke the Lord of Armies, ſaying; Execute true Judgment, and ſhew Kindneſs and Compaſſions one to another.

10. And do not oppreſs the Widow or Fatherleſs, the Stranger or Afflicted; nor think ill one to another in your Hearts.

11. But they refuſed to hearken, and yielded an obſtinate Shoulder, and made their Ears heavy from hearing;

12. Nay they ſet their Heart *as* a Diamond from hearing the Law, and the Words which the Lord of Armies ſent by his Spirit, by the Miniſtry of his former Prophets: ſo that there was great Wrath from the Lord of Armies.

13. And according as he called, and they would not hearken; ſo they called, and I would not hearken, ſays the Lord of Armies.

14. But I drove them as with a Tempeſt over all Nations, which they did not know; and the Country was deſolate after them, from paſſing and returning: for they made the deſirable Country a Deſolation.

CHAP. VIII.

THERE was further the Commiſſion of the Lord of Armies as follows:

2. Thus ſays the Lord of Armies, I have been zealous for Zion with great Zeal, and with great Fury have I been zealous for it.

3. Thus ſays the Lord, I am returned to Zion, and dwell within Jeruſalem; ſo that Jeruſalem ſhall be called The City of Truth, and the Mountain of the Lord of Armies, The holy Mountain.

4. Thus ſays the Lord of Armies, Old Men and old Women ſhall yet dwell in the Streets of Jeruſalem, and each with a Staff in his Hand for Multitude of Days.

5. And the Streets of the City ſhall be full of Boys and Girls playing in them.

6. Thus ſays the Lord of Armies, Becauſe it is wonderful in the Sight of the Reſidue of this People in thoſe Days, is it alſo wonderful in my Sight? ſays the Lord of Armies.

7. Thus ſays the Lord of Armies, Behold I will ſave my People from the Country of the riſing and that of the ſetting of the Sun.

8. And I will bring them, ſo that they ſhall dwell within Jeruſalem; and they ſhall be to me a People, as I will to them a God, both in Truth and Righteouſneſs.

9. Thus ſays the Lord of Armies; Let your Hands be ſtrong, that hear theſe Words in theſe Days, from the Mouth of the Prophets who are at the Time of laying the Foundation of the Houſe of the Lord of Armies, to build the Temple.

10. For before thoſe Days there was no Reward for Man, nor was there any Reward for a Beaſt: both to the Goer out, and to the Comer in, there was no Peace by reaſon of Diſtreſs; as I ſent all Mankind one againſt another.

11. But I will not be now as in former Days, to the Reſidue of this People, ſays the Lord of Armies.

12. For the Seed ſhall be proſperous, the Vine yield its Fruit, as ſhall the Earth the Increaſe of it, and the Heavens ſhall give their Dew: I will even make the Reſidue of this People poſſeſs all theſe Things.

13. And as you have been a Curſe in the Nations, O Family of Judah, and that of Iſrael; ſo will I ſave you, and you ſhall be a

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Ver. 5. *fifth*] for the burning of the Temple, 2 *King.* xxv. 8, 9. *Jer.* lii. 12, 13. which Faſt the *Jews* keep on the ninth Day of that Month, *Buxtorf*'s *Synagoga Judaica*, Cap. 30.

Ib. *ſeventh*] for the Murder of *Gedaliah*, 2 *King.* xxv. 25. *Jer.* xli. 1, 2.

Ib. *ſeventy*] The Occaſion of thoſe Faſts ſhews when the 70 Years began, from whence to the firſt of *Cyrus* being 52 Years, it was 18 more to the 4th of *Darius* by *Ptolemy*'s *Canon*. The *Aſſembly* in their *Annotations* expound thoſe 70 Years to be *during the Captivitie*; which ending in the firſt Year of *Cyrus*, they muſt conſequently faſt, according to that, 18 Years before the Things were done for which they faſted.

Ib. *did*] *The Sum of the Reproof is, God has not commanded you to keep theſe Faſts, &c. Jun.* and *Trem. Annot.*

Ver. 7. *Are there not the Things*] Are they not come to paſs?

Ver. 9. *ſpoke*] not *ſpeaketh*, as may be ſeen by Ver. 11. the *Heb.* Verb being alſo preterite.

Ver. 11. *yielded &c.*] Look *Neh.* ix. 29. where there is the ſame.

Ver. 2. *been zealous*] by puniſhing the *Babylonians*, and delivering the *Jews* from Captivity.

Ver. 6. *Becauſe*] which the *Heb.* Particle, being caſual, ſignifies rather than *if*.

Ver. 10. *Reward*] on which *Lowth* comments, 'The 'Fruits of the Earth would not pay the Labour of thoſe 'that manured it;' ſee *Hag.* i. 9, 10, 11. & ii. 16, 17.

Ib. *ſent*] not *ſet*.

Bleſſing: do not fear, let your Hands be ſtrong.

14. For thus ſays the Lord of Armies; As I intended to do you Harm when your Fathers made me in a Wrath, ſays the Lord of Armies; and I did not repent:

15. So I intend again in theſe Days, to do Good to Jeruſalem, and the Family of Judah: fear not.

16. Theſe are the Matters which you ſhall do: ſpeak the Truth one to another, judge with Truth and the Judgment of Peace at your Gates;

17. And think not ill one towards another in your Hearts, nor love a falſe Oath: for all theſe are Things which I hate, ſays the Lord.

18. I had alſo a Commiſſion of the Lord of Armies as follows:

19. Thus ſays the Lord of Armies, Let the Faſt of the fourth, with thoſe of the fifth, ſeventh and tenth *Months*, be to the Family of Judah for Joy, Gladneſs, and good Solemnities; ſo love Truth and Peace.

20. Thus ſays the Lord of Armies; There ſhall be yet when the People ſhall come, and the Inhabitants of many Cities;

21. And the Inhabitants of one ſhall go to another, ſaying, Let us go ſtill to make ſupplication before the Lord, and to ſeek the Lord of Armies: I will go alſo.

22. Nay many People and numerous Nations ſhall come, to ſeek the Lord of Armies at Jeruſalem, and to make ſupplication before the Lord.

23. Thus ſays the Lord of Armies, Thoſe ſhall be the Days in which ten Men from all Languages of the Nations ſhall take even faſt hold on the Skirt of one who is a Jew, ſaying, We will go with you, for we hear that God is with you.

CHAP. IX.

THE Burden of the Lord's Commiſſion on the Country of Hadrach, and Damaſcus the Reſting-place of it: when the Eyes of Mankind, as well as of all the Tribes of Iſrael, will be to the Lord;

2. And *upon* Hamath alſo bordering on it, Tyre, and Zidon, though it is very wiſe:

3. Notwithſtanding Tyre has built a Fortification for it ſelf, and heaped up Silver like Duſt, and Gold as the Dirt of the Streets.

4. Behold the Lord will diſpoſſeſs it, and ſmite its Force in the Sea; and it ſhall be conſumed with Fire.

5. Aſhkelon ſhall ſee, and fear; as alſo Gaza, and be exceedingly in Anguiſh; and Ekron, for he will make the Expectation of it aſhamed; nay the King ſhall periſh from Gaza, and Aſhkelon ſhall be uninhabited.

6. Moreover a Baſtard ſhall dwell in Aſhdod; and I will cut off the Pride of the Philiſtines.

7. So will I take away his Blood from his Mouth, and his Abominations from between his Teeth, and he alſo who is left ſhall be our God's; and be as a Leader in Judah, while Ekron is like a Jebuſite.

8. And I will encamp at my Houſe by reaſon of the Army, by reaſon of ſuch as paſs and return; ſo that the Exacter ſhall paſs againſt them no more: for now I have ſeen with my Eyes.

9. Rejoice very much, O Daughter of Zion, ſhout, O Daughter of Jeruſalem: behold thy King ſhall come to thee, who is righteous, and has Salvation; afflicted, and riding upon an Aſs, even upon a Colt the Foal of a She-aſs.

10. Then will I cut off the Chariot from Ephraim, and the Horſe from Jeruſalem, the

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Ver 19. *fourth*] for the taking of *Jeruſalem*, *Jer.* xxxix. 2, & lii. 6, 7. The Faſts of the fifth and ſeventh Months ſee Chap. vii. 5.

Ib. *tenth*] for the Beginning of the Siege, 2 *King.* xxv. 1. *Jer.* lii. 4. The *Jews* have Forms of Prayer for their Faſting-days, what I have in *Hebrew* being intituled סדר ארבע תעניות *The Book of the four Faſts*; printed at בויניזיא that is *Venice*. But there צום אסתר *the Faſt of Eſter* is one of them, which they alſo keep, *Buxtorf*, *Syn. Jud.* Cap. 29. inſtead of that for *Gedaliah*'s Death.

Ver. 1. *the Reſting-place of it*] where this *Burden* was to reſt; ſee *Iſa.* xxv. 10. not the *Country*, as *Grot.* expounds it, that being of a different Gender, as its Pronoun in Ver. 2. ſhews. This and the following Circumſtances may be referred to the Conqueſts of *Alexander*, who according to the Order of the Deſcription, did on his firſt coming into thoſe Parts, after the Victory at *Iſſus* in *Cilicia*, plunder *Damaſcus* of *Darius*'s Treaſure, *Arrian*, Lib. ii. *Curtius*, Lib. iii.

Ib. *to the Lord*] for Fear of *Alexander*, as *Joſephus* particularly relates of the *Jews*, who were preſerved; ſee *Antiq.* xi. 8. & Ver. 8.

Ver. 2. *on it*] *the Country*, Ver. 1. not *the Reſt* or *Reſting-place*, which is unapt, nor *the Burden*, becauſe diſagreeing in Gender.

Ver. 4. *in the Sea*] *Tyre* ſtanding on the Sea-coaſt, the Inhabitants after a long Siege by *Nebuchadnezzar*, withdrew to an Iſland about half a Mile from the Land; where *Alexander*, according to this Prophecy, afterwards conquered the new City by making a Bank to it from the Continent, *Curtius*, Lib. iv. *Plutarch*, *in Alexand.* *Juſtin*, Lib. xi. 10. *Diod. Siculus*, Lib. xvii. *Arrian*, Lib. ii. which Bank, as *Maundrel* gives Account in his *Journey from Aleppo to Jeruſalem*, ſtill remains, pag. 48, 49, 50.

Ver. 5. *Aſhkelon &c.*] Thoſe Places lying on the Sea-coaſt between *Tyre* and *Egypt*, conſequently all ſubmitted to *Alexander*.

Ib. *from Gaza*] *Alexander* taking it after two Months Siege, ſlew *Betis* the Governor.

Ver. 6. *a Baſtard*] Thus *Alexander* might probably beſtow the Government of this Place, though it be not recorded in Hiſtory; as he made *Abdalonimus* King of *Zidon* on the ſame Coaſt, who before cleanſed Ditches, *Juſtin*, Lib. xi. 10. *Curt.* Lib. iv. 1.

Bow

Bow of War ſhall likewiſe be cut off; and he ſhall ſpeak Peace to the Nations: his Dominion alſo ſhall be from Sea to Sea, and from the River to the Limits of the Earth.

11. As to thy ſelf, for the Blood of thy Covenant, I have ſent thy Priſoners out of the Pit in which was no Water.

12. Return to the Fort, O Priſoners of Waiting; I alſo who declare to Day, will cauſe double to return to thee,

13. For I will bend Judah for my ſelf, will fill the Bow with Ephraim; and ſtir up thy Sons, Zion, againſt thine, Greece: and will make thee like the Sword of the Powerful.

14. Thus will the Lord appear againſt them, and his Arrow go forth as Lightning: even the Sovereign Lord will ſound the Trumpet, and walk with the Storms of the South.

15. The Lord of Armies will protect them; nay they ſhall conſume, and ſubdue with Sling-ſtones; and drinking, make a Noiſe as with Wine; and ſhall be filled as a Bowl, like the Corners of the Altar.

16. So the Lord their God will ſave them at that Time, as the Flock of his People: for they ſhall be *as* the Stones of a Crown, which are ſet up for a Standard upon his Ground.

17. For how is his Goodneſs! and how his Beauty! Corn the young Men, and new Wine ſhall make fruitful the Virgins.

CHAP. X.

ASK the Lord for Rain at the Time of the latter Rain, the Lord who makes the bright Clouds; and he will give them the ſhowery Rain, to each one Graſs in the Field.

2. For the Teraphs ſpeak Iniquity, the Diviners ſee Falſehood, and ſpeak Dreams in vain, they comfort with Vanity: therefore they go away like Sheep, being afflicted becauſe there is no Shepherd.

3. I am angry at the Shepherds, and will puniſh the He-goats: for the Lord of Armies has viſited his Flock the Family of Judah, and made them as his comely Horſe in War.

4. Out of him the Corner, out of him the Nail, out of him the Bow of War, out of him ſhall go every Exacter together.

5. And they ſhall be as powerful ones treading down in the Dirt of the Streets in War; thus ſhall they fight, for the Lord will be with them: and thoſe who ride on Horſes ſhall be aſhamed.

6. So will I make the Family of Judah powerful, and ſave that of Joſeph, ſettling them again; for I will have compaſſion upon them, and they ſhall be as when I did not caſt them off: for I am the Lord their God, and will anſwer them.

7. Thus Ephraim ſhall be as a powerful one, and their Heart ſhall be glad as with Wine: their Sons too ſhall ſee, and be glad, their Heart ſhall rejoice through the Lord.

8. I will whiſtle for them, and gather them together, for I have redeemed them; and they ſhall multiply, as they have done.

9. And I having ſown them among the People, they ſhall remember me in remote Places; nay they ſhall live with their Children, and return.

10. For I will cauſe them to return from the Country of Egypt, and gather them together from Aſſyria; bringing them to the Country of Gilead and Lebanon, ſo that there ſhall not be ſufficient for them.

11. And he ſhall paſs through the Sea with Diſtreſs, ſmiting the Waves in it, whereby

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Ver. 11. *thy ſelf*] the Daughter of *Jeruſalem*, Ver 9. this and the two following Pronouns being feminine.

Ib. *for*] ſee *De Dieu*, *An.*

Ib. *the Blood of thy Covenant*] as in *Exod.* xxiv. 8.

Ib. *I have*] *Vulg. Lat. thou haſt*, as if the Letter י had been wanting, which might be overlooked.

Ib. *Pit*] The *Papiſts* underſtand this to be *Limbus Patrum, from whence Chriſt delivered the Saints of the Old Teſtament*, as they ſpeak in the *Marg.* of their *Doway Tranſ.* believing none were in Heaven before; for Anſwer to which, if any can be wanting, I refer particularly to the *Conference between K. Charles* I. *and the Marq. of Worceſter*, p. 337, &c.

Ib. *no Water*] and therefore did not drown; the People of *Judah* being not deſtroyed in Captivity.

Ver. 13. *bend*] as and for his Bow, to execute his Judgments on *Greece*.

Ib. *thy Sons, Zion*] the *Maccabees* in particular.

Ib. *thine, Greece*] The Succeſſors of *Alexander*, who was a *Grecian*.

Ver. 17. *make fruitful*] ſtout to have Children, and not *cheerful*; ſee גוב in *Lex.* its Places and Nouns.

Ver. 3. *puniſh the He-goats*] as being the Leaders of the Flock in a wrong Way.

Ver. 4. *him*] *Judah*. Others apply it to God, from whence this ſhocking *Note* on [oppreſſour together] in the *Aſſembly's Annotations*, "All manner of oppreſſion done "by other men is alſo a part of God's providence;" nor can I conſent to *Grotius*'s changing *out of* into *from, Every Tyrant ſhall depart from him:* but how is every Tyrant with God? which muſt be then ſuppoſed. Nay he adds it is the ſame as in Ch. ix. 8. where the Action of the Exacter or Oppreſſor relates to the People, and not to God; which is indeed as here, in my Way of interpreting it, and not in his.

Ib. *Corner*] the Baſtion or Rampart of a Siege.

Ib. *the Nail*] to faſten the Soldiers Tents to the Ground.

Ib. *out of him ſhall go*] ſhall depart from the Country of *Judah*.

Ib. *Exacter*] agreeable to Chap. ix. 8. as *Grot.* and *Jun.* remark.

Ver. 5. This Verſe may be underſtood of the Wars of the *Maccabees*.

Ver. 11. *he ſhall paſs*] *Ephraim*, Ver. 7. agreeable to Ver. 10. for *Diſtreſs* or *Affliction* cannot belong to God, to whom divers of the *Commentators* aſcribe this; and beſides this appears to be ſaid by him, as that both before and

all the Depths of the Stream ſhall dry up; when the Pride of Aſſyria ſhall be brought down, and the Scepter of Egypt depart.

12. So I will make them powerful in the Lord, and in his Name ſhall they walk continually, ſays the Lord.

CHAP. XI.

OPEN thy Gates, O Lebanon; that Fire may conſume thy Cedars.

2. Lament, O Fir-tree, becauſe the Cedar is fallen, thoſe which were ſtately are waſted: lament, you Oaks of Baſhan, becauſe the Coppice of the Vintage is come down.

3. There will be a lamentable Noiſe of the Shepherds, becauſe their Statelineſs is waſted; a roaring Noiſe of the young Lions, becauſe the Excellency of Jordan is waſted,

4. Thus ſays the Lord my God; Feed the Flock of the Slaughter.

5. Whom their Buyers ſlay, and are not held guilty; and their Sellers ſay, Bleſſed be the Lord that I am rich: ſo their Shepherds do not ſpare them.

6. For I will no more ſpare the Inhabitants of the Country, ſays the Lord; but behold I will cauſe Men to be found in the Cuſtody of their ſeveral Neighbours, with that of their Kings; who ſhall beat the Country, and I will not deliver from their Power.

7. Accordingly I fed the Flock of the Slaughter, therefore the Afflicted of the Flock; and took me two Staves, one I called Pleaſantneſs, as I did the other Cords, while I fed the Flock.

8. And I cut off three Shepherds in one Month; and my Soul was grieved for them, and their Soul alſo abhorred me.

9. Then I ſaid, I will not feed you: that which does die let it, and that which is cut off let it be, and let thoſe who are left eat each the Fleſh of one another.

10. And I took my Staff Pleaſantneſs, and cut it aſunder; to break my Covenant which I had made with all the People.

11. Thus it was broke at that Time; and ſo the Afflicted of the Flock who obſerved me, knew that it was the Word of the Lord.

12. I ſaid further to them, If you like it, give my Wages; and if not, forbear: ſo they paid my Wages, thirty Pieces of Silver.

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after is, whoſe Speech ending in the next Ver. with *ſays the Lord*, this muſt needs be Part of it.

Ib. *Aſſyria*] This being Part of the grand *Perſian* Empire, at *Gangamela* in it *Darius* received his laſt and total Defeat from *Alexander*, *Prid. Con. Anno* 331.

Ib. *Egypt*] which was ſubdued by *Alexander* in the ſame Expedition, *Prideaux* in the preceding Year. By the Conqueſt of thoſe Countries, and the *Jews* getting into *Alexander*'s Favour juſt before, *Joſephus*, *Antiq.* Lib. i. 8. it is likely that divers of them returned to their own Country, according to the foregoing Verſe, though ſuch Return might be but a Part of the Completion of that Particular.

Ver. 1. *Lebanon*] the Mountain ſo named, and not the Temple according to ſome, as here is alſo *Baſhan*, *Jordan*, *&c.*

Ver. 2. *thoſe which*] being the *Heb.* Relative.

Ib. *ſtately*] an Adjective like the Subſtantives in the next and 13th Verſes, and from the ſame Root.

Ver. 3. *Lions*] for which *Jordan* ſeems to have been a Place, *Jer.* xlix. 19. & l. 44.

Ib. *Excellency*] rather than *Pride*, as the Word ſignifies both.

Ver. 4. *of the Slaughter*] that have been expoſed to Slaughter, as in the next Verſe.

Ver. 6. *Kings*] of *Syria* and *Egypt*, by whom the *Jews* were haraſſed before the Coming of *Chriſt*.

Ver. 7. *I fed*] being herein a Type of *Chriſt*.

Ib. *therefore*] thus is the *Heb.* לָכֵן being not לָכֶן which would have been *to you* or *for you*.

Ver. 8. *three Shepherds*] which according to *Lowth* ſignified the *chief Prieſts*, *Scribes* and *Elders* of the *Jews*; and after *Jun.* and *Trem.* with *Lightfoot* in *Harm. of* 4 *Evang.* their three Sects, the *Phariſees*, *Sadducees* and *Eſſeans*, wretchedly by *Grot.* (ſuppoſing theſe Things paſt) *David*, *Adonijah* and *Joab*: otherwiſe they might be the *three Orders in the Church*, aſcribed to the *chief Prieſts*, the *Prieſts* and *Levites*, whoſe Authority *Chriſt* aboliſhed, being the one Shepherd to feed his Flock himſelf, *Eccleſ.* xii. 11. *Ezek.* xxxiv. 23. *John* x. 11, 16. 1 *Pet.* ii. 25.

Ib. *one Month*] the Days of which anſwer to the Years *Chriſt* lived on the Earth, omitting the odd ones, or may exactly if reckoned from his Childhood: though others expound it only of a ſhort Time, without any particular Application.

Ib. *was grieved for*] the ſame Verb and Prepoſition as in *Judg.* x. 16. never ſignifying *loath*.

Ver. 10. *my Covenant*] that of the Law, I ſuppoſe, which was aboliſhed by *Chriſt*, *Heb.* 8.

Ver. 12. *Wages*] for keeping the Flock.

Ib. *thirty*] This being quoted under the Name of *Jeremy*, *Mat.* xxvii. 9. it has been argued that the latter Part of *Zechariah* does in Reality belong to *Jeremiah*; *Newton* more ſtrangely in the Beginning of his *Obſervations on the Prophecies of Daniel*, ſays to *Iſaiah*: in Favour of which *Interpretation* it is pretended, that the Beginning of Chap. ix. and the laſt Part of Ch. x. 11. were fulfilled by the Conqueſts of *Nebuchadnezzar* before *Zechariah*'s Time. But by the *Notes* on thoſe Texts it may be ſeen otherwiſe: and as to *Tyre*, Ch. ix. 4. *Nebuchadnezzar* conquered it on the Continent, but *Alexander in the Sea*; the *Philiſtine* Cities alſo ſeeing the Overthrow of *Tyre*, Ch. ix. 5. ſhews that it was ſubdued before them, as it was by *Alexander*, who went from *Tyre* to *Gaza*, *Joſephus*, *Ant.* Lib. i. 8. whereas it appears by the Order of *Ezekiel*'s Prophecies, that *Nebuchadnezzar* made a Conqueſt of the *Philiſtines*, before he did of *Tyre*, *Ezek.* xxv. 16. and Ch. xxvi. &c. and next *Zidon*, which lay on the other Side of *Tyre*, Ch. xxviii. 22. It has been otherwiſe pretended that *Matthew* had the Paſſage from ſome *Apocryphal Writing* of *Jeremiah*; but I cannot think he would rather have cited it from thence, than from the *Scripture*, if there had been ſuch a *Writing*. That it is a Miſtake is not well to allow, without either Proof or Neceſſity. Now why might not *Matthew* refer both to this Place of *Zechariah*, and to Chap. xxxii. 6,—12. of *Jeremiah*, and ſo the other be mentioned as the firſt and principal Prophet? The Quotation in *Matthew* does but partly agree with either: the Occaſion and chief Matter of it is *buying a Field*, which is only in *Jeremiah*. Thus what is cited in *Rom.* ix. 12, 13. is one Part of it in *Geneſis*, and the other in *Malachi*; as *Mat.* xxi. 5. is alſo taken from *Iſa.* lxii. 11. and *Zech.* ix. 9.

13. Upon

13. Upon this the Lord ſaid to me, Caſt it to the Potter, the ſtately Price that I was valued at by them. Accordingly I took the Thirty Pieces of Silver, and caſt it to the Potter, at the Houſe of the Lord.

14. Afterwards I cut aſunder my ſecond Staff Cords, to break the Brotherhood between Judah and Iſrael.

15. Again the Lord ſaid to me; Take thee yet the Inſtruments of a fooliſh Shepherd.

16. For behold I will raiſe up a Shepherd in the Country, who will not viſit them that are cut off, not ſeek the young one, nor heal the broken; he will not ſupport that which ſtands, but will eat the Fleſh of the fat one, and break off their Hoofs.

17. Wo be to the Shepherd of Nought, that forſakes the Flock; the Sword ſhall be both upon his Arm and right Eye: his Arm ſhall be quite withered, and his right Eye be quite dim.

CHAP. XII.

THE Burden of the Lord's Commiſſion concerning Iſrael. Says the Lord, the Stretcher out of the Heaven, the Founder of the Earth, and the Former of the Spirit of Man within him;

2. Behold I will make Jeruſalem a Baſon of Horror to all the People round about; even when they are in the Siege againſt Judah, at Jeruſalem.

3. And at that Time I will make Jeruſalem a burdenſome Stone to all the People; all who are burdened with it ſhall be cut in pieces, and all the Nations of the Earth that are gathered up againſt it.

4. At that Time, ſays the Lord, I will ſmite every Horſe with Aſtoniſhment, and his Rider with Diſtraction; and upon the Family of Judah will I open my Eyes, ſmiting every Horſe of the People with Blindneſs.

5. And the Leaders of Judah ſhall ſay in their Heart, My Strength ſhall be the Inhabitants of Jeruſalem, through the Lord of Armies their God.

6. At that Time will I make the Leaders of Judah as a Pan of Fire in Wood, and as a Torch of Fire in a Sheaf; ſo that they ſhall conſume, both upon the right Hand and left, all the People round about: and Jeruſalem ſhall be inhabited again, in its own Place at Jeruſalem.

7. And the Lord will ſave the Tents of Judah firſt; that the Glory of David's Family, and the Glory of the Inhabitants of Jeruſalem, may not be magnified againſt Judah.

8. At that Time will the Lord protect the Inhabitants of Jeruſalem about; and he who is fallen among them at that Time ſhall be as

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Ver. 13. *the ſtately Price*] ironically, which the Article [a] in the *com. Tranſ.* does not ſuit with.

Ib. *at the Houſe*] *Hammond* on *Heb.* viii. from *Mead* reckons בית ſhould be כדת to make it like *Mat.* xxvii. 10. where ſee more: and he ſays there is no Senſe now in the *Heb.* it being without *in* or *at*; but that is commonly underſtood, and דת ſeems too unuſual and wide.

Ver. 14. *to break*] fulfilled, as it may ſeem, by the final Overthrow of the Jewiſh Nation.

Ver. 16. *a Shepherd*] This may point particularly to *Herod*, the fulfilling of which may be ſeen in *Joſephus*, *Bel. Jud.*

Ib. *Hoofs*] *claws* belonging not to Cattle.

Ver. 2. *Jeruſalem*] This and ſeveral Paſſages to the End of the *Book* are by *Lowth* referred to future Times, though I think not ſo well as they might be, admitting them ſo to be interpreted. The literal fulfilling of the Prophecy might be pleaded for it, as what may come to paſs; but that which can be applied to paſt Tranſactions, in the Manner of other Scripture Prophecies that are known to have been accompliſhed, may more eligibly be referred thither. And it might be beſt for the future Application of Prophecies not to be too particular and circumſtantial, eſpecially from ſuch Texts as have a more eaſy and obvious Meaning. Thus our Author not content to ſuppoſe, that the *Jews* will hereafter return to *Jeruſalem*, and be there beſieged by the *Mahometan* Nations; imagines from Chap. xiv. 14. that theſe will be ſome who ſhall return before the reſt, and from *Iſa.* lx. 8. that the other *Jews* will then reſort to them, &c. very remote Conjectures! This indeed ſeems the moſt likely Prophet to foretel what is yet to come, as being after the great Affairs of the *Jews* Captivity and Return from it, and the lateſt excepting *Haggai* and *Malachi*, who have ſcarce any Thing of that Sort; and by the Manner of his Predictions, which notwithſtanding ſeem rather to be all long ago come to paſs. However the figurative Explication of other *Interpreters*, by ſpiritual Things in the Church, ought not peradventure to paſs for the primary and genuine Meaning. If I may attempt at another here, I ſhould apply it (as I find ſince the great *Grotius* does) to the Time of the *Maccabees* as follows; eſpecially ſince Ver. 10. Ch. xiii. 1, 7. evidently ſpeak of the Time of *Chriſt*'s being on Earth, and limit the former Part of this Chap. within it, by the Expreſſion *at that Time* put after, Ver. 9. Chap. xiii. 1. and *Lowth* himſelf applies Chap. xiv. 2. to the Deſtruction of *Jeruſalem* by the *Romans*.

Ib. *Siege*] See 1 *Mac.* vi. 29, 30, 48, 51, 52, 57, 60. 2 *Mac.* xiii. 2, 22, 23.

Ver. 3. *burdenſome*] as 1 *Mac.* v. 1.

Ib. *cut*] See 1 *Mac.* v. throughout, and 2 *Mac.* xii. at the Beginning to Ver. 38.

Ib. *Nations*] not the ſame Word that is rendered *People* before, but the ſame as in Ver. 9.

Ver. 4. *ſmite*] This I refer to what was done by that extraordinary Apparition mentioned 2 *Mac.* x. 29, 30, 31. ſee alſo Ch. xii. 22.

Ver. 5. *Inhabitants*] See 2 *Mac.* xiii. 13, 15, 16, &c.

Ver. 5, 6. *the Leaders*] *nempe Maccabæi*, *namely the Maccabees*, ſays *Grotius*; and *Druſius* more particularly, (*Jud.*) *Maccabeus*, *Jonathan*, *Simon and others*.

Ver. 6. *inhabited*] See 1 *Mac.* iv. 36. to the End, 2 *Mac.* x. 1,—8.

Ver. 7. *firſt*] of which 1 *Mac.* 2, 3, and former Part of 4 Chap. with 2 *Mac.* viii. give account, before *Jeruſalem* was recovered, 2 *Mac.* x. 1. ſee particularly 1 *Mac.* iii. 8.

Ver. 8. *fallen*] not *feeble*.

David, and the Family of David like God, like the Angel of the Lord before them.

9. Moreover at the ſame Time I will ſeek to deſtroy all the Nations that come againſt Jeruſalem.

10. I will alſo pour out upon the Family of David, and the Inhabitants of Jeruſalem, the Spirit of Grace and Supplications; and they ſhall look on me whom they have pierced: as likewiſe make lamentation for him, as the Lamentation for an only one; and be in Bitterneſs for him, as the being in Bitterneſs for a Firſt-born.

11. At that Time there ſhall be great Lamentation at Jeruſalem, like that of Hadad-rimmon in the Vale of Megiddon.

12. And the Country ſhall make lamentation, Families by Families alone: the Family of the Houſe of David alone, and their Women alone; the Family of the Houſe of Nathan alone, and their Women alone;

13. The Family of the Houſe of Levi alone, and their Women alone; the Family of Shimei alone, and their Women alone;

14. All the Families that are left, Families by Families alone, and their Women alone.

CHAP. XIII.

AT that Time there ſhall be a Fountain opened for the Houſe of David, and the Inhabitants of Jeruſalem; for Sin, and Separation.

2. And at the ſame Time, ſays the Lord of Armies, I will cut off the Names of the Images from the Country, ſo that they ſhall be remembred no more; and alſo the Prophets, with the Spirit of Uncleanneſs, will I cauſe to paſs from the Country.

3. For when a Man ſhall propheſy any more, his Father and Mother who begot him, ſhall ſay to him, Thou ſhalt not live, becauſe thou ſpeakeſt falſely in the Name of the Lord; and they themſelves ſhall pierce him through when he propheſies.

4. And at that Time the Prophets ſhall be aſhamed each of his Viſion when he propheſies; and ſhall not wear a Cloak of Hair, that they may lye.

5. But he ſhall ſay, I am not a Prophet: I am a Man who tills the Ground, for the Folk put me in poſſeſſion from my Youth.

6. When one further aſks him, What are theſe Strokes within thy Hands? He ſhall ſay, They which I was ſmitten with at the Houſe of my Lovers.

7. O Sword, be ſtirred up againſt my Shepherd, and againſt the Man *who* is my Companion, ſays the Lord of Armies: ſmite the Shepherd, and let the Flock be diſperſed; but I will turn back my Hand upon the little ones.

8. And in all the Country, ſays the Lord, two Parts in it ſhall be cut off, ſhall expire; but the third ſhall be left in it.

9. However I will bring the third into the Fire, and purify them as Silver is purified and try them as Gold is tried: it ſhall call on my Name, and I will anſwer it; I will ſay, It is my People; and it ſhall ſay, The Lord is my God.

CHAP. XIV.

BEHOLD the Day ſhall come for the Lord, when thy Spoil ſhall be divided within thee.

2. For I will gather up all the Nations to Jeruſalem for War; and the City ſhall be taken, the Houſes plundered, and the Women raviſhed: nay half the City ſhall go forth into Captivity, but the reſt of the People ſhall not be cut off from the City.

3. The Lord alſo will go forth, and fight againſt thoſe Nations, as at the Time of his fighting on the Day of Battle.

Ver. 10. *pour*] agreeable to *Joel* ii. 28, 29, 32. the fulfilling of which is ſhewn *Act.* ii. 16, 17, 18, 21.

Ib. *look*] the Accompliſhment of this is declared *John* xix. 34, 36, 37.

Ib. *pierced*] LXX *leaped againſt*, miſtaking דקר for רקד the firſt and laſt Letters for one another; but it is quoted after the *Original John.* xix. 37.

Ib. *make lamentation for him*] See *Act.* ii. 23, 37, 38, 41. & iii. 14, 15, 19. & iv. 4.

Ver. 11. *that*] for *Joſiah*, 2 *Chron.* xxxv. 22, 25.

Ver. 5. *put me in poſſeſſion*] namely of *the Ground* or *Land* juſt mentioned, and as the Verb ſignifies. *Grotius* has it from the *Chald. taught me Huſbandry*; in the ſame Manner too *L. Jud.* ſee alſo *De Dieu, An.*

Ver. 7. *little ones*] *Chriſt*'s Diſciples, *Mat.* x. 42. & xviii. 6, 14. *Luk.* xii. 32. *Pocock* in his *Notes* upon *Porta Moſis*, Cap. ii. pretends from ſome *Copies* of the *Septuagint*, that the *Heb.* Word ſignifies *great*, and ſo the Senſe to be quite contrary, of puniſhing the Rulers of the *Jews*. Thus it is that ſome Authors gain Reputation in this Age, at the Expence of that of the *Scripture*, by making it uncertain. But ſurely four Nouns and a Verb of the *Original*, conſtantly of the like Signification, are not to give Way to what is perhaps but a Miſtranſcription or Forgery, of a very incorrect *Tranſlation* at beſt. Nor were the Jewiſh Rulers puniſhed at the Time of fulfilling this, *Mat.* xxvi. 31.

Ver. 2. *all the Nations*] the ſame as in Chap. xii. 3, 9, and as *all the People* Ch. xii. 2, 3, 6. ſee 1 *Mac.* iii. 58.

Ib. *the City ſhall be taken*] See 1 *Mac.* i. 20, 24, 30, 31, 32. 2 *Mac.* v. 11, 13, 14, 24, 26.

Ver. 3. *fight*] according to Ch. xii. 4. which was not done at the final Conqueſt by the *Romans*.

4. And

4. And his Feet will ſtand at that Time upon the Mount of Olives, which is before Jeruſalem on the Eaſt; and the Mount of Olives ſhall be cleaved in the middle of it, eaſtward and weſtward, into a very great Valley; ſo that one half of the Mountain ſhall depart to the North, and the other of it to the South.

5. Then ſhall you flee to the Valley of the Mountains, for that will reach to Azal; you ſhall even flee as you did from the Preſence of the Earthquake, in the Time of Uzziah King of Judah: ſince the Lord my God will come, all the Saints being with thee.

6. And on that Day the Light will not be very clear, nor dull.

7. For there will be one Day (which is known to the Lord) not Day nor Night; but at Evening-time there will be Light.

8. And at that Time living Waters will go forth from Jeruſalem, one half of them towards the eaſtern Sea, and their other towards the hindermoſt Sea: both in Summer and Winter it will be.

9. Moreover the Lord will be King over all the Earth: at that Time the Lord will be one, and his Name one.

10. All the Country ſhall be turned as a Plain, from Geba to Rimmon on the South of Jeruſalem; which ſhall be exalted, and inhabited in its own Place, even from the Gate of Benjamin to the Place of the firſt Gate, to the Gate of the Corners, and *from* the Tower of Hananeel to the King's Wine-preſſes.

11. Thus ſhall they dwell in it, and there ſhall be a Curſe no more; but Jeruſalem ſhall be inhabited ſecurely.

12. And this will be the Plague that the Lord will ſmite all the People with, who go to war againſt Jeruſalem; their Fleſh will waſte away while they ſtand upon their Feet, and their Eyes waſte away in their Holes, as their Tongue will in their Mouth.

13. Nay at that Time there will be ſo much Vexation of the Lord among them, that they will take hold each of his Neighbour's Hand, and his Hand will be lifted up againſt that of his Neighbour.

14. And Judah alſo will fight at Jeruſalem; and the Wealth of all the Nations round about ſhall be gathered up, Gold, Silver, and Garments very abundantly.

15. Beſides ſo ſhall be the Plague of the Horſe, Mule, Camel, and Aſs, and every Beaſt which ſhall be in thoſe Camps, like this Plague.

16. Every one too that is left of all the Nations which come againſt Jeruſalem, ſhall come up from Year to Year, to worſhip the King the Lord of Armies, and to keep the Feaſt of Tabernacles.

17. As for that which does not come up of the Families of the Earth to Jeruſalem, to worſhip the King the Lord of Armies, upon ſuch there ſhall be no Rain.

18. So if the Family of Egypt does not aſcend, nor come, upon which there is none; there ſhall be the Plague that the Lord will ſmite the Nations with, which do not come up, to keep the Feaſt of Tabernacles.

19. This will be the Sin of Egypt, and the Sin of all the Nations which do not come up, to keep that Feaſt.

20. At that Time there will be upon the Bells of the Horſes Holineſs to the Lord; and the Pots in the Lord's Houſe will be like the Bowls before the Altar.

21. As likewiſe every Pot in Jeruſalem and Judah will be holy to the Lord of Armies, and all who ſacrifice will come, and take out of them, and boil in them; there will alſo be no Canaanite any more in the Houſe of the Lord of Armies, at that Time.

Ver. 4. *upon the Mount of Olives*] as the Feet of *Chriſt* did, *Mat.* xxvi. 30. *Luk.* xxii. 39.

Ib. *cleaved*] See *Mat.* xxvii. 51, 54. & xxviii. 2.

Ver. 5. *Saints*] See *Mat.* xxvii. 52, 53.

Ver. 7. *one Day*] when *Jeſus Chriſt* was crucified.

Ib. *Evening-time*] according to *Mat.* xxvii. 45. *Luk.* xxiii. 44, 45.

Ver. 8. *from Jeruſalem*] *Luke* xxiv. 47, 49. *Act.* i. 8.

Ver. 9. *one*] The Chriſtian Religion reconciling *Jews* and *Gentiles* into one.

Ver. 12. *ſmite*] by Famine, as in 1 *Mac.* xiii. 49. *Grot.*

Ib. *all the People*] thoſe mentioned Ch. xii. 2, 3, 6. concerning whom he returns to ſpeak.

Ver. 13. *take hold*] The civil War among the *Syrians*, by whom the *Jews* were chiefly afflicted, 1 *Mac.* x. 1, 2, 48, 49, 50. & xi. 12, 15, 54, 55. & xiv. 1.

Ver. 14. *Gold, &c.*] See 1 *Mac.* iv. 23.

Ver. 15. *Camps*] and not *tents* in *Heb.*

Ver. 16. *Feaſt of Tabernacles*] which certainly is not to be revived for the true Worſhip of God hereafter, *Chriſt Jeſus* having long ſince fulfilled the Moſaical Law, not to come in force again, nor are the *Chriſtians* or even *Heathens* to turn *Jews*, Ver. 17, 18, 19. Conſequently this was to be while the Law remained, and the reſt is connected to it by *at that Time* ſo repeated.

Ver. 18. *none*] it ſeldom or never raining in the upper Part of *Egypt* towards *Ethiopia*, *Pomponius Mela*, Lib. i. *Herodotus*, Lib. iii. 10. *Tibullus*, Lib. i. Eleg. 8. *Seneca Nat. Quæſt.* Lib. iv. 2. *Perry's View of the Levant*, p. 388. but the Country is watered by the Overflowings of the *Nile:* however as the *Heb.* Word in the foregoing Verſe ſignifies *hard* or *great Rain*, there might be no ſuch; as *Perry* too obſerves there is not, p. 255.

NOTES

NOTES upon the BOOK of MALACHI.

CHAP. I.

THE Burden of the Lord's Commiſſion to Iſrael, by the Miniſtry of Malachi.

2. I love you, ſays the Lord; yet you aſk, In what doſt thou love us? Was not Eſau Brother to Jacob? ſays the Lord, and I loved Jacob.

3. But I hated Eſau; and laid his Mountains deſolate, and his Poſſeſſion for the Dragons of the Wilderneſs.

4. Though Edom ſays, We being made poor, will return, and build up the waſte Places; thus ſays the Lord of Armies, They may build up, but I will throw down; and they ſhall be called The Border of Wickedneſs, and the People that the Lord has Indignation with for ever.

5. And your Eyes ſhall ſee; ſo that you ſhall ſay, The Lord is magnified from the Border of Iſrael.

6. A Son honours a Father, and a Servant his Maſter: now if I am a Father, where is my Honour? And if I am a Maſter, where is my Fear? ſays the Lord of Armies to you, O Prieſts, who deſpiſe my Name; yet aſk, In what do we deſpiſe thy Name?

7. Who bring polluted Bread to my Altar; yet aſk, In what do we pollute thee? When you ſay, The very Table of the Lord is deſpicable.

8. And when you bring the Blind for Sacrifice, is it no Evil? So when you bring the Lame and Sick, is it no Evil? Preſent it now to thy Magiſtrate; will he be pleaſed with thee, or accept thee? ſays the Lord of Armies.

9. And now, I pray, make ſupplication before God, that he may be gracious to us: this being from your Hand, will he accept you? ſays the Lord of Armies.

10. Who alſo is there among you that ſhuts the Doors (and you do not enlighten my Altar) for nothing? I have no Delight in you, ſays the Lord of Armies, nor am I pleaſed with an Offering from your Hand.

11. For from the Riſing of the Sun, to the Setting of it, my Name ſhall be great in the Nations, and in every Place ſhall Incenſe be brought nigh to my Name, with a pure Offering: for my Name ſhall be great in the Nations, ſays the Lord of Armies.

12. Whereas you profane it when you ſay, The very Table of the Lord is polluted, and its Fruit, the Food of it deſpicable.

13. Nay you ſay, Behold what Fatigue it is! ſo that you puff at it, ſays the Lord of Armies; and you bring what is taken by force, lame and ſick, when you bring an Offering: ſhall I be pleaſed with it from your Hand? ſays the Lord.

14. On the contrary the Contriver is curſed, who when there is a Male in his Flock, vows and ſacrifices what is corrupted to the Lord: for I am a great King, ſays the Lord of Armies, and my Name is terrible in the Nations.

CHAP. II.

AND now to you is this Commandment, O Prieſts.

2. If you will not hear, and if you will not regard, to give Glory to my Name, ſays the Lord of Armies; I will ſend a Curſe among you, and curſe your Bleſſings: nay I have even curſed them, becauſe you do not regard.

3. Behold I will deſtroy your Offſpring, and ſcatter Dung upon your Faces, the Dung of your Feaſts; and you ſhall be taken away with it.

4. And you ſhall know that I have ſent this Commandment to you, for my Covenant to be with Levi, ſays the Lord of Armies.

5. My Covenant with him was Life and Peace, which I gave him, *for* the Fear that he feared me with; and his being contrite by reaſon of my Name.

Ver. 4. *the waſte Places*] See the *Note* on *Ezek.* xxv. 13.

Ver. 7. *when you ſay*] as it is tranſlated in our *com. Bib.* Ch. ii. 17. and ſo here *Munſt.* renders it *quando dicitis:* and *Leo Jud. quum dicitis:* for what Senſe does *In that ye ſay* make? Or how did their ſaying what follows *pollute the Lord?*

Ib. *very*] זאת in *Heb.*

Ib. *is deſpicable*] Their owning the Lord's Table was deſpicable, by their bringing polluted Bread to it, was owning they polluted the Lord's Preſence there, according to *Mat.* xxiii. 20, 21, 22.

Ver. 9. *this*] mentioned in the two foregoing Verſes.

Ib. *being*] which makes a good Connection.

Ver. 12. *when &c.*] as in Ver. 7.

Ver. 14. *when*] So *Jun.* and *Trem. Munſt. Caſt. Leo Jud.* and *Druſ.* tranſlate: for having a Male in the Flock was no Fault, ſuch being appointed for Sacrifice, *Lev.* xxii. 19.

6. The Law of Truth was in his Mouth, and Iniquity was not found in his Lips: in Peace and Uprightneſs did he walk with me, and turned many from Perverſeneſs.

7. For the Lips of the Prieſt ſhould keep Knowledge, that they may ſeek the Law from his Mouth; ſince he is the Meſſenger of the Lord of Armies.

8. But you are departed from the Way, and make many ſtumble in the Law: you corrupt the Covenant of Levi, ſays the Lord of Armies.

9. Therefore have I alſo made you deſpicable, and low to all People; according to the Manner as you did not keep my Ways, but reſpected the Face in the Law.

10. Have not all of us one Father? Has not one God created us? Why are we treacherous one to another, to profane the Covenant of our Fathers?

11. Judah is treacherous, and Abomination is done in Iſrael and Jeruſalem: for Judah has profaned the Holineſs of the Lord which he loves, and has married the Daughter of a ſtrange god.

12. The Lord will cut off the Man who does it, the Stirrer up and him that anſwers, from the Tents of Jacob, and him who brings an Offering to the Lord of Armies.

13. But this you do ſecondly, cover the Altar of the Lord with Tears, weeping and crying; by reaſon there is no looking to the Offering any more, nor receiving with Favour from your Hands.

14. And you ſay, For what? Becauſe the Lord bears Witneſs between thee and the Wife of thy Youth, to whom thou art treacherous; though ſhe is thy Companion, and the Wife of thy Covenant.

15. Nay did not he make one, though he had a Remainder of the Spirit? And why one? By reaſon of ſeeking a godly Offspring: ſo you ſhould be reſerved in your Spirit, and let it not be treacherous to the Wife of thy Youth.

16. For the Lord God of Iſrael ſays he hates ſending away, and him who covers Violence with his Cloaths, ſays the Lord of Armies: when you ſhould be reſerved in your Spirit, and not be treacherous.

17. You make the Lord weary with your Words; yet you ſay, In what do we make weary? When you ſay the Lord is pleaſed with every one that does Evil, and he delights in them; or, Where is the God of Judgment?

CHAP. III.

1. BEHOLD I will ſend my Meſſenger, who ſhall make ready the Way before me: and ſuddenly there ſhall come into his Temple the Lord whom you ſeek, and the Meſſenger of the Covenant in whom you delight; lo he ſhall come, ſays the Lord of Armies.

2. But who will bear the Day of his coming? And who will ſtand at his appearing? For he is like a Refiner's Fire, and like a Fuller's Soap.

3. And he ſhall ſit *as* a Refiner and Cleanſer of Silver; ſo that he ſhall cleanſe the Sons of Levi, and purify them like Gold and Silver: whereby they ſhall bring to the Lord an Offering in Righteouſneſs.

4. Thus ſhall the Offering of Judah and Jeruſalem be ſweet to the Lord; as at the ancient Days, and as at the Years of old Times.

5. However I will come near to you in Judgment, and will be a ſpeedy Witneſs againſt the Wizards, Adulterers, and Swearers of Falſehood; as alſo againſt them who oppreſs the hired one in Hire, the Widow and Fatherleſs, and turn aſide the Stranger, not fearing me, ſays the Lord of Armies.

6. Becauſe I the Lord do not change, therefore you Sons of Jacob are not conſumed.

7. Even from the Days of your Fathers you have departed from, and not kept my Ordinances; return to me, and I will return to you, ſays the Lord of Armies: yet you ſay, In what ſhall we return?

8. Will Men rob God? For you rob me; yet ſay, In what do we rob thee? In Tithe and Offering.

9. You are curſed with a Curſe, ſince you rob me; all the Nation it ſelf.

10. Bring all the Tithe into the Store-houſe, that there may be Food in my Houſe, and prove me now with this, ſays the Lord of Armies; whether I will not open to you the Flood-gates of Heaven, and empty to you a Bleſſing, till there is not Place ſufficient.

Ver. 7. *ſhould*] The *Papiſts* would have it be *ſhall*; but *Ribera the Jeſuite* writes hereon, *Cuſtodient*, which becauſe it may ſignify other than *ſhould keep* in *Latin*, he expreſſes his Meaning of by adding, *id eſt*, *cuſtodire debent*, *that is ought to keep*.

Ver. 13. *by reaſon*] which כ ſignifies, as explained here by *De Dieu*, but I think never *inſomuch that*; and the *Interpretation* ſeems forced and obſcure to apply the *Weeping*, &c. to their Wives, and not to themſelves, as is done to make it out that Way: which is clear and conſiſtent, as I tranſlate; ſee alſo Ch. iii. 14.

Ver. 15. *make one*] but one Man and Woman for each other, when he might have made ſeveral of one Sex.

Ib. *a Remainder*] ſufficient for more Perſons.

Ib. *Spirit*] of which he breathed into Man, *Gen.* ii. 7.

Ib. *godly Offspring*] as the Children by one Wife might be better educated than thoſe by ſeveral Wives, eſpecially of ſuch as were divorced, of which this treats, Ver. 16.

Ib. *ſhould be reſerved*] very fitly, the *Heb.* being Paſſive, and not Imperative.

Ib. *it*] *Jun.* and *Trem.* have *Spiritus tuus*.

Ib. *thy*] not *his*.

11. And I will rebuke for you the Conſumer, ſo that he ſhall not ſpoil the Fruit of your Ground; nor ſhall the Vine miſcarry of its Grapes to you in the Field, ſays the Lord of Armies.

12. Moreover all Nations ſhall call you bleſſed: for you ſhall be a Country of Delight, ſays the Lord of Armies.

13. Your Words are ſtrong againſt me, ſays the Lord: yet you ſay, What are we ſpeaking againſt thee?

14. You ſay, It is in vain to ſerve God; and what Gain is it that we keep his Charge, and that we walk ſad before the Lord of Armies?

15. And now we call the Proud bleſſed: thoſe that do Wickedneſs are alſo built up, they even try God, and are delivered.

16. Then ſuch as fear the Lord will be ſpeaking one to another: and the Lord will hearken, and hear: nay a Book of Memorial will be written before him, for thoſe who fear the Lord, and think on his Name.

17. They ſhall further be mine, ſays the Lord of Armies, at the Day that I make up *my* Property; and I will ſpare them, as a Man does his Son who ſerves him.

18. So ſhall you return, and ſee the Difference of the Righteous and Wicked; the Difference of him who ſerves God, and him that does not.

CHAP. IV.

FOR behold the Day is coming that will burn like an Oven: and all the Proud, with every one who does Wickedneſs, ſhall be *as* Stubble; and the Day that is coming ſhall ſet them on fire, ſays the Lord of Armies, which ſhall not leave them Root or Branch.

2. But the Sun of Righteouſneſs ſhall riſe to you who fear my Name, with Healing in its Wings; ſo that you ſhall go forth, and abound like Calves of the Stall.

3. You ſhall then trample on the Wicked: for they ſhall be Aſhes under the Soles of your Feet, on the Day that I ſhall do *it*, ſays the Lord of Armies.

4. Remember the Law of Moſes my Servant: which I gave him in command at Horeb for all Iſrael, the Ordinances and Rules.

5. Behold I will ſend you Elijah the Prophet, before the coming of the great and terrible Day of the Lord.

6. And he ſhall turn back the Heart of the Fathers to the Children, and that of the Children to their Fathers; leſt I ſhould come, and ſmite the Country with a Curſe.

Ver. 6. *to the Children*] by having a right Regard for their doing well, giving them good Education, &c. which the Children then minding and acting according to, would have their Heart turned to their Fathers: much rather I think than as in the *Aſſembly*'s *Annotation*, "to bring back "the Children of Iſrael to the Piety of their Forefathers, "whereby they ſhall reaccept them;" which prepoſterouſly makes what is laſt, the Means of the firſt; and in ſuch Caſe it would be God who would accept, inſtead of *Abraham*, *Iſaac* and *Jacob*, as there ſaid. The Application of it by *Grot.* to making up the Diſcords among the *Jews*, falls quite ſhort of the emphatical Diſtinction here, of Fathers and their Children.

Ib. *the Country*] of *Iſrael* or *Judah*; for all *the Earth* were not to mind the Law of *Moſes*, Ver. 4.

ADDITIONAL REMARKS

On the following PART of the

TRANSLATION.

WHEN the former *Introductory Remarks* were firſt made, after the *Books* of the *Old Teſtament* were tranſlated, there was no Apprehenſion or Intent of doing thoſe of the *New*, concerning which therefore ſome Supplement may be neceſſary; but as what has been ſaid of them, may in great Meaſure alſo of theſe, without producing the like Inſtances of my Manner of tranſlating, I ſhall premiſe to the latter but the few ſubſequent *Remarks*.

1. Since the *Greek Original* is not uniform like the *Hebrew*, it may be fit to tell what *Copy* or *Edition* I tranſlated from, which was that printed by *Wetſten* at *Amſterdam*, 1711, conſulting others when needful, and *Mills*'s large *Notes*, *King James*'s *Tranſlators* being blamed in this Reſpect, though it is thought they followed that of *Stephens* at *Paris*, ſince which Time much Improvement has been made in collating various *Exemplars*.

2. Of *Greek* Words not tranſlated into the *common Verſion*, the Account in the following Appendix (I) is much more compleat than that from the *Hebrew*, this being made along with the *Tranſlation*; and the ſame may be ſaid of Words ſupplied without being diſtinguiſhed in *Italick*, as in the Catalogue (K) there ſubjoined.

3. Our *preſent Tranſlation* from the *Greek*, though that Language is ſo much eaſier, and nigher to ours, ſeems worſe worded than the other Part from the *Hebrew*, inſomuch that there are the following Words in the Appendix (L) to add to the Liſts already given at (D) and (E) of ſuch as are clowniſh, barbarous, hard, &c. and theſe not as all, as before from the *Hebrew*; ſeveral others in the former Liſts being alſo more frequent here than there.

For Words ill joined together, as in the other *Introductory Remarks*, take the following Inſtances in the Appendix (M).

4. As the *Hebrew* uſes very few Participles, and the *Greek* very many; it is needful in a *Tranſlation*, that the common Conjunction of the *Hebrew* ſhould in ſeveral Places be rendered by Participles in —*ing*, and a Verb ſometimes in the ſame Manner, where a Conjunction is wanting: on the other hand a *Verſion* from the *Greek* requires divers of the Participles to be occaſionally turned into various Particles, like ו *Vau* in the former *Introductory Remarks*, but leſs extenſively, viz. thoſe in the Appendix (N) as the principal.

The *common Engliſh* has ſeveral more, of which I have noted, as at (O).

5. Τότε *then* being more frequent than the *Hebrew* אָז and וְעַתָּה *therefore* than לָכֵן and עַל־כֵּן I but rarely turn καὶ or δὲ ſo, which I did ו oftener in *Hebrew*.

6. If we confeſs that the *Scripture* was given by Divine Inſpiration, as we muſt if we believe what it ſays 2 *Tim.* iii. 16. there can ſcarce, one might think, be denied to it the leſſer Regard of Providence for its Preſervation, which alſo peculiarly appears in the Uniformity of the *Hebrew Original Copies*. But it may be enquired why then have there not been the like in the *Greek*? It really is more than enquired, there is ſo ill a Uſe made of it by ſome, as to diſown likewiſe the *Hebrew* being kept incorrupt, and ſuch a Providence allowed to neither. While this may be the Difference, which might paſs unnoticed, that the *old Law* lying in the Letter, required an Exactneſs there, which the *new* being ſpiritual does not require; though the latter has it ſufficiently in what is material, and *different Readings* I obſerve have been commonly made, eſpecially the larger Sort, to be conformable to other Texts. It is alſo undeniable that the *Jews* have uſed great Diligence to keep the *Hebrew Scripture* from being altered; whereas the *Chriſtians* were ſo negligent, as not to ſettle what *Books* of the *Greek* ſhould be counted *Scripture*, till long after the Time of *Chriſt*. Divine Providence however may plainly appear, in keeping the *common Copies* of the firſt ſo exceeding ſimilar, and of the latter ſo little varying materially. And a farther Reaſon for the *Hebrew Scripture* being providentially preſerved ſo exactly uniform, might well be the near Likeneſs of Letters and different Words in that Language, to the Danger of its being miſ-tranſcribed or corrupted, far beyond what there was in the *Greek*.

7. *Scott*, by correcting the Miſtakes, and ſupplying the Omiſſions of *Mills*, in Part of his *Various Readings*, and that only in *Matthew*, flattered himſelf, he ſays, and not unjuſtly, however in the latter, that he ſhould do his Countrymen a real Pleaſure, and Service, *Preface* to his *New Verſion*. What then may I hope, in detecting, and refuting the Errors of that great Man's Judgment; Errors of ſo high a Nature, as debaſing and mangling our *Original Scripture*, and withal exalting a very corrupt, not to ſay Popiſh *Tranſlation*; and theſe in other *Books* alſo? *Whitby* indeed anſwered *Mills* in that Matter, and ſome Things in his Anſwer are uſeful; but when he comes to Particulars, of what Uſe is it to tell us ſuch and ſuch *Copies*, *&c.* have the *received Reading*, which we may underſtand by *Mills* himſelf? And he but little attempts, and ſometimes poorly, to anſwer his Antagoniſt's Reaſons, the principal Matter to be done. Beſides his *Examen Millii* is ſo exceeding incorrect and falſe, that there is no truſting to it. I may add, that as they both wrote in *Latin*, and were never tranſlated, I may modeſtly preſume, that what I have faithfully and carefully done in this Reſpect, will not be altogether uſeleſs and unacceptable, to the *Engliſh* Readers, and Lovers of thoſe *ſacred Books*, if it were only for Information of the principal *Various Readings*, as ſome of it is; unleſs the Knowledge of the *Scripture* is to be concealed from them, on which I might expatiate much.

8. As to whence the *Various Readings* were collected, *Mills* (as I call him, having known ſeveral of that Name, but none *Mill* as ſome write it) in whom Learning, Induſtry, and good Senſe met, did, after what divers others had done from Time to Time, A. D. 1707. publiſh his Work of about thirty Years, in which he collated, beſides the ancient *Copies* of *Euthalius*, *Arethas*, and the *Commentators* of the firſt Ages, ninety three *Manuſcripts*, as I number them (being made before Printing was in Uſe, and that as *Mattaire* ſhews in his *Annales Typographici*, Vol. I. p. 4, 35. began 1457. ſo that thoſe *MSS.* are now 300 Years old ſince then) examining ſuch as he could procure himſelf, and taking the Account of the reſt from others, as alſo eight *Collections* from various *MSS.* chiefly the ſame with the foregoing, the moſt uncertain and doubtful of which were by *Curcellæus* and *Veleſius*, though the laſt is very often quoted by *Mills*; but few of the *MSS.* were of all the *Books of the New Teſtament*. I reckon only five, viz. the *Copy* from *Alexandria* (along with the *Verſion* of the *Septuagint*) that of *Baroccius* (which, beſides ſome wanting, is to *Acts* of a later and very bad Hand) one at *Leiceſter* (the Beginning and End loſt) *Montfort*'s (collated but as far as the firſt Chapter of *Romans*, and not all *Acts*) and the ſixteenth of *Stephens* (that had only Part of three Chapters more than *Revelation* left, nor the latter entirely) none but the firſt *MS.* having the whole; to theſe I count eleven without the *Revelation*, forty ſeven to have only the four firſt Books, twenty ſix not them: a few are Duplicates, others nearly alike; and Part of ſome, moſt Part of few, is loſt or torn. Beſides theſe he gathered *different Readings* from twenty early printed *Editions*, and eight ancient *Tranſlations*; excluſive of thoſe called the *Gothick* and *Saxon Goſpels*, with all the Primitive Authors, and ſome Writers of the middle Age, of whom we have *Commentaries*, *&c.* on this Part of the *Scripture*, and even from whomſoever in ſeveral of the firſt Centuries he found to have quoted it otherwiſe than at preſent. To thoſe *MSS. Kuſter* in *Holland* added what Variations he met with in twelve more, that were publiſhed at *Roterdam*, An. 1710, which I have made uſe of together.

Of the forementioned *MS. Copies* the *Alexandrian* is reckoned the beſt, which *Hammond* calls the *King's Manuſcript*, and makes much uſe of; and the wideſt from our *preſent common Copy* goes under the Name of the *firſt Cambridge*, often quoted by *Beza*, and ſo eſteemed by *Whiſton*, that he publiſhed it in *Engliſh* according to our *Tranſlation*, where they agree, A. D. 1745. the Account of which and the reſt ſee in *Mills*'s large *Prolegomena*.

For an Inſtance of a particular Account that, by a diligent Examination and Reckoning of the *Notes* throughout and the *Prolegomena*, might be taken, to judge thereby of the reſt; *The Revelation*, of which there appears to be the feweſt *Manuſcripts*, was compared with the following, ſo marked and diſtinguiſhed, *Alex. Baroc. Cov.* 2. *L. M.* (for *M.* 1.) *Pet.* 2 & 3. *Hunt.* 1. *Sin. Steph.* ιε & ις. being but eleven, and out of the *Collections* by others ſometimes *Barb.* 1, 2 & 4 (once 3.) *Cur.* (*Guil.* twice) *Hervag. Vel. Wech.* and another *Copy*, with *Seidel.* added by *Kuſter*; ſince *Mills* counts *Steph.* α. the ſame as the *Complutenſian Edit.* beſides which are uſed the *Aldine Collation*, and here more than in other *Books* the four firſt *Editions* of *Eraſmus* (or *Froben* the Printer) and the two firſt of *Rob. Stephens*; the *ancient Edition* of *Arethas* is alſo uſed, and that of *Bebelius* An. 1531. once, not to enumerate the Authors.

APPENDIX.

(I).

ἀιώνιον *Rev.* i. 18.
ἀλλὰ *Rom.* vi. 5. *Joh.* xvi. 25.
ἀνὴρ *Luk.* xxiv. 19.
ἄνω *Joh.* xi. 41.
ἄνωθεν *Gal.* iv. 9.
ἀπὸ *Luk.* vi. 29. & viii. 43. & xxiv. 27. *Joh.* xxi. 8.
ἄρα *Act.* vii. 1. *Rom.* v. 18. & ix. 18. & xiv. 19. 1 *Cor.* vii. 14. *Gal.* vi. 10. 1 *Thes.* v. 6. 2 *Thes.* ii. 15. *Mat.* xviii. 1. *Luk.* xxii. 23.
αὐτὰ *Joh.* v. 36.
αὐτῆς *Luk.* i. 18.
αὐτὸ 2 *Pet.* i. 5. *Joh.* xv. 2.
αὐτοὶ *Jam.* ii. 6. 1 *Pet.* i. 15.
αὐτὸν *Rev.* iii. 12.
αὐτὸς 1 *Pet.* v. 10. *Mat.* xii. 3. *Joh.* ii. 24.
αὐτῇ *Mar.* xiv. 3. *Joh.* ii. 23. & vi. 39. & xv. 20.
αὐτὴς *Act.* viii. 6.
αὐτῶν *Act.* vii. 54. *Eph.* vi. 9. *Heb.* viii. 11. twice, *Mat.* xxiv. 31. *Luk.* i. 7.
γὰρ *Act.* xix. 35, 40. *Rom* xv. 27. 1 *Cor.* xi. 9. 2 *Cor.* xii. 1. *Phil.* ii. 5. *Luk.* xii. 58. & xx. 36. *Joh.* vii. 41. & viii. 42.
γε *Rom.* viii. 32. *Eph.* iii. 2.
γεγονότες *Heb.* vii. 23.
γενομένης *Mar.* i. 32.
γενόμενος *Phil.* iii. 6.
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εἶναι 1 *Cor.* vii. 32.
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εἰς τὰ *Luk.* xvii. 31.
εἰσιν *Mat.* iv. 18.
ἐκ *Luk.* viii. 27. *Joh.* i. 44.
ἐκεῖ *Rev.* xii. 14.
ἐκεῖνος *Joh.* v. 38.
ἐν *Act.* viii. 6. & xvi. 33. 1 *Cor.* xiv. 21. *Eph.* iv. 14. *Col.* iii. 17. *Jam.* i. 4. *Rev.* xi. 13. *Mat.* x. 32. twice, & xxvi. 31, 34. *Mar.* i. 15. & xiv. 27. *Luk.* ii. 44. *Joh.* v. 5.
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ἐπὶ *Act.* xvi. 18. & xviii. 20. *Eph.* iii. 15. *Rev.* xxi. 16. *Luk.* iv. 25. & xxiv 25.
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ἢ 1 *Cor.* vi. 9.
ἡλίᾳ *Rev.* vii. 2. & xvi. 12.
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καθίσταται *Jam.* iii. 6.
καὶ *Act.* xi. 15, 28. & xii. 12. & xvii. 13, 33, 34. & xix. 12, 28, 31. & xxii. 28. & xxv. 10. *Rom.* viii. 34. & xiv. 10. 1 *Cor.* iv. 7. & vii. 21. & xii. 13, 14. & xv. 6. & xvi. 16. 2 *Cor.* i. 10, 13. & v. 4, 16. & vii. 5, 7, 8. twice, & viii. 11. & xi. 16. *Gal.* iii. 4. & iv. 22. & vi. 1. *Eph.* iv. 17. & v. 11, 33. *Col.* i. 6. & ii. 5. 1 *Tim.* v. 24. *Heb.* iv. 2. & v. 4. & vi. 7, 9. & x. 34. & xii. 29. *Jam.* iv. 15. 2 *Pet.* ii. 19. *Rev.* viii. 7. & xiii. 13, 16. twice, & xiv. 10. *Mat.* vi. 12. & viii. 8, 9. & ix. 10. & x. 18. & xvii. 1. & xviii. 17. & xxiv. 49. & xxv. 24. & xxvi. 33, 73. & xxviii 9, *Mar.* ix. 22. *Luk.* ii. 21. & vii. 12. & x. 8, 30, 32. & xi. 8, 12. & xiii. 7. & xviii. 1, 9. & xxii. 37. & xxiii. 51. *Joh.* iv. 23. & vii. 1. & viii. 17. & xii. 26. & xvii. 25. & xix. 19.
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μὲν ἂν *Luk.* iii. 18. twice;
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ὁ *Rev.* xi. 17. twice (see i. 8.) & xvi. 5. twice;
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ὄντας *Act.* xxviii. 17.
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οὐκ *Joh.* xviii. 37.
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τὸ *Mar.* ix. 23.
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τέτων 3 *Joh.* 4.
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(K).

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according 1 *Pet.* i. 14.
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am *Rev.* i. 9.
among *Act.* iii. 23. & xv. 19. 1 *Cor.* v. 13. *Heb.* v. 1. *Rev.* xiv. 4. *Luk.* xix. 39.
and *Act.* i. 15. & ix. 11. & xvi. 1. & xix. 32. *Rom.* i. 4. & x. 15. & xi. 30. 1 *Cor.* ix. 13. 2 *Cor.* vii. 13. & xi. 16. *Eph.* ii. 20. & v. 26. *Col.* ii. 15. 1 *Theſ.* iv. 15, 17. 1 *Pet.* i. 13. 2 *Pet.* ii. 1. *Rev.* iv. 4, twice, 10, (ſee v. 8.) & viii. 9. & xvii. 9. & xxi. 13. *Mat.* xviii. 12, 13. & xxiv. 48. *Mar.* ii. 27. & xv. 43. & xiv. 15. & vii. 32. & vi. 7. & v. 38. & iv. 21. *Luk.* ii. 2, 8. & vi. 29. & ix. 29. & xv. 4, 7. & xx. 6. *Joh.* xxi. 11. twice;
and from *Joh.* xix 12.
any *Act.* xix. 3. *Joh.* vii. 51. *Eph.* v. 5. 2 *Pet.* i. 20. *Mar.* xi. 16. & xii. 34.
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any thing *Rom.* viii. 33.
are *Act.* xvii. 22.
as 2 *Cor.* xi. 10. *Mar.* vii. 8. ſee Ver. 4.
as concerning *Act.* xiii. 34.
as kings 1 *Cor.* iv. 8.
as if ſhe were 1 *Cor.* xi. 5.
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becauſe *Luk.* xix. 11.
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began *Luk.* i. 50. & v. 7.
begun 1 *Tim.* v. 11.
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being *Rom.* xii. 5. 1 *Cor.* x. 17. 1 *Pet.* iii. 7.
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cattle *Luk.* xvii. 7.
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prevent (be before) 1 *Theſ.* iv. 15.
propitiation (reconciliation) 1 *Joh.* ii. 2. & iv. 10. *Rom.* iii. 25.
purloyning (pilfering) *Tit.* ii. 10.
quaternions (files) *Act.* xii. 4.
quick (living) *Act.* x. 42. *Heb.* iv. 12. 1 *Pet.* iv. 5.
redound (abound) 2 *Cor.* iv. 15.
remiſſion (forgiveneſs) *Mat.* xxvi. 28. *Heb.* ix. 22.
remit (forgive) *Joh.* xx. 23.
renounced (refuſed) 2 *Cor.* iv. 2.
ſabaoth (armies) *Rom.* ix. 29. *Jam.* v. 4.
ſecondarily (ſecondly) 1 *Cor.* xii. 28.
ſeducers (impoſtors) 2 *Tim.* iii. 13.
ſetter forth (publiſher) *Act.* xvii. 18.
ſhorn (cut the hair off) *Act.* xviii. 18. 1 *Cor.* xi. 6.
ſleight (artifice) *Eph.* iv. 14.
ſpeed (proſper) 2 *Joh.* 10, 11.
ſtraiteſt (ſtricteſt) *Act.* xxvi. 5.
ſubverting (overthrowing) *Act.* xv. 24. 2 *Tim.* ii. 14.
ſumptuouſly (expenſively) *Luk.* xvi. 19.
ſundry (divers) *Heb.* i. 1.
ſwerved (declined) 1 *Tim.* i. 6.
terreſtrial (earthly) 1 *Cor.* xv. 40.
thank (thanks) *Luk.* vi. 32, 33, 34.
thank-worthy (worthy of thanks) 1 *Pet.* ii. 19.
thereabout (concerning it) *Luk.* xxiv. 4. not quoted by *Johnſ.* in this ſenſe elſewhere;
thereinto (into it) *Luk.* xxi. 21.
trow (think) *Luk.* xvii. 9.
trump (trumpet) 1 *Cor.* xv. 52. 1 *Theſ.* iv. 16.
vigilant (watchful) 1 *Pet.* v. 8. 1 *Tim.* iii. 2.
unction (anointing) 1 *Joh.* ii. 20.
unlooſe (undo) *Mar.* i. 7. *Luk.* iii. 16.
vocation (calling) *Eph.* iv. 1.
ware (aware) *Act.* xiv. 6. 2 *Tim.* iv. 15. *Luk.* xii. 46.
whereunto (to which) 1 *Tim.* iv. 6.
wherewithal (with what) *Mat.* vi. 31.
white (whiten) *Mar.* ix. 3. *Mat.* xxiii. 27.
willeth (would) *Rom.* ix. 16.
wound (wrapped) *Joh.* xix. 40. *Act.* v. 6.
yea (yes) *Mat.* v. 37. *Act.* v. 8. 2 *Cor.* i. 17, 18, 20. *out of uſe*, ſays *Brightland.*

(M).

we do you to wit of (let you know) the grace of God, 2 *Cor.* viii. 1. which might be ſufficient it ſelf;
before it hear him, and know (hears him, and knows) *Joh.* vii. 51.
when he the Spirit of truth (the Spirit of truth himſelf) *Joh.* xvi. 13.
Thy kingdom come &c. (Let thy kingdom come &c.) *Mat.* vi. 10.
aſk me nothing (aſk me for nothing) *Joh.* xvi. 23.
aſk the Father (of the Father) Ib. *Mat.* vi. 8. & vii. 11.
this is life eternal, that they might (for them to) know thee, *Joh.* xvii. 3.
I lay down my life, that I might (may) take, *Joh.* x. 17. & v. 40. & ix. 36.
an alms (alms) *Act.* iii. 3.
ſet them at one (brought them to agree) *Act.* vii. 26.
What will ye that I ſhall (would you have me) do, *Mat.* xx. 32. & xiii. 28. & xxvii. 17. *Mar.* vi. 25. *Joh.* xvii. 24. & xviii. 39. 1 *Tim.* ii. 8. & v. 14. *Tit.* iii. 8.
the more (moſt) part, *Act.* xix. 32.
reſiſt ſtedfaſt (being ſtedfaſt) 1 *Pet.* v. 9.
whoſe ſoever ſins (whoſe ſins ſoever) *Joh.* xx. 23.
I beheld, and (as I looked) I heard the voice, *Rev.* v. 11.
full well (effectually) *Mar.* vii. 9.
But and (yet) if, 1 *Cor.* vii. 11, 28.
believe that ye receive (will or ſhall receive) *Mar.* xi. 24.
good were it (it would have been well) *Mat.* xiv. 21. 1 *Cor.* xii. 17. twice;
we went to (the) ſhip, *Act.* xx. 13.
wrought (on) us, 2 *Cor.* v. 5.
glory in (of) you, 2 *Theſ.* i. 4.
offended in (at) me, *Mat.* xi. 6. & xiii. 57.
we offend all (all offend) *Jam.* iii. 2.
abide me (for me) *Act.* xx. 23.
an eight (eight) days, *Luk.* ix. 28.
Why go ye about (do ye ſeek) to kill me? *Joh.* vii. 19.
fell on ſleep (aſleep) *Act.* xiii. 36.
except theſe (excepting in theſe) bonds, *Act.* xxvi. 29.
under colour (on pretence) *Act.* xxvii. 30.
he was ſet (ſate down) *Mat.* v. 1.
Let be (Let alone) *Mat.* xxvii. 49.
ſue thee at the law (at law) *Mat.* v. 40.
it ſhall (ſhould) be ſtoned, *Heb.* xii. 20.
See thou tell (telleſt) no man, *Mat.* viii. 4.
worſhipped (reverenced) him, *Mat.* xviii. 26. ſo 1 *Chron.* xxix. 20.
came there out (there came out) *Joh.* xix. 34.
To whom (whom) our Fathers would not obey, *Act.* vii. 39. *Rom.* vi. 16.
Then pleaſed it (it pleaſed) the apoſtles (or rather, the apoſtles were pleaſed) to ſend, *Act.* xv. 22.
minding himſelf to go afoot (being minded to go on foot himſelf) *Act.* xx. 13.
from ſtrangled (things ſtrangled) *Act.* xx. 25.
we ſhould live—godly (piouſly, or godlily, as ſillily) *Tit.* ii. 11.
let each eſteem other (another) *Phil* ii. 3. 1 *Cor.* xi. 21.

Away with (Take away) *Luk.* xxiii. 18. *Joh.* xix. 15. *Act.* xxi. 36. & xxii. 22.
Whether (Which) of them twain (thoſe two) *Mat.* xxi. 31. & ix. 5. & xxiii. 17.
baptized—unto (with or in) Johns baptiſm, *Act.* xix. 3.
ſo was (were) alſo James and John, *Luk.* v. 10.
And one of them ſhall not (not one of them ſhall) fall, *Mat.* x. 29.
I in likewiſe (like manner) will tell you, *Mat.* xxi. 24.
the multitude rebuked them, becauſe (that) they ſhould, *Mat.* xx. 31.
if one went (ſhould go) unto them from the dead, they will (would) repent, *Luk.* xvi. 30.
whoſe houſe are we (better we are) if we, *Heb.* iii. 6.
pull out the mote out of (from) *Mat.* vii. 4.
till the Son of man were (was) or ſhould be riſen *Mar.* ix. 9.
taketh before *other* (*the* or *this other*, or *this* (1 *Cor.* xi. 21.
much (very) bold, *Phil.* 8.
holy, Lord (the Lord, or is the Lord) God Almighty, which was, and is, and is, *Rev.* iv. 8.
have ungodly (impiouſly, or in an ungodly manner) committed, *Jud.* 15.
quit you (behave your ſelves) like men, 1 *Cor.* xvi. 13. ſee 1 *Sam.* iv. 9.
the end is not by and by (will not be preſently) *Luk.* xxi. 9.
I was an hungred (hungry) *Mat.* xxv. 35, &c.
before that (before) *Luk.* xxii. 34.
full (fully) come, *Joh.* vii. 8.
He that hath—he it is that (that is he who) loveth me, *Joh.* xiv. 21.
not to company (keep company) with, 1 *Cor.* v. 9.
above many my (of my) equals, *Gal.* i. 14.
thine often (thy frequent) infirmities, 1 *Tim.* v. 23.
companied with (accompanied) *Act.* i. 21.
as (as if) it had been, *Act.* vi. 15. & x. 11. *Rev.* v. 6.
and that &c. (as in this *Tranſ.*) 1 *Cor.* xv. 37.
caſt the ſame in his teeth (reproached him with the ſame) *Mat.* xxvii. 44.
that a milſtone were (was) hanged, *Mar.* ix. 42. *Joh.* xi. 57.
they brought unto him infants, that he would (might) touch them, *Luk.* xviii. 15.
he ſhall be—ſpitted (ſpit) on, *Luk.* xviii. 32.
I beſeech you that ye walk (would walk) worthy, *Eph.* iv. 1. *Rom.* xii. 1.
I ſay unto you, that ye reſiſt not (ſhould not reſiſt) evil, *Mat.* v. 39. & xxviii. 10. *Eph.* iv. 22, 23, 24.
it muſt needs be that offences come (will come) *Mat.* xviii. 7.
A little while, and (In a little while) ye ſhall, *Joh.* xvi. 17.
hoped that money ſhould (would) have been given, *Act.* xxiv. 26. & xxviii. 6.
to the intent ye (that ye) may believe *Joh.* xi. 15. 1 *Cor.* x. 6. as *Eph.* iii. 10. 2 *Sam.* xvii. 14.
It is not reaſon (reaſonable) that we ſhould leave, *Act.* vi. 2.
Feſtus came into Felix room (in the room of Felix) *Act.* xxiv. 27.
leſt the tempter have (ſhould have) tempted you, 1 *Theſ.* iii. 5.
neither will they be perſwaded, though one roſe (ſhould riſe) from the dead, *Luk.* xvi. 31.
and pained (being in pain) to be delivered, *Rev.* xii. 2.
ſo great riches is (are) come to nought, *Rev.* xviii. 17.
it ſhall not be forgiven him, neither (either) in this world, neither (or) in *the world* to come, *Mat.* xii. 32.
that wicked (wicked one) 2 *Theſ.* ii. 8. *Act.* xxi. 25.
whom (who) ſay ye that I am, *Mar.* viii. 29.
moreover alſo, *Act.* ii. 26. and moreover;
ſuppoſing he had been (was) dead, *Act.* xiv. 19.
reaſon would (there would be reaſon) *Act.* xviii. 14.
turned the world upſide down (made diſturbance in the world) *Act.* xvii. 6.
to be ſet at nought (of no Account) *Act.* xix. 27.
If thou be (art) *Mat.* iv. 3, 6.
while the ark was a preparing (was preparing) 1 *Pet.* iii. 20.
which is (it is, as *Mat.* xii. 4.) not lawful to eat, *Mar.* ii. 26. *Luk.* vi. 4.
Do thy diligence (Be diligent) 2 *Tim.* iv. 9.
I ſay and teſtify that ye henceforth walk not (will not walk) *Eph.* iv. 17.
I pray God your whole Spirit—be (may be) preſerved, 1 *Theſ.* v. 23, 27. 2 *Joh.* 5.
It were (would be) better for him that a milſtone were (ſhould be) hanged, *Luk.* xvii. 2.
where were (would be) 1 *Cor.* xii. 17, twice, 19.
as it had been (as if it was) *Act.* vi. 15.
he (let him) that miniſtreth ſeed—both miniſter &c. 2 *Cor.* ix. 10.
I am thy fellow-ſervant (the fellow-ſervant of thee) and of thy brethren, *Rev.* xix. 10. & xxii. 9.
caſt in her mind (reaſoned) *Luk.* i. 29.

(N).

and *Act.* xxii. 10. comp. with ix. 6. *Mat.* ii. 8, 9. *Mar.* xiv. 12. *Joh.* xi. 32.
as *Mat.* i. 20. & xvii. 9. & xxvi. 7.
ſince *Act.* xvii. 25. & xxvii. 15, 20. *Phil.* i. 6, 7.
ſo as to *Mar.* ix. 10.
though *Phil.* 8. 1 *Pet.* i. 6. (*Jud.* 5. 2 *Cor.* x. 3.)
to 1 *Cor.* iv. 14. 2 *Cor.* x. 14. 1 *Theſ.* i. 3. *Tit.* ii. 10. *Jud.* 3.
when *Act.* xviii. 22. *Rom.* xv. 28, 29. 2 *Cor.* xii. 20.
while *Mat.* ix. 18. & xvii. 22. *Luk.* xiv. 32. 1 *Tim.* v. 6.
who *Luk.* xxiv. 34. 1 *Tim.* vi. 5. *Heb.* vii. 5.
and theſe to be uſed with the Participle,
as *Act.* xvii. 25.
at *Rev.* xvii. 6. & xviii. 18. *Luk.* xix. 11. *Joh.* xx. 20.
by *Gal.* iv. 16. *Luk.* xviii. 5. *Joh.* viii. 6. (*Mat.* vi. 27.)
in 2 *Cor.* xi. 7. & xii. 11. *Gal.* vi. 9. *Heb.* ii. 10.
upon *Mat.* xii. 44. *Heb.* x. 5. & xi. 23.

(O).

after *Heb.* vi. 15. & x. 36. 2 *Pet.* ii. 21. *Mat.* xv. 12.
after that 1 *Pet.* v. 10. *Joh.* vi. 23. & xxi. 14.
as long as 1 *Pet.* iii. 6.
aſſoon as *Mar.* i. 42. *Luk.* xxiii. 7.
becauſe *Gal.* iv. 16. *Act.* xxv. 20.
by reaſon of *Joh.* vi. 18.
for —ing 1 *Pet.* iii. 17. twice;
for all *Joh.* xxi. 11.
foraſmuch as 1 *Pet.* i. 18. & iv. 1. *Mat.* xviii. 25.
if *Gal.* vi. 9. 1 *Tim.* iv. 5, 6, 3 *Joh.* vi. *Heb.* x. 26. & xii. 26.
in that *Mat.* xxvii. 4.
ſeeing 2 *Cor.* iii. 12. & xi. 19. *Heb.* iv. 14. & vi. 6, & vii. 25.
ſeeing that *Col.* iii. 9. *Heb.* viii. 4. 2 *Pet.* iii. 14.
that with 1 *Pet.* ii. 15.
though—yet *Jam.* iii. 4. *Joh.* xii. 37.
while as *Heb.* ix. 8.
whilſt *Heb.* x. 33. twice.

NOTES
UPON THE
BIBLE,
CRITICAL and EXPLANATORY, &c.

NOTES upon the BOOK of MATTHEW.

CHAP. I.

THE Book of the Pedigree of Jeſus Chriſt, the Son of David, the Son of Abraham.

2. Abraham begot Iſaac, and Iſaac begot Jacob, and Jacob begot Judas and his Brothers,

3. And Judas begot Phares and Zara of Thamar, and Phares begot Eſrom, and Eſrom begot Aram,

4. And Aram begot Aminadab, and Aminadab begot Naaſſon, and Naaſſon begot Salmon,

5. And Salmon begot Booz of Rachab, and Booz begot Obed of Ruth, and Obed begot Jeſſe,

6. And Jeſſe begot King David, and King David begot Solomon of her who had belonged to Urias,

7. And Solomon begot Roboam, and Roboam begot Abia, and Abia begot Aſa,

8. And Aſa begot Joſaphat, and Joſaphat begot Joram, and Joram begot Ozias,

9. And Ozias begot Joatham, and Joatham begot Achaz, and Achaz begot Ezekias,

10. And Ezekias begot Manaſſes, and Manaſſes begot Amon, and Amon begot Joſias,

11. And Joſias begot Jechonias and his Kinſmen, before the carrying away to Babylon,

12. And after the carrying away to Babylon, Jechonias begot Salathiel, and Salathiel begot Zorobabel,

13. And Zorobabel begot Abiud, and Abiud begot Eliakim, and Eliakim begot Azor,

14. And Azor begot Sadok, and Sadok begot Achim, and Achim begot Eliud,

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Ver. 1. *The Book of &c.*] Which is the true *Title*, the common being made ſince, *Mills Prol.* 347. and to a plain Reader interferes with *Rom.* i. 16. This *Book* is computed to have been written before the three next following, but after the two *Epiſtles* to the *Theſſalonians*, *Corinthians*, thoſe to the *Romans* and *Galatians*, with that of *James* and the *firſt* of *Peter*, about the common Year of our Lord 61, and in the firſt Year of *Paul*'s Impriſonment at *Rome*, *Act.* xxviii. 30. tho' there has been a *Subſcription* at the End, which ſtated it 20 Years ſooner; ſee *Mills*'s *Prolegomena* ad *Lect. Var.* Being firſt penned in *Hebrew* by general Conſent of the Primitive Writers (but then interpolated by the *Ebionites*, and long ago loſt) *Mills*, from the Author of *Synopſis Sacr. Scripturæ*, ſuppoſes it was ſoon after tranſlated into *Greek* by *James the Leſs*. The *Editions* of it in *Heb.* now, are *Tranſlations* made by *Munſter*, *&c.* to convert the *Jews*.

Ver. 6. *King*] the ſecond *Mills* would fling out, for the Deficiency of one *Gr. Copy*, &c. whereas it might be omitted becauſe *of Rachab* and *of Ruth* are in the Ver. before.

Ib. *belonged to*] as the gen. Caſe is rendered *Heb.* v. 14.

Ver. 11. *Kinſmen*] namely *Jehoahaz*, *Jehoiakim* and *Zedekiah*, 2 *King.* xxiii. & xxiv. as *Gen.* xiii. 8. and thus the Cavil drops, that theſe were the Brothers of *Joakim* (for *Jehoiakim*) and that there is a Defect of the *com. Copy* in the *Original*.

15. And Eliud begot Eleazar, and Eleazar begot Matthan, and Matthan begot Jacob,

16. And Jacob begot Joſeph, the Huſband of Mary; of whom was born Jeſus, called Chriſt.

17. Therefore all the Generations from Abraham to David are fourteen, from him to the carrying away to Babylon ſo many, and thence to Chriſt fourteen Generations.

18. Now the Birth of Jeſus Chriſt was thus: for his Mother Mary being eſpouſed to Joſeph, before they came together, ſhe was found with Child by the Holy Spirit.

19. And Joſeph her Huſband being righteous, and not willing to expoſe her to Shame, would have put her away privately.

20. But as he was thinking on theſe Things, behold an Angel of the Lord appeared to him in a Dream, and ſaid; Joſeph, Son of David, do not fear to take Mary thy Wife: for that which is conceived in her is by the Holy Spirit.

21. And ſhe will be delivered of a Son, whom thou ſhalt name Jeſus: for he will ſave his People from their Sins.

22. All this being done, that there might be fulfilled what was ſpoken from the Lord by the Prophet as follows,

23. Behold a Virgin ſhall be with Child, and bear a Son, whoſe Name ſhall be called Emmanuel, which is, being interpreted, God with us.

24. Whereupon Joſeph being rouſed up from Sleep, did as the Angel of the Lord commanded him, and took his Wife;

25. But had not the knowledge of her, till ſhe was delivered of her firſt-born Son, whom he named Jeſus.

CHAP. II.

THUS Jeſus being born at Bethlehem of Judah, in the Time of King Herod, behold wiſe Men from the Eaſt came to Jeruſalem,

2. Enquiring, Where is he who is born the King of the Jews? For we have ſeen the Star of him in the Eaſt, and are come to worſhip him.

3. This King Herod hearing, was alarmed at, and all Jeruſalem with him.

4. He therefore gathered together all the chief Prieſts and Scribes of the People, and aſked of them where Chriſt would be born.

5. Whom they anſwered; In Bethlehem of Judea: for thus it is written by the Prophet,

6. And thou Bethlehem in the Country of Juda, art not the leaſt among the Governors of Juda: for from thee will come forth the Governor, who will have the Management of my People Iſrael.

Ver. 15. *Eleazar*] *Mills* putting the *Syr.* to have *Eliazar*, the *Readings* of which Verſion, as likewiſe of the *Perſ. Arab.* and *Ethiop.* he took from the *Latin*, as he confeſſes, *Prol.* 1472. *Scott* in his *Review* aſks, *How could this appear to him, when its* Lat. Verſ. *has* Eleazar? The Caſe as I find was thus, that tho' *Mills* mentions his collecting the *Readings* of thoſe *Verſions* from the *Lat.* of them in the *Polyglot Bible*, yet he took that of the *Syr.* as the beſt I ſuppoſe, from the *Tranſ.* of *Tremellius*, where it is *Eliazar*. This has led *Scott* into ſeveral needleſs or wrong Criticiſms, being often on the *Syr.* for again at Ver. 17. he ſays, the *Lat. Verſ.* of *Syr.* omits *et* before *from David*, but that of *Trem.* does not; which has alſo *thy Offering*, Ch. viii. 4. where *Scott* ſays he has no *Edition* of the *Syr.* with *thy*; ſo Ch. xii. 32. &c.

Ver. 17. *from Abraham to David*] incluſive, as likewiſe the next, ſo that *David* is to be reckoned twice accordingly; for otherwiſe *Jechonias* muſt, which is not ſo likely, ſince the two latter Periods hinge together upon a certain Time, not a Perſon; and *Jechonias* being in the Captivity, and but a Youth before, 2 *King.* xxiv. 8, 15. & xxv. 27. is to be numbered there. Whereby the Pretence of a Corruption in Ver. 11. and the Shift of counting the *Brethren* of *Jechonias* for one Generation, both fall.

Ver. 18. *Jeſus*] This Word a few *Copies* have not, and is thought an Addition by ſome.

Ib. *came together*] were actually married, *Hammond*'s *Annot.* fol. 1653.

Ib. *Holy Spirit*] as in the *com. Tranſ. Luk.* xi. 13. *Eph.* i. 13.

Ver. 19. *put her away privately*] by making the Eſpouſals or Marriage-contract void, and concealing that it had been.

Ver. 20. *an Angel*] not being mentioned before.

Ib. *take*] *unto thee* ſeems oddly added by the laſt *Tranſlators*, ſhe being then his eſpouſed Wife, as *Luk.* ii. 5. ſo *unto him*, Ver. 24.

Ib. *conceived in her*] *Vulg. born in her*, but *Nary* forcibly renders *natum*, *begotten* or *conceived*, and would torture that Meaning out of it in his *Pref.* to vindicate that *Tranſlation*.

Ver. 21. *from their Sins*] *Doddridge* in his Method by Paraphraſe of expounding *Scripture*, with a few others; which I look on not only as the dulleſt, but the worſt, ſince it repreſents the Text as merely obſcure and imperfect; paraphraſes this away to *the Puniſhment and Dominion of their Sins*, inſtead of the Sins themſelves.

Ver. 22. *that*] *doth frequently denote the* conſequent *or* event *only*, *Ham.* he inſtances in *Rom.* v. 20. and *Wall* on *Joh.* vii. 23. ſays this *Gr.* Particle is often to be rendered (or may be underſtood) *ſo as that*, inſtancing *Mar.* iv. 12. as alſo on *Rom.* v. 20. he brings *Chryſoſtom* ſpeaking of that as a clear Inſtance, where it notes not the *final Cauſe*, but the *Event*.

Ver. 24. *commanded*] *Geneva Verſion*, *injoyned*.

Ver. 1. *Bethlehem*] two Hours Travel from *Jeruſalem* ſouthward, *Maundr.* and *Corten.*

Ib. *in the Time of King Herod*] *Mills* mentioning four *MSS* without this, tho' with no Remark on it; *Whitby* falls on him, *Exam.* Lib. ii. C. 2. and accuſes him of ſuſpecting this, when he ſpeaks only of *Mar.* vii. 16. *Prol.* 1475.

Ib. *wiſe Men*] *They were*, writes *Suidas*, *religious Philoſophers*, Μάγοι ἐγένοντο φιλόσοφοι καὶ φιλόθεοι.

Ib. *Men from*] See *Leuſden*'s *Clavis Græca Nov. Teſt.* and *Camer.* in *Myroth.* here.

Ver. 4. *of them*] which *Mills* doubted of, whether it did not creep from Ver. 7. *Pr.* 1421. but according to *Whitby* need not have done, *Exam.* L. ii. C. 2.

Ver. 6. *art not the leaſt*] *Mills* informs us he found two *Manuſcripts* and the *vulg. Lat.* at firſt had, *art thou the*

7. Then

7. Then Herod privately calling the wiſe Men, diligently enquired of them the Time when the Star appeared.

8. And ſending them to Bethlehem, he ſaid, Go, and diligently enquire concerning the Child; and after you have found, tell me, that I may alſo come, and worſhip him.

9. Upon hearing the King, they went, and behold the Star which they had ſeen in the Eaſt went before them, till it came, and ſtood over where the Child was.

10. And when they ſaw the Star, they rejoiced exceeding much.

11. Now entering into the Houſe, they ſaw the Child along with Mary his Mother, at which they fell down, and worſhipped him; as alſo opening their Treaſures, they brought to him Gifts, Gold, Frankincenſe and Myrrh.

12. And being divinely admoniſhed in a Dream, not to turn back to Herod, they departed into their Country by another Way.

13. Moreover when they were departed, behold an Angel of the Lord appears in a Dream to Joſeph, ſaying, Riſe up, and take the Child with his Mother, and flee into Egypt, and be there till I ſpeak to thee: for Herod is about to ſeek for the Child, to deſtroy him.

14. So riſing up, he took the Child with his Mother at Night, and departed into Egypt:

15. And was there till the Deceaſe of Herod: that the following might be fulfilled which was ſpoken from the Lord by the Prophet, I called my Son out of Egypt.

16. Herod then ſeeing that he was deluded by the wiſe Men, was in a Wrath, and ſending, killed all the Male-children in Bethlehem and in all the Borders of it, from two Years old downward, according to the Time which he had diligently enquired of the wiſe Men.

17. Then was fulfilled what was ſpoken by the Prophet Jeremias as follows,

18. A Voice has been heard at Ramah, Lamentation, Weeping, and much Mourning, Rachel weeping for her Children; and would not be comforted, becauſe they are not.

19. But Herod being deceaſed, behold an Angel of the Lord appears in a Dream to Joſeph in Egypt,

20. Saying, Riſe up, and take the Child with his Mother, and go into the Country of Iſrael: for they are dead who ſought the Child's Life.

21. Accordingly he riſing up, took the Child with his Mother, and came into the Country of Iſrael.

22. However hearing that Archelaus reigned in Judea, in the room of his Father Herod, he was afraid to go thither; ſo being divinely admoniſhed in a Dream, he went off into the Parts of Galilee:

23. Whither being come, he dwelt in a City called Nazareth; that there might be ful-

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leaſt interrogatively, which he puts in the *Liſt* of genuine *Readings*, *Proleg.* N. 383, 384, 392. but μὴ ſignifies *not*, as well as denotes a Queſtion, and moſtly, ſo that the *Lat. Tranſlator* might miſtake the Intent of it; and it might ſlip into the *Gr.* by minding the Senſe more than the Word, μὴ being frequently uſed for *not*, οὐδαμῶς here ſeldom; and ſo μὴ muſt be taken according to *Mills*, if the other as he ſays crept in inſtead of it; he adds, as being *dilutius*, *more explanatory*, but in that he may be miſtaken, ſince a ſimple *not* is ſufficiently clear, and οὐδαμῶς only more elegant, for which a *Scholiaſt* would ſcarce have altered it, when the Difference too is *paulo*, but *little*, as *Mills* himſelf confeſſes.

Ver. 8. *ſending*] being a Participle, often thus uſed in *Gr.* and agreeably alſo in *Eng.* as *Mar.* iii. 31. which contains the Force and Senſe of [and] before the following or preſent Member, and that therefore ſhould not be *Italick*, for an Addition to the *Original*; as *Scott* in his *New Verſion* of this *Book*, 1741, puts it here and elſewhere, notwithſtanding his great and commendable Exactneſs, far exceeding that of all our authorized *Tranſlators*: and though this in him might be aſcribed to an Exceſs in tranſlating literally, yet the turning of a Participle into a Verb would be a Defect in ſuch Conformity; and he himſelf has it thus in ſome Places, as *anſwering ſaid*, Ch. xxvi. 25. and four times more in the two next Verſes,

Ver. 9. *the Star*]

Sweet Jeſus, let that Starre of thine,
Thy Grace which guides to finde out thee,
Within our Hearts for ever ſhine,
That thou of us found out maiſt be,

prays *Wither* in *Song* 49.

Ver. 10. *when*] at the firſt appearing of the Star again.

Ver. 11. *ſaw*] *Vulg. Lat.* and *Epiphany*, *found*, as if εἶδον had been εὗρον, which *Mills* has in Favour to that *Tranſ.* though he counted it wrong, and of *Luke* ii. 16.

Ver. 12. *not to turn back*] The *Geneva Tranſ.* has here this *Note*, *Promiſe ought not to be kept where God's honour and preaching of his trueth is hindered*; but what has the Context to inforce it, which does not tell us they made any Promiſe, beſides their being directly warned by God in this? And how much is this ſhort of what is charged on the *Papiſts*, that Faith is not to be kept with Hereticks?

Ver. 13. *were departed*] Why was this mentioned, but that the following was juſt after? Nay there was a Neceſſity for it, ſince *Herod* would ſoon find the wiſe Men did not return, and without Delay kill the Children there, Ver. 16. ſo that it muſt be after the Purification, *Luke* ii. 22, 23. *Lev.* xii. 3, 4. as *Hammond* alſo reaſons; yet *Whitby* after him the contrary, pleading on this Chap. Ver. 2. that from the Purification at *Jeruſalem* the Parents of *Jeſus* went with him to *Nazareth*, by *Luke* ii. 39. but there he owns it was after they had fled into *Egypt*, and *Hammond* ſays they returned to *Bethlehem*.

Ver. 16. *downward*] For the Abſurdity and Impropriety of [and under] look in *Caſtal. Def.* p. 173.

Ver. 18. *Lamentation*] not in ſome *Copies* and *Verſions*, but I ſuppoſe to be more literal to *Jer.* xxxi. 15.

Ib. *Mourning*] By *Laurence Tomſon howling*, ſome *Editions* of whom were publiſhed, the firſt 1576, differing a little from the *Geneva*, with *Notes* tranſlated from *Beza*, *Camerarius* and *Villerius*.

Ver. 20. *they are dead*] not only *Herod*, but he had juſt before put to death his wicked Son *Antipater*, who was to ſucceed him, *Joſephus*.

Ver. 23. *Nazareth*] by *Maundrell* two Hours Journey weſtward from Mount *Tabor*; being at preſent a mean

filled

filled what was ſpoken by the Prophet, He ſhall be called a Nazorite.

CHAP. III.

NOW in thoſe Days John the Baptizer came, preaching in the Wilderneſs of Judea,

2. And ſaying, Repent: for the Kingdom of Heaven draws near.

3. For this is he who was ſpoken of by the Prophet Eſaias, who ſays; There is the Voice of one crying out in the Wilderneſs, Prepare the Way of the Lord, make ſtraight Roads for him.

4. And John himſelf had on him Raiment of Camel's Hair, with a leathern Girdle about his Loins; moreover his Food was Locuſts and wild Honey.

5. Then there went out to him they of Jeruſalem, of all Judea, and all about the Country of Jordan;

6. And were baptized by him in Jordan, confeſſing their Sins.

7. But he ſeeing many of the Phariſees and Sadducees come to his Baptiſm, ſaid to them: Offspring of Vipers, who has ſhewn you to flee from the Wrath hereafter?

8. Therefore yield Fruit worthy of Repentance.

9. And do not think to ſay in your ſelves, We have Abraham *for* a Father; ſince I tell you, that God can from theſe Stones raiſe up Children to Abraham.

10. And now the Ax alſo is put to the Root of the Trees: therefore every Tree that does not yield good Fruit, is cut down, and thrown into the Fire.

11. I indeed baptize you with Water into Repentance; but one coming after me that is ſtronger than I, the Shoes of whom I am not fit to carry, will baptize you with the Holy Spirit and Fire.

12. Whoſe Fan is in his Hand, and he will cleanſe out his Floor; putting his Wheat together into the Granary, but will burn up the Chaff with unquenchable Fire.

13. Jeſus then came from Galilee, to John at Jordan, to be baptized by him.

14. But John thus forbade him, I have need to be baptized by thee, and doſt thou come to me?

15. And Jeſus made anſwer to him, Permit *it* now: for thus it is what becomes us to fulfil all Righteouſneſs; then he permitted him.

16. So Jeſus being baptized, went up preſently from the Water; when behold the Heavens were opened, and he ſaw the Spirit of God deſcend as a Dove, and come upon him.

17. When behold a Voice from the Heavens ſaid, This is my beloved Son, with whom I am pleaſed.

CHAP. IV.

THEN Jeſus was brought into the Wilderneſs by the Spirit, to be tempted by the Devil.

2. Where faſting forty Days and forty Nights, he afterwards was hungry.

3. With that the Tempter coming to him, ſaid, If thou art the Son of God, command that theſe Stones ſhould become Bread.

4. But he made anſwer; It is written, Man ſhall not live upon Bread alone, but upon every Word that proceeds out through the Mouth of God.

Village, in a kind of round concave Valley, on the Top of a high Hill, *Jour. from Al. to Jer.* p. 112, 110. where *Mary* and *Joſeph* both dwelt before, *Luke* i. 26, 27. & ii. 4.

Ib. *a Nazorite*] after the *Gr.* and as the ſame Word in this Verſion, which ſee at *Iſa.* xi. 1.

Ver. 3. *for him*] according to *Iſa.* xl. 3.

Ver. 6. *in Jordan*] But *Weſley*, as it ſeems from *Guyſe*, writes, 'It ſeems that they ſtood in Ranks on the Edge 'of the River, and that *John* caſt Water on their Heads 'or Faces.'

Ver. 10. *is put to*] *Weſt. lieth at.*

Ver. 11. *into*] as in *Rom.* vi. 3. 1 *Cor.* xii. 13. *Gal.* iii. 27. and Repentance being then begun, Ver. vi. 8.

Ib. *one*] as tranſlated *Mark* i. 7. *Luke* iii. 16.

Ib. *and Fire*] *Mills* at firſt took this to be genuine, but afterwards in different Places of his *Proleg.* his Mind was altered. A conſiderable Number of *Copies* are without it; but as *Luke* has it, Ch. iii. 16. it may be ſafeſt to retain it; and the Doubt of *Mills* about it in *Luke* is wholly extravagant, as there is no Appearance of its Omiſſion, *Pr.* 690.

Ib. *Fire*] The *Geneva Tranſ.* has this *Note*, *When God baptizeth inwardly with the vertue of his ſpirit, he burneth and conſumeth the vices, and inflameth the hearts with love towards him*; for if *Scripture* is to expound *Scripture*, according to the Proteſtant Doctrine, this Fire ſeems to be like the Water in *John* iii. 5. either natural or ſpiritual, not a Reſemblance only of the former, as that in *Acts* ii. 3, was; though *Interpreters* have ſo much fallen into that Senſe.

Ver. 16, 17. *Jerome* on *Iſa.* xi. gives us theſe two Verſes from the *ancient Hebr. Goſpel* thus, 'And it came 'to paſs when the Lord went up from the Water, all the 'Fountain of the Holy Spirit came down, and reſted 'upon him, and ſaid to him, "My Son, I waited for "thee in all the Prophets, that thou mighteſt come, and "I might reſt in thee: for thou art my Reſt, thou art "my Firſt-born, and reigneſt for ever."

Ver. 16. *he*] *John, B.* i. 32, 33. which is ſo expreſs, that it may be wondered it ſhould be made a Doubt of, as in *Scott*'s late *Notes, &c.*

Ver. 1. *tempted*] which is very poetically deſcribed in *Milton*'s *Paradiſe Regain'd.*

Ver. 2. *faſting forty Days*] *Whitby* ſpeaking againſt Imitation of this, ſays, *Obligation to a more than ordinary Temperance for forty Days, is to place Morality in Numbers, &c. for by like reaſon we muſt ride upon an Aſs, &c.*

Ver. 4. *every Word &c.*] In the *Verſion* of *Beauſobre* and *Lenfant*, done from *French* into *Eng.* 1727, in Way of Paraphraſe, *every thing which the Mouth of God ſhall ordain.*

5. Next

5. Next the Devil takes him into the holy City, and ſetting him on a Turret of the Temple,

6. Says to him; If thou art the Son of God, throw thy ſelf down: for it is written, He will command his Angels concerning thee; and they will hold thee up in *their* Hands, leſt at any time thou ſhouldeſt ſtrike thy Foot againſt a Stone.

7. Jeſus anſwered him; It is written again, Thou ſhalt not tempt the Lord thy God.

8. Again the Devil takes him to a very high Mountain, and ſhews him all the Kingdoms of the World, with the Glory of them;

9. And ſays to him, All theſe Things will I give thee, if thou wilt fall down, and worſhip me.

10. Then Jeſus replies to him; Be gone, Satan: for it is written, Thou ſhalt worſhip the Lord thy God, and ſerve him alone.

11. The Devil then leaves him, and behold Angels came, and miniſtred to him.

12. At length Jeſus hearing that John was committed *to Priſon*, departed into Galilee.

13. And leaving Nazareth, he came, and dwelt in Capernaum by the Sea, in the Borders of Zabulun and Nephthalim;

14. That there might be fulfilled what was ſpoken by the Prophet Eſaias as follows;

15. In the Country of Zabulun, and that of Nephthalim, at the Way of the Sea, the Side of Jordan, in Galilee of the Gentiles,

16. The People that ſate in Darkneſs have ſeen a great Light; and to them who ſate in the Region and Shadow of Death, is Light riſen.

17. From that Time Jeſus began to preach, and ſay, Repent: for the Kingdom of Heaven draws near.

18. And Jeſus walking by the Sea of Galilee, ſaw two Brothers, Simon called Peter, and his Brother Andrew, throwing a Net into the Sea (for they were Fiſhermen)

19. At which he ſays to them, Come after me, and I will make you Fiſhers for Men.

20. Upon this they preſently left the Nets, and followed him.

21. And going on thence, he ſaw two other Brothers, James of Zebedee, and his Brother John, in a Ship with their Father Zebedee, mending their Nets; and he called them.

22. Whereupon they preſently leaving the Ship and their Father, followed him.

23. Beſides Jeſus went about all Galilee, teaching in their Synagogues, and preaching the Goſpel of the Kingdom, as alſo curing every Diſeaſe and every Ailment among the People.

24. So that the Report of him went into all Syria, and they brought to him all who were ill with various Diſeaſes, and oppreſſed with Torments, and thoſe in whom the Devil was, with the Lunaticks, and them that had the Palſy; and he cured them.

25. Moreover a great Multitude followed him from Galilee, Decapolis, Jeruſalem, Judea, and the Side of Jordan.

CHAP. V.

NOW ſeeing the Multitude, he went up on a Mountain; where he ſitting down, his Diſciples came to him.

2. And opening his Mouth, he taught them as follows.

3. Bleſſed are they that are poor in Spirit; ſince the Kingdom of Heaven is theirs.

4. Bleſſed are thoſe who lament; ſince they will be comforted.

5. Bleſſed are the Meek; ſince they will inherit the Earth.

6. Bleſſed are ſuch as are hungry and thirſty for Righteouſneſs; ſince they will be filled.

7. Bleſſed are the Merciful; ſince they will obtain Mercy.

Ver. 5. *Next*] This being ſo by the *Original*; concurrent alſo with *again* to *takes*, Ver. 8. conſequently it is tranſpoſed in *Luke* iv. 5, &c. where a different Conjunction does not ſo reſtrict it. But *Beza* begins the 5th Ver. of both with *Tunc*, *Then*, which is contradictory.

Ib. *Turret*] This I make choice of, rather than the old *French Pinacle*, which may be miſtaken for a *Spire*.

Ver. 7. *tempt*] Though *Hammond* and *Whitby* ſay much to ſhew it means *diſtruſt*, I ſhould rather take it in its certain Meaning *try*, viz. to try whether God would ſave him in the Fall.

Ver. 12. *At length*] The Matters related from *John* i. 29. to Ch. iii. 24. incluſive, being at leaſt between, nay thoſe from *John* i. 15. to the End of the ivth Chap. as appears by *John* i. 15 & 33 comp. and Ver. 13. here with *John* iv. 46, 47. and by the *Chronology* a conſiderable while before.

Ib. *Jeſus*] *Mills* names 3 *MSS* and 2 *Verſions* in which it is wanting, unleſs *Editions* (which in *Kuſter*'s reprinting his can ſcarce be) differ; and *Whitby* in defending it, ſays two of the former, and but one of the latter, *Exam.* L. ii. C. 2. however we need not ſcruple to keep it.

Ib. to Priſon] which, though *committed* ſignifies of it ſelf, I have added for Clearneſs, as *Beza* has *in cuſtodiam*, Ital.

Ver. 18. *Sea of Galilee*] the ſame as in *John* vi. 1. and *Luke* v. 1. ſaid, according to *Corten*, to be three German Miles long, and an Hour and a half wide; through which *Jordan* runs.

Ver. 20. *preſently*] inſerted from elſewhere according to *Mills*, *Pr.* 673. on the ſlight Grounds of a few omitting it.

Ver. 25. *Decapolis*] How flat our *Tranſlators* have made it, by adding thoſe needleſs *froms!* as they have alſo *of people*.

8. Bleſſed are they who are pure in Heart; ſince they will ſee God.

9. Bleſſed are the Peace-makers; ſince they will be called the Sons of God.

10. Bleſſed are thoſe that are perſecuted for the ſake of Righteouſneſs; ſince the Kingdom of Heaven is theirs.

11. Bleſſed will you be when People ſhall reproach you, perſecute, and ſay every wicked Word againſt you falſely for my ſake.

12. Be glad, and rejoice; ſince your Reward will be much in Heaven: for ſo they perſecuted the Prophets before you.

13. You are the Salt of the Earth; but if Salt is become inſipid, with what ſhall it be made of a ſalt Taſte? It is of force for Nothing further, excepting to be thrown out, and trod on by Men.

14. You are are the Light of the World. A City ſet upon a Mountain cannot be hid:

15. Nor do People light a Candle, and put it under a Buſhel; but in a Candleſtick, whereby it gives light to all in the Houſe.

16. Let your Light ſo ſhine before Men, that they may ſee your good Deeds, and glorify your Father who is in Heaven.

17. Do not ſuppoſe that I am come to deſtroy the Law, or the Prophets: I am not come to deſtroy, but to fulfil.

18. For I tell you certainly, Till Heaven and Earth paſs away one Jot or one Tittle ſhall not at all paſs away from the Law, till the Whole is done.

19. Whoever therefore ſhall diſannul one of the leaſt of theſe Commandments, and teach Men ſo, ſhall be called the leaſt in the Kingdom of Heaven; but whoſoever ſhall do and teach *them*, ſhall be called great there.

20. For I tell you, that except your Righteouſneſs ſhall ſurpaſs *that* of the Scribes and Phariſees, you will not at all enter into the Kingdom of Heaven.

21. You have heard that it was ſaid long ago, Thou ſhalt not murder; and he who murders, ſhall be obnoxious to the Judgment.

22. But I tell you, that every one who is angry with his Brother without cauſe, ſhall be obnoxious to the Judgment; whoever ſays to him, Blockhead, ſhall be obnoxious to the Council; and whoever ſays, wicked Fool, be obnoxious to the Puniſhment of Fire.

23. If therefore thou bringeſt thy Gift to the Altar, and there remembreſt that thy Brother has any Thing againſt thee;

24. Leave there thy Gift before the Altar, and go away; firſt be reconciled to thy Brother, and then coming, offer thy Gift.

25. Agree with thy Adverſary quickly, whilſt thou art in the Way along with him; leſt at any time the Adverſary ſhould deliver thee to the Judge, and this to the Officer, ſo that thou ſhouldeſt be thrown into Priſon.

26. Verily I tell thee, Thou wilt not at all come out thence, until thou payeſt the laſt Farthing.

27. You have heard that it was ſaid long ago, Thou ſhalt not commit Adultery.

28. But I tell you, that every one who has been looking at a Wife ſo as to luſt after her, has already committed Adultery with her in his Heart.

29. And if thy right Eye offend thee, pull it out, and throw *it* from thee: for it is profitable to thee, that one of thy Members ſhould periſh, and not thy whole Body be thrown into Hell.

30. As likewiſe if thy right Hand offend thee, cut it off, and throw *it* from thee: for it is profitable to thee, that one of thy Members ſhould periſh, and not thy whole Body be thrown into Hell.

31. And it was ſaid, that whoever ſhall ſend away his Wife, let him give her a Writing of Divorce.

32. But I tell you, that whoever ſhall ſend away his Wife, beſides on the Account of Whoredom, makes her commit Adultery; and whoſoever ſhall marry her that is ſent away, commits Adultery.

Ver. 13. *with what ſhall it*] If that has not a ſalt Property in it ſelf, what elſe ſhall endue it with ſuch a Quality?

Ver. 19. *diſannul*] The *Gr.* leads me to interpret according to Ch. xv. 6. and *Beza*, not by *Jam.* ii. 10.

Ver. 21. *long ago*] or *in ancient Times*; while *Guyſe* from *Whitby* would have *by* in the *com. Tr.* be *to*.

Ver. 22. *without cauſe*] ſome have not; and it might be annexed by way of *Comment*, as *Mills* thought, ſince it may be queſtioned whether a Perſon can be angry without ſome Cauſe, ſo that there may ſeem ſtill the Word *ſufficient* wanting to it; yet rather perhaps none of it is wanting, but the Meaning, *He that is angry with his Brother, is liable to give Account of it*; ſee *Prol.* 1256. and as *Whitby* owns it not left out deſignedly, it was ſcarce accidentally.

Ib. *Blockhead*] properly; the original Word being *Syr.* there in Uſe.

Ib. *wicked Fool*] to be neceſſarily here what *Fool* in *Scripture* means.

Ib. *Puniſhment of*] as hinted by *Beza*, and with a Genitive.

Ver. 27. *long ago*] omitted by many; but ſince *Irenæus*, and others named by *Whitby* have it, with the *Vulg.* and the *received Reading*, we may be ſafeſt to retain it.

Ver. 28. *Wife*] for if *a Woman* unmarried, it could not be committing Adultery, and it is ſaid *every one who &c.* Moreover by Analogy, this will include every Huſband looking ſo at any Woman.

Ib. *to luſt after her*] Of this ſee an Inſtance in the early *Treatiſe* of *Hermas* mentioned at *Rom.* xvi. 14. Viſion 1.

Ver. 32. *and whoſoever ſhall marry &c.*] to the End, *Mills* names a *Copy* now, and another formerly which was without; but beſides all the reſt, and all the *Verſions*, *Whitby* produces Authors who have it, *Ex.* L. ii. 2.

33. Again you have heard that it was ſaid long ago, Thou ſhalt not be forſworn; but ſhalt perform to the Lord thy Oaths.

34. But I tell you; Do not ſwear at all: neither by Heaven, ſince it is the Throne of God;

35. Nor by the Earth, ſince it is his Foot-ſtool; nor by Jeruſalem, ſince it is the City of the great King:

36. Neither ſhalt thou ſwear by thy Head, ſince thou canſt not make one Hair white or black.

37. But let your Word be, Yes, yes; No, no: and what is over and above theſe, is from Evil.

38. You have heard that it was ſaid, An Eye for an Eye, and a Tooth for a Tooth.

39. Whereas I tell you; Do not reſiſt Wickedneſs; but to him who ſhall ſtrike thee on thy right Cheek, turn alſo the other.

40. And let him that will ſue thee, and take thy Coat, have alſo the Waiſtcoat.

41. Moreover with him who ſhall force thee to go one Mile, go two.

42. Give him who aſks of thee, and turn him not away that would borrow from thee.

43. You have heard that it was ſaid, Thou ſhalt love thy Neighbour, and hate thy Enemy.

44. But I tell you; Love your Enemies, bleſs thoſe who curſe you, do well to them that hate you, and pray for ſuch as moleſt you, and perſecute you:

45. That you may become the Sons of that Father who is in Heaven; ſince he makes his Sun riſe on the wicked and good, and cauſes it to rain on the righteous and unrighteous ones.

46. For if ye ſhould love *but* thoſe who love you, what Reward would ye have? Do not even Publicans the ſame?

47. And if ye ſhould ſalute your Brethren only, what would ye do more? Do not even Publicans ſo?

48. Be you therefore perfect, according as your Father who is in Heaven is perfect.

CHAP. VI.

TAKE heed not to beſtow your Alms before Men, to be ſeen by them; for otherwiſe you have no Reward with your Father who is in Heaven.

2. When therefore thou beſtoweſt Alms, thou ſhalt not ſound *a Trumpet* before thee; according as Hypocrites do at the Synagogues, and in the Streets, that they may be applauded by Men: I tell you certainly, They receive of them the Reward.

3. But as thou art beſtowing Alms, let not thy left Hand know what thy right Hand does:

4. That thy Alms may be in Secret; and thy Father who beholds in Secret, will himſelf recompenſe thee in Publick.

5. And when thou prayeſt, thou ſhalt not be as the Hypocrites; ſince they love to pray ſtanding in the Synagogues, and in the Corners of the Streets, that they may be ſeen by Men: I tell you certainly that they receive of them the Reward.

6. But when thou art to pray, enter into thy Cloſet, and ſhutting thy Door, worſhip thy Father who is in Secret; which Father who beholds in Secret, will recompenſe thee in Publick.

7. And as you pray, do not ſpeak impertinently, like the Heathen: for they think that they ſhall be hearkened to by their ſpeaking much.

8. Be not therefore like them; for your Father knows what Things you have need of, before you aſk of him.

Ver. 37. *Word*] by the ſtrongeſt *Gr.* Word for it.

Ib. *is from Evil*] now in the Purity of the Goſpel, as the *Gr.* Verb is of the preſent Tenſe, and *Chriſt* makes a Diſtinction from the Law.

Ver. 39. *Do not reſiſt*] *wholly*, *Ptol.* mentioned Ch. xv. 5. in his *Epiſt.* to *Flora*, a Woman of his Sect; which takes off from our Lord's Command, and is one of thoſe Refinements, uſed by many, that injure the ſacred *Code*.

Ver. 40. *Waiſtcoat*] *Gr. Garment*, any one, and without *thy*, and rationally the upper one firſt.

Ver. 41. *to go*] with thy Horſe, Wagon, &c. as was done on extraordinary Occaſions, by Officers eſpecially.

Ver. 42. *turn him not away*] active thus, not neuter with *from*.

Ver. 44. *bleſs—hate you*] Two or three *Tranſlations* not having all this, and ſome ancient *Writers* not quoting it; *Mills* ſays, he does not at all doubt, that it was brought hither from *Luke* vi. 28. but I doubt it much, for the two Members of the Sentence are tranſpoſed, and why muſt one Hiſtorian at firſt have more than the other? And why thoſe indirect Witneſſes turn the Cauſe againſt almoſt a hundred direct M S S *Copies*? Nor do the others, few as they are, agree together; ſee alſo *Whitby*.

Ver. 47. *Publicans*] Some have *Gentiles*, as a few in the foregoing Ver. but *Mills* diſapproves of it, tho' the *Vulg.* has it here, *Pr.* 888.

Ver. 48. *according as*] Since *as* alone may ſignify *as—as*, or *as much as*, which certainly is not here to be underſtood.

Ver. 1. *Alms*] Some having *Righteouſneſs*, *Beza*'s and *Mills*'s Approbation of it is the more extraordinary, as there is this in the three following Verſes, and the preſent is joined to the next by *therefore*; the latter's Remark alſo is ſingular, that *Iſedakah*, which he takes for granted *Matthew* wrote in *Heb.* ſignifying *Righteouſneſs*, was ſo rendered by his *Tranſlator*. A ſhort Way to end Diſputes, if allowed of; while he makes a pretty many Words beſide the Matter, or to very little Purpoſe; and ſee *Whitby*.

Ver. 2. *be applauded*] In the *New Verſion* of 1729, as likewiſe in that from *Beauſ.* and *Lenf. have the applauſe*.

Ib. *by*] a Prepoſition in the *Original*.

Ver. 2, 5. *of them*] as *their* ſhould mean, however ſtupidly miſtaken perhaps by all; to which that in Ver. 6. is properly an Antitheſis.

Ver. 4, 6. *in Publick*] ſome have not, and more *Copies* the former; but ſee *Whitby*'s *Examen Millii*.

9. Thus

9. Thus therefore do you pray: Our Father who art in Heaven, ſacredly reverenced be thy Name;

10. Let thy Kingdom come; may thy Will be done, even on the Earth according as in Heaven;

11. Give us our daily Bread to Day;

12. And forgive us our Treſpaſſes, as we alſo forgive thoſe that treſpaſs againſt us;

13. And do not bring us into Trial, but deliver us from Wickedneſs; ſince the Kingdom, Power, and Glory is thine for ever: ſo let it be.

14. For if you ſhall forgive Men their Offences, your heavenly Father will alſo forgive you:

15. Whereas if you forgive not Men their Offences, neither will your Father forgive yours.

16. And when you faſt, be not like the Hypocrites, with a ſorrowful Look: for they disfigure their Faces, that they may appear to Men to be faſting: I tell you certainly that they receive of them the Reward.

17. But as thou faſteſt, anoint thy Head, and waſh thy Face:

18. That thou mayeſt not appear to Men to be faſting, but to thy Father who is in Secret; which Father who beholds in Secret, will recompenſe thee in Publick.

19. Do not hoard up for you Treaſures on the Earth, where Moth and Ruſt defaces, and where Thieves break through, and ſteal.

20. But hoard up for you Treaſures in Heaven, where neither Moth nor Ruſt defaces, and where Thieves do not break through, nor ſteal.

21. For at the Place where your Treaſure is, your Heart alſo will be.

22. The Eye is the Lamp of the Body; if thy Eye therefore ſees diſtinctly, thy whole Body will be light:

23. Whereas if thy Eye is bad, thy whole Body will be dark; if the Light in thee therefore is Darkneſs, how much Darkneſs muſt there be!

24. None can ſerve different Maſters: for he will either hate one, and love the other; or cleave to one, and deſpiſe the other: you cannot ſerve God and Riches.

Ver. 9. *our Father*] The *Lord's Prayer* in above a hundred Languages was printed at *London* 1700; but with divers more, and much better by *John Chamberlain* an *Engliſhman*, and F. R. S. at *Amſterd.* 1715: yet might be ſtill improved; for I have obſerved in that of *Madagaſcar*, it very little, if at all, agrees with the *Vocabulary* of *Robert Drury*, who lived there 15 Years, and may be allowed a faithful and the moſt knowing Relater; and even the modern *Engliſh* is in the old Letter and Pointing, though all were to be *expreſſed in their proper Characters*. *Jonſton* in *Lat. Verſe* begins it,

Magne Pater! cæli qui cingis et incolis arces,

Great Father, who doſt ſurround and inhabit the Palaces of Heaven. This Deſcription of the Supreme Being, ſays a certain *Author*, *ſurpaſſes all that can be found in any Pagan Writer.*

Ib. *ſacredly reverenced*] with a holy Regard, and true Worſhip.

Ver. 10. *Let thy Kingdom come*] How the primitive *Proteſtants* underſtood this may appear by their *Metre* of it as follows, put at the End of the *Pſalms*,

Thy kingdome come even at this houre,
And henceforth everlaſtingly:
Thine holy Ghoſt into us powre,
With all his gifts moſt plenteouſly.

Ver. 12. *Treſpaſſes*] *debts* being what are owed, or to be paid, and the *debtors* thoſe who are to be forgiven, have no Right of Place here.

Ib. *as*] The Difficulty that has been apprehended in this will vaniſh, if we are to take it ſtrictly (which I do not determine) to forgive others on their deſiring us, as we here pray to God for it, and according to *Luke* xvii. 3, 4. when they repent, which alſo muſt be ſuppoſed ſincerely, not in Falſehood or Mockery.

Ver. 13. *Trial*] as rendered in the *com. Tranſ.* 1 *Pet.* iv. 12. and of which our curious and learned *Dan. Scott* has this *Note*, 'May not πειρασμὸς rather refer to *Trials* 'or *Afflictions?* as *Jam.* i. 2. rather than to *Temptations*, 'into which God, who tempteth no one, cannot pro-'perly be ſaid to bring any Man.' But herein he was not ſo accurate as uſual; ſince one rather is redundant, and the Note of Interrogation ſhould be either at *Temptations* or at the End, beſides that *Jam.* i. 13. would have been much more to the Purpoſe. The common Expreſſion *lead us not into Temptation* has been a Stumbling-block to ſeveral, whom I have heard ſpeak of it, and who not knowing the *Original*, did ſuppoſe it not rightly tranſlated by *lead*. *Hammond* has it *ſtraights* or *difficulties*, *Annot.*

Ib. *ſince the Kingdom—for ever*] *Whitby* owns that many Criticks, as well as *Mills*, adjudge the Riſe of this *Doxology* here to the *Gr. Liturgies*, *Examen*, Lib. ii. Cap. 1. but might it not rather paſs from hence thither? And the *Vulg.* not having it might have a great Effect for the Omiſſion in others. Beſides it might be left out becauſe not in *Luke* ii. 4. and if not here at firſt, would ſcarce have been added here, and not there. Of the *Gr. Copies* alſo, which are to be the Teſt of the Matter, *Mills* could muſter up but four without it, two of thoſe on Report, and another very erroneous in his own Account, Pr. 1272. and on *Luke* iii. 36. which in other Caſes would hardly be worth minding; for further Proof of it read *Whitby*.

Ver. 19. *defaces*] the ſame Verb with *disfigure*, Ver. 16.

Ver. 21. For *your* twice a very few have *thy*, yet *Mills* ſays *your* is of *Luke*, Pr. 385. but why not of *Matthew* too? And *thy* might be taken from the following. As to *Whitby*'s bringing the plur. in *Luke* xii. 34. and here Ver. 19, 20. for it, *Exam.* Lib. ii. 2. it is that, if any Thing, makes it ſuſpected.

Ver. 22. *Lamp*] or *Candle*, which gives light while it is lighted, and ſupplied with Oil or Tallow, Chap. xxv. 3, 4, 8. ſuch is the Eye to the Body: and ſuch the ſpiritual Senſe of ſeeing to the Soul, in regard to which our Saviour muſt ſpeak.

Ib. *diſtinctly*] not doubly or confuſedly, as with bad Sight.

Ver. 23. *Light in thee*] *Seneca* by *L'Eſtrange*, p. 110. *Every Man has a Light ſet up in him for a Guide; which we do all of us both ſee and acknowledge, tho' we do not purſue it.*

Ib. *is Darkneſs*] If thy ſpiritual Senſation is darkened, how dark muſt thou be in other Reſpects!

Ver. 24. *different*] How came the *Tranſlators* to miſs this plain Meaning!

Ib. *Riches*] the allowed Meaning of *mammon*, and why

25. For

25. For this reaſon I ſay to you; Be not careful for your Life, what you ſhall eat, and what you ſhall drink; nor for your Body, what you ſhall wear: is not the Life it ſelf more than the Food, and the Body than the Apparel?

26. Look on the Fowls of the Air; ſince they do not ſow, reap, nor put together into Barns, but your heavenly Father feeds them: are you not more excellent than they?

27. Nay which of you in being careful, can add one Cubit to his Stature?

28. And why are you careful about Apparel? Conſider how the Lillies of the Field grow; they do not labour, nor ſpin:

29. Yet I tell you, that Solomon in all his Glory was not cloathed like one of theſe.

30. Now if God thus array the Herbage of the Field, that exiſts to Day, and to Morrow is thrown into the Oven, will *he* not you much more, O ye of little Faith?

31. Be therefore not careful, ſaying, What ſhall we eat? or, What ſhall we drink? or, What ſhall we be cloathed with?

32. Though all theſe Things the Gentiles ſeek for; ſince your heavenly Father knows, that you have Need of all theſe:

33. But ſeek firſt the Kingdom of God, and his Righteouſneſs; and they will all be added to you.

34. Be therefore not careful for the next Day; ſince that will be careful of its own Things: ſufficient for a Day is the Evil of it.

CHAP. VII.

DO not judge, that you may not be judged.

2. For with what Judgment you judge, you will be judged; and with what Meaſure you meaſure, there will be meaſured again to you.

3. And why doſt thou look at the Mote in thy Brother's Eye, and not obſerve the Piece in thy own?

4. Or how wilt thou ſay to him, Let me pull out the Mote from thy Eye; when behold there is a Piece in thy own?

5. O Hypocrite, pull firſt the Piece out of thy own Eye; and then thou wilt ſee throughly to pull the Mote out of thy Brother's.

6. Do not give Dogs a holy Thing, nor throw your Pearls before Hogs; leſt at any time theſe ſhould tread on them with their Feet, and thoſe turning about, ſhould tear you.

7. Aſk, and there will be given you; ſeek, and you will find; knock, and there will be opened to you.

8. For every one who aſks, receives; and he that ſeeks, does find; and to him who knocks, there will be opened.

9. Or what Man of you is there, whom if his Son aſk for Bread, will give him a Stone?

10. And if he aſk for a Fiſh, will he give him a Serpent?

11. If therefore you that are wicked, know how to give good Gifts to your Children; how much more will your Father who is in Heaven, give good Things to thoſe that aſk of him!

12. All Things therefore whatever ye are willing that Men ſhould do to you, ſo do ye alſo to them: for this is the Law and the Prophets.

13. Go in at the narrow Gate; becauſe the Gate is wide, and the Way broad which leads to Deſtruction, and many are they that enter in at it:

14. Since the Gate is narrow, and the Way ſtreight which leads to Life, and few are thoſe that enter in at it.

ſhould not that be tranſlated as well as other Words, and particularly *philarguria*, *the Love of Money*, 1 *Tim.* i. 6.

Ver. 25. *He that buildeth a coſtly Houſe even to the Tyling, will not leave there, and loſe ſo great a Coſt for ſo ſmall a Trifle more. No more will he that gave thee ſo precious a Soul, and ſo beautiful a Body, let either of them periſh again before the Day, for ſo ſmall a Thing as Food and Raiment, Wm. Tyndall's* Expoſition here, and how very excellent! So in that ancient *Eng. Book The Viſion of Pierce Plowman*,

For neuer was life, but Iuelode were ſhapen, *Step* 4.

Ib. *Be not careful*] *ſolicitous*, or *anxious*; not *Take no Thought*.

Ib. *and what you ſhall drink*] omitted in the *Vulg. Lat.* &c. being, ſays *Mills*, *Prol.* 385. of Ver. 31. but I ſhould rather ſay on the contrary, omitted becauſe there, and becauſe not in *Luke* xii. 22. See alſo *Whit.*

Ver. 30. *Herbage*] being the *Lillies*, &c. Ver. 28.

Ib. *into the Oven*] with the Stubble, among which Lillies grow.

Ver. 32. *heavenly*] not with the *Vulgate*, and a few, but it does not ſeem to me, as to *Mills*, inſerted from Ver. 26. ſee at Ver. 25. & *Luke* xii. 30.

Ver. 33. *added to you*] With *Origen* and *Clemens Alexandrinus* alſo, which *Mills* ſuppoſed might be from the *Goſpel of the Nazarenes*, *Aſk for great Things, and little ones will be added to you; and aſk for heavenly Things, and earthly ones will be added to you.*

Ver. 34. *of its own Things*] With ſome *for it ſelf.*

Ver. 2. *again*] Part of the *Gr.* Word, which many have not; but ſee *Whitby*, *Exam.* Lib. ii. 2.

Ver. 10. *And*] inſtead of which *Or* is wrong.

Ver. 11. *wicked*] The *Note* here to the *Verſ.* of *Beau.* and *Len.* gives it to be underſtood, *that the Diſciples of Chriſt were thus, as compared with God*; whereas it is but ſuppoſitive, and might mean only thoſe who were really wicked, and not his Diſciples.

Ver. 14. *Since*] Many have, *How narrow is &c.* by the Change of ὅτι into τί, and *Mills* ingeniouſly ſhews two Ways how it might be done. This rational Conjunction is to connect with *narrow Gate* before.

15. And take heed of falſe Prophets, who come to you in the Dreſs of Sheep, but within are ravening Wolves.

16. You will know them by their Fruits: do People pick off Grapes from Briers, or Figs from Brambles?

17. Thus every good Tree yields good Fruit, as a corrupt one does that which is bad.

18. A good Tree cannot yield bad Fruit, nor yet a corrupt one what is good.

19. Every Tree which yields not good Fruit, is cut down, and thrown into the Fire.

20. Well then by their Fruits you will know them.

21. Not every one that will ſay, Lord, Lord, ſhall enter into the Kingdom of Heaven; but he who does the Will of my Father who is in Heaven.

22. Many will ſay to me on that Day, Lord, Lord, have we not propheſied in thy Name, expelled Devils in it, and done many powerful Things in the ſame?

23. But then I ſhall profeſs to them, I never knew you; depart from me, you Workers of Iniquity.

24. Every one therefore who hears theſe Words of mine, and does them, I will liken him to a wiſe Man, who built his Houſe on a Rock:

25. So that when a Shower deſcended, Floods came, Winds blew, and ruſhed on that Houſe, it did not fall; ſince it was founded on a Rock.

26. As alſo every one that hears theſe Words of mine, and does them not, ſhall be likened to a fooliſh Man, who built his Houſe on the Sand:

27. And a Shower deſcended, Floods came, Winds blew, and ruſhed on that Houſe; ſo that it fell, and the Fall of it was great.

28. And when Jeſus finiſhed theſe Words, the Multitude were ſurprized at his Doctrine.

29. For he taught them as having Authority, and not as the Scribes.

CHAP VIII.

NOW he coming down from the Mountain, a great Multitude followed him.

2. And there was a Leper came, and worſhipped him, ſaying, Lord, if thou wilt, thou canſt cleanſe me.

3. Whereupon Jeſus ſtretching forth the Hand, touched him, and ſaid, I will; be thou cleanſed: which his Leproſy preſently was.

4. And Jeſus ſays to him, See thou telleſt Nobody; but go, ſhew thy ſelf to the Prieſt, and offer the Gift which Moſes commanded, for a Teſtimony to them.

5. Next Jeſus entering into Capernaum, there came to him a Centurion, beſeeching him,

6. And ſaying, Lord, my Lad lies at home having the Palſy, vehemently tormented.

7. At which Jeſus ſays to him, I will come, and cure him.

8. And the Centurion made reply; Lord, I am not fit that thou ſhouldeſt enter under my Roof; but ſpeak the Word only, and my Lad will be healed:

9. For thus I, who am a Man in Authority, having Soldiers under me; ſay to one, Go, and he goes; to another, Come, and he comes; and to my Servant, Do this, and he does.

10. Which when Jeſus heard, he wondered at, and ſaid to them who followed; I tell you certainly, I have not found ſo much Faith in Iſrael.

11. Nay I ſay to you, that many will come from the Eaſt and Weſt, and ſit down with Abraham, Iſaac, and Jacob in the Kingdom of Heaven.

12. But the Sons of the Kingdom will be caſt forth into outer Darkneſs; there Weeping and Gnaſhing of Teeth will be.

13. And Jeſus ſaid to the Centurion, Go away, and as thou haſt believed, let it be for thee: accordingly his Lad was healed the ſame Hour.

14. Moreover Jeſus coming into the Houſe of Peter, ſaw his Mother-in-law lie, and have a Fever.

Ver. 16. *from*] which ἀπὸ properly is, as well as Sterling *Eng.* ſo in the *Eng. Verſ.* of *Beauſ.* and *Lenf.*

Ver. 22. *on that Day*] when *Lord, Lord* will be ſaid, to enter Heaven, as in the Ver. before.

Ver. 23. *Workers of Iniquity*] Theſe *Beza* deſcribing to be *Men addicted to all Wickedneſs and Villanies*, *Caſt.* juſtly remarks that *he ſeems to make the Way of Salvation too wide*, Defen. p. 180.

Ver. 28. *finiſhed*] Why with *had*, as if after, rather than then?

Ver. 5. *Jeſus*] With many is read *he*, which might be made at firſt by writing αὐτῷ inadvertently from the following, and letting it remain, not to deface the *Copy*; what according to *Canon* 4. in *Wetſten's Edit.* the Tranſcribers often did. Two *Copies* here, as likewiſe at Ver. 28. have the Words genitively, the Ablative abſolute being unuſual in *Gr.*

Ib. *there came a Centurion*] not perſonally, as it ſeems by *Luke* vii. 3, 6. and in the Judgment of *Ham.* and *Whit.* What is here in the 5, 6, and 7 Ver. I imagine was done with the Elders, and that after with his Friends, *Luke* vii. 6.

Ver. 8. *the Word*] Many *in a Word.*

Ver. 10. *not*] οὐδὲ *is no more than* not, 1 *Cor.* xv. 13. *Scott.*

15. Upon

15. Upon this he touched her Hand, and the Fever left her; inſomuch that ſhe roſe up, and waited on them.

16. And the Evening being come, People brought to him many in whom the Devil was; and he expelled the Spirits with a Word, and cured all who were ill;

17. That there might be fulfilled which was ſpoken by the Prophet Eſaias thus; He himſelf took our Weakneſſes, and bore the Diſeaſes.

18. Now Jeſus ſeeing a great Multitude about him, commanded to go away to the farther Side.

19. And ſome Scribe coming near, ſaid to him, Maſter, I will follow thee, whitherſoever thou goeſt.

20. To whom Jeſus ſays, The Foxes have Holes, and the Fowls of the Air Neſts, but the Man has not where he may lay down the Head.

21. Another alſo of his Diſciples ſaid to him, Lord, permit me firſt to go away, and bury my Father.

22. But Jeſus anſwered him, Follow me, and leave the Dead to bury their own Dead.

23. So he going aboard a Ship, his Diſciples followed him.

24. And behold there was a great Tempeſt in the Sea, ſo that the Ship was covered under the Waves; but he was aſleep.

25. With that his Diſciples coming near, awaked him, and ſaid, Lord, ſave us; we are periſhing.

26. And he ſays to them, Why are you fearful, ye of little Faith? Then he roſe up, and rebuked the Winds, with the Sea; and there was a great Calm.

27. Therefore the Men wondered, ſaying, What Sort of a Perſon is this, that even the Winds and Sea obey him?

28. At length he coming to the farther Side, into the Country of the Gergeſenes, two Men in whom were Devils met him, as they came out from the Tombs, ſo very miſchievous, that none could paſs along that Way.

29. And behold they cried out as follows, What haſt thou to do with us, Jeſus, the Son of God? Art thou come hither to torment us before the Time?

30. Now far from them was a Herd of many Hogs feeding;

31. Whereupon the Devils beſought him thus, If thou doſt expel us, permit us to go away into the Herd of Hogs.

32. And he ſaid to them, Go: accordingly coming out, they went away into thoſe; when behold all the Herd of Hogs ran with violence down a ſteep Place into the Sea, and died in the Waters.

33. The Keepers then ran away, and getting into the City, told all the Things, particularly of them in whom the Devils were.

34. And lo all the City came out to meet Jeſus, and on ſeeing him, beſought that he would depart from their Borders.

CHAP. IX.

NOW going aboard the Ship, he paſſed over, and came into his own City.

2. And behold the People carried to him one that had the Palſy, lying on a Bed; and Jeſus at ſeeing their Faith, ſaid to him who had the Palſy, Take courage, Child, thy Sins are forgiven thee.

3. Upon this behold ſome of the Scribes ſaid in themſelves, He blaſphemes.

4. However Jeſus perceived their Thoughts, and ſaid; Why do ye think wicked Things in your Hearts?

5. For which is eaſier, to ſay, The Sins are forgiven thee; or to ſay, Ariſe, and walk?

6. But that you may perceive, the Man has Authority on the Earth to forgive Sins (then ſays he to him who had the Palſy,) Ariſe, take up thy Bed, and go away home.

Ver. 21. *bury*] *To ſuccour and helpe him till he die, Geneva Note*; thus *Ham.* and *Whit.* obſcurely, therefore not ſo well.

Ver. 24. *there was*] The *Gr.* is not *aroſe.*

Ib. *under*] *Gr.*

Ver. 25. *his Diſciples*] This *Mills* rejects as a Supplement, upon the Authority of ſome *Lat. Copies* only; but more, and ſome *Gr.* leave out *his.* He ſays it was inſerted for the ſake of Explanation, whereas *they* in the Participle would have been very ſufficient for that Purpoſe.

Ib. *coming near*] or *coming to*, but without *him*; a Part. as in Ver. 19. tho' there tranſlated only *came.*

Ib. *awaked*] which after the Manner of the *Gr.* I render in *Mark* and *Luke* by *awaken.*

Ver. 29. *haſt thou to do with us*] far more agreeable to the Matter than as commonly turned, and full as much to the literal *Gr. to us and to thee*; nay thus rendered *Judg.* xi. 12. *Joſh.* xxii. 24. the *Heb.* and *Gr.* being alike. The *Saxon* is here, *hwæt is the and us gæmæne?* i. e. *between.*

Ver. 31. *permit us to go away*] a *Copy*, 3 *Verſions* and *Cyril Alex.* have *ſend us*, enow for *Mills* to think that the right *Reading*; which ſeems made according to *Mark* v. 12. not ours *taken from Mark or Luke*, as he ſays *Pr.* 919.

Ver. 34. *beſought*] The *Gen. Verſ.* ſhews the Reaſon of it in a good plain *Note, Theſe Gergeſenes eſteemed more their hogs then Jeſus Chriſt.*

Ver. 5. *eaſier,*] with a Point of Diſtinction, according to ſome of the beſt *Gr. Editions, Wetſten's, &c.* ſeveral *Tranſlations*, and what the Senſe demands.

Ib. *The*] Here being not both *thy* and *thee*, as in Ver. 2.

7. Ac-

7. Accordingly he aroſe, and went away thither.

8. This the Multitude ſeeing, wondered, and glorified God, who had given ſuch Authority to Men.

9. Afterwards Jeſus paſſing away thence, ſaw a Man ſitting at the Cuſtom-houſe, called Matthew, and ſays to him, Follow me: ſo he roſe up, and followed him.

10. Moreover as he was ſitting in the Houſe, behold many Publicans and Sinners came, and ſate down with Jeſus and his Diſciples.

11. Which the Phariſees ſeeing, ſaid to his Diſciples, For what reaſon does your Maſter eat with Publicans and Sinners?

12. This Jeſus hearing, anſwered them; Such as are in Health have no Need of a Phyſician, but thoſe who are ill.

13. Beſides go, and learn what is, I would have Mercy, and not Sacrifice: for I did not come to call the Righteous, but Sinners to Repentance.

14. Then the Diſciples of John come to him, ſaying, For what reaſon, when we and the Phariſees faſt much, do thy Diſciples not faſt?

15. And Jeſus ſaid to them; Can the Sons of the Bride-chamber lament, as long as the Bridegroom is with them? But the Days will come when he will be taken away from them, and then ſhall they faſt.

16. Nay none puts a Patch of freſh Cloth upon an old Garment; ſince a Piece of that pulls off ſome of the Garment, and the Rent is made worſe.

17. Nor do People put new Wine into old Bottles; for if ſo the Bottles break, the Wine is ſhed out, and the Bottles will periſh: but they put new Wine into new Bottles, and both are preſerved together.

18. While he was ſpeaking theſe Things to them, behold a Ruler came, and worſhipped him, ſaying, My Daughter is juſt dying; but come, and put thy Hand upon her, and ſhe will live.

19. At this Jeſus riſing up, followed him, as likewiſe his Diſciples.

20. And lo a Woman, that had a Flux of Blood twelve Years, came near behind, and touched the Skirt of his Garment.

21. For ſhe ſaid in her ſelf, If I only touch his Garment, I ſhall be made well.

22. Upon which Jeſus turned about, and ſeeing her, ſaid, Take courage, Daughter, thy Faith has made thee well: ſo the Woman was made well from that Hour.

23. At laſt when Jeſus came into the Ruler's Houſe, and ſaw the Pipers, with the Company making a Noiſe,

24. He ſaid to them, Get aſide; for the Maid is not dead, but aſleep: at which they derided him.

25. Nevertheleſs when the Company was put forth, he entering in, took hold of her Hand; and the Maid roſe up.

26. And this Fame went out into that whole Country.

27. Next as Jeſus went away thence, two blind Men followed him, crying out in this manner, Have mercy upon us, O Son of David.

28. And he being come into the Houſe, the blind Men came to him; to whom Jeſus ſays, Do you believe that I can do this? They anſwer him, Yes, Lord.

29. Then he touched their Eyes, ſaying, According to your Faith let it be to you.

Ver. 8. *wondered*] Some *feared*, but *Mills* thought from *Luke* v. 26.

Ib. *Authority*] as I had tranſlated before I conſulted *Scott*, who ſays, *Not* Power *in the Senſe of* Strength.

Ver. 10. *he*] not *Jeſus* here, nor is there in the *Original*, *at Meat*, but *and* before *behold*.

Ver. 13. *the Righteous*] By *Beza* here and the *Geneva Notes* on *Mark* ii. 17. & *Luke* v. 32. they that ſeem to be ſo, and yet are Hypocrites; but *Whitby* ſays, *thoſe who are truly and ſincerely ſo:* ſome Expoſitors, if they are ſuch, ſhift it off with Silence, as *Ham. &c.* or with this double Meaning, as the *Aſſembly of Divines, &c.* The latter is undoubtedly the more genuine Senſe of the Words, eſpecially if conſidered with the other in the foregoing Verſe, and *Luke* xv. 7. and the former *Interpretation* ſeems to have ſprung from minding too much whom it was ſpoken to, and too little what was ſpoken.

Ib. *to Repentance*] This both here and in *Mark* ii. 17. being not in various *MSS.* and *Tranſlations*, has been thought fetched from *Luke* v. 32. and it is not unlikely that *Luke* writing after, might make the Addition to *Mat.* and *Mark*, what *Auguſtine* ſays, *De Conſen. Evang.* L. ii. 27. as in other Things, and it might be from the farther Remembrance of Somebody that *Jeſus* ſaid this; yet both *Mat.* and *Mark* having it may overballance that, and ſee *Whitby*'s *Exam.* L. ii. 2.

Ver. 14. *much*] according to the *Gr.* different from that in *Luke* v. 33.

Ver. 16. *Patch upon*] *rather than* Piece into, *Wells*, *Annot.*

Ib. *Piece of that*] that Part of the Patch which is ſewed to the old, and ſo tears it; this [it] being the *Patch*, as *Beza* remarks, not the *Garment*.

Ver. 17. *new Wine into old*] This is expounded to denote, that hard Duties are not to be put on young or weak Diſciples, *Wall*'s *Crit. Notes*, *Ham. Whitb. &c.* though it is certain *Jeſus* himſelf gives another Account of it, Ver. 15.

Ib. *ſo*] as being negative to a Negative, in the *Gr.* Manner; for which *elſe*, as conſequential, is improper.

Ib. *will periſh*] fut. as *Mark* ii. 22. *Luke* v. 37.

Ver. 18. *juſt dying*] as in *Mark* v. 23. *Luke* viii. 42. and not then known by him to be dead, *Mark* v. 35. *Luke* viii. 49.

30. And

30. And their Eyes were opened, but Jeſus ſtrictly charged them, as follows, See *that* none may know *it*.

31. Whereas they went out, and told his Fame about in that whole Country.

32. Now they being gone out, behold ſome brought to him a dumb Man in whom the Devil was.

33. And when the Devil was expelled, the dumb Perſon ſpoke; ſo that the Multitude wondered, ſaying, There was never ſeen ſuch a Thing in Iſrael.

34. Yet the Phariſees ſaid, He expels Devils by the Prince of them.

35. Jeſus too went about in all the Cities and Villages, teaching in their Synagogues, and preaching the Goſpel of the Kingdom, as alſo curing every Diſeaſe and Ailment among the People.

36. And upon ſeeing the Multitude, he was moved with Affection for them, becauſe they were faint, and diſperſed about, as Sheep that had no Shepherd.

37. Then he ſays to his Diſciples; The Harveſt indeed is great, but the Workmen few;

38. Pray therefore to the Maſter of it, that he would ſend forth Workmen into his Harveſt.

CHAP. X.

AFTERWARDS calling thither his twelve Diſciples, he gave them Authority over unclean Spirits, ſo that they might expel them, as likewiſe cure every Diſeaſe and Ailment.

2. And theſe are the Names of the twelve Apoſtles; the firſt Simon called Peter, and his Brother Andrew, James of Zebedee, and his Brother John,

3. Philip, and Bartholomew, Thomas, and Matthew the Publican, James of Alpheaus, and Lebbeaus ſurnamed Thaddeaus.

4. Simon the Canaanite, and Judas Iſcariot, that alſo delivered him up.

5. Theſe twelve Jeſus ſent, ordering them as follows: You ſhall go into no Road to the Gentiles, nor enter into a City of the Samaritans.

6. But go rather to the Sheep that are loſt of the Family of Iſrael.

7. And as you go, preach, ſaying, The Kingdom of Heaven is come near.

8. Cure the Sick, cleanſe the Lepers, raiſe up the Dead, expel Devils: you have received for Nothing, give in the ſame Manner.

9. You ſhall provide neither Gold, Silver, nor Braſs, in your Girdles;

10. Not a Bag for the Road, nor two Coats, nor Shoes, nor Sticks: for the Workman deſerves his Food.

11. Into whatever City or Village alſo you enter, diligently enquire who in it is worthy; and remain there, until you go out.

12. Beſides when you enter into a Family, ſalute it.

13. And if indeed the Family be worthy, let your Peace come on it; but if it be unworthy, let your Peace return to your ſelves.

14. And whoſoever will not receive you, nor hear your Words; come out of that Houſe or City, and ſhake off the Duſt of your Feet.

15. I tell you certainly, It will be more

Ver. 35. *among the People*] ſeems taken from Ch. iv. 23. ſays *Mills*, becauſe ſeveral have it not; but *Mat.* might likelier repeat his own whole Expreſſion than Part of it.

Ver. 36. *faint*] by many *vexed*, of which *Mills* declares ours is an *Interpretation* from Ch. xv. 32. but as it is pretty much the Manner of the inſpired Writers to uſe the ſame Words on the like Occaſions, whereby Paſſages of *Scripture* are the more confirming and explanatory to one another, why may it not be thought *Mat.* did in theſe?

Ver. 1. *over*] genitive as *John* xvii. 2. *Rom.* vi. 9. & vii. 1. 1 *Cor.* ix. 12. and as this is with a Prepoſition, *Luke* ix. 1.

Ib. *ſo that*] a Conjunction, and not an infinitive Verb.

Ib. *every*] the ſame as in Ver. 35. before.

Ver. 3. *Alpheaus, &c.*] according as the *Gr.* Letters *au* are turned in other proper Names by our *Tranſlators*, but by ſome *æ*; and otherwiſe *eus* is but one Syllable, as in *Theſeus*, *Perſeus*, *Prometheus*, and many more.

Ib. *Lebbeaus*] He who wrote the *Epiſtle* of *Jude*, as we call it.

Ib. *Lebbeaus ſurnamed*] left out of the *vulg. Lat.* of which *Mills* gives a ſtrange Account, that it was a *Note* deſigned to the Name of *Matthew*, and taken into the Text afterwards in a wrong Place; a Proof only of a fertile Imagination; ſee *Origen* and *Jerome*, as quoted by *Whitby*.

Ib. *Thaddeaus*] So called alſo *Mark* iii. 18. elſewhere *Judas*, as recited at *Jude* 1.

Ver. 4. *Canaanite*] ſignifying *Zealot*, as *Hammond* writes, according to *Luke* vi. 15. *Acts* i. 13. and not denoting any Place.

Ib. *delivered up*] the Verb that is in Ver. 17, 19, 21.

Ver. 8. *raiſe up the Dead*] About half of the *Gr. MSS* I think are without this, and *Mills* reckons it added from Ch. xi. 5. which is not likely, as being done by *Jeſus* himſelf; and rather omitted here, as not appearing done by the Apoſtles then.

Ver. 10. *Sticks*] which ſeems the *true Reading*, to agree with *Luke* ix. 3. and not to interfere with *Mark* vi. 8. tho' *Mills* puts it ſing. and contrary to *Luke*.

Ver. 11. *remain*] I have thought this was, that People might the better know where they were, and to be contented with the Entertainment Providence allotted them.

Ver. 14. *come out*] according as rendered in *Luke* x. 10. being imperative by the following Verb that is ſo, as in divers Places, and eſpecially by the Context.

Ib. *Duſt*] The *New Verſion* in 1729, which paſſes for a profane one, has *pagan duſt*, as if by a wanton Imagination; when the *Original* has Nothing of or for *pagan*, and they were not to go into any pagan Place, Ver. 5.

tolerable for the Country of Sodom and Gomorra on the Day of Judgment, than for that City.

16. Behold I ſend you like Sheep into the midſt of Wolves; be therefore as wiſe as Serpents, yet innocent as Doves.

17. Take heed now of Men: for they will deliver you up to the Councils, and whip you in their Synagogues;

18. And before Governors, nay even Kings will you be brought for my ſake, for Evidence to them and the Gentiles.

19. However when they deliver you up, be not careful how, or what you ſhall ſpeak; ſince this will be given you the ſame Hour.

20. For you are not they who ſpeak, but the Spirit of your Father is he that ſpeaks in you.

21. And a Brother will deliver up the Brother to Death, as likewiſe a Father the Child; Children too will riſe up againſt the Parents, and cauſe them to be put to death.

22. Nay you will be hated by all for my Name; but he who perſeveres to the End, ſhall be ſaved.

23. Yet when they perſecute you in one City, flee into another: for I tell you certainly, You will not at all finiſh the Cities of Iſrael, until the Man ſhall come.

24. A Scholar is not above the Teacher, nor a Servant above his Maſter.

25. It is ſufficient for a Scholar that he may be as his Teacher, and a Servant as his Maſter: if they have called the Houſholder Beelzebul, how much more thoſe of his Houſhold!

26. Do not therefore fear them: for there is Nothing covered, which will not be revealed; and hid, which will not be known.

27. What I tell you in the Darkneſs, ſpeak in the Light; and what you hear in the Ear, preach on the Houſe-tops.

28. So be not afraid of them that kill the Body, but cannot kill the Soul; but rather fear him who can deſtroy both Soul and Body in Hell.

29. Are not two Sparrows ſold for a Halfpenny, not one of which falls on the Ground without your Father?

30. Nay even the Hairs of your Head are all numbered.

31. Do not therefore fear; you excel many Sparrows.

32. Every one therefore that ſhall make confeſſion of me before men, I will alſo make confeſſion of him before my Father who is in Heaven.

33. But whoever denies me before Men, I will alſo deny him before my Father who is in Heaven.

34. Do not ſuppoſe, that I am come to put Peace upon the Earth: I am not come to put Peace, but the Sword.

35. For I am come to make a Man at diſſenſion againſt his Father, a Daughter againſt her Mother, and a Daughter-in-law againſt her Mother-in-law.

36. And a Man's Enemies will be thoſe of his own Family.

37. He who loves Father or Mother above me, is unworthy of me; as alſo he that loves Son or Daughter above me, is unworthy of me.

38. Moreover he who does not take his Croſs, and follow after me, is unworthy of me.

39. He that finds his Life, will loſe it; and he who loſes his Life for my ſake, will find it.

40. He who receives you, does me; and he that receives me, does him who ſent me.

41. He that receives a Prophet in the Name of one, will receive a Prophet's Reward; and he who receives a righteous Man in the Name of one, will receive a righteous Man's Reward.

42. And whoſoever ſhall give one of theſe little ones to drink a Cup of cold *Water* only in the Name of a Diſciple, I tell you certainly, will not at all loſe his Reward.

Ver. 22. *for*] only διὰ *Gr.* and the Hatred was not for the ſake of God's Name, but the contrary.

Ver. 23. *at all*] Here being a double Negative.

Ib. *finiſh*] as the *Gr.* Word ſignifies, not *have gone over*, and meaning in the full Diſcharge of Miniſtry.

Ib. *come*] *with his Roman Army to deſtroy that Nation*, *Whitby*, and as at Ch. xvi. 28. according alſo to Ch. xxiv. 14. and that the Goſpel might be ſufficiently and particularly offered to them, was ſo long.

Ver. 28. *afraid*] Some have written it differently in *Gr.* as thinking I ſuppoſe the preſent Tenſe was more proper than the 1 Aor. in the imper. Mood, as a few alſo at Ver. 31. and *Cyprian* at Ver. 26. which I mention, ſince neither *Mills* nor *Whitby* account for it.

Ver. 29. *Halfpenny*] being the double Value of the Farthing, Ch. v. 26. ſee *Cumberland*'s *Scrip. Weights and Meaſures.*

Ib. *on the Ground*] Two or three of the primitive Writers quote it explanatorily *into a Snare*; ſee *Mills.*

Ib. *Father?*] Where the *Gr.* Note of Interrogation is, and according as in *Luke* xii. 6.

Ver. 30, 31. Might not theſe ſmall Verſes as well have been one as by *Luke* xii. 7?

Ver. 42. Water] *Mark* ix. 41. but not here in the *Original.*

Ib. *only*] *Mills* finding 5 *MSS.* and a *Tranſ.* without it, peremptorily pronounces it crept from the *Margin*, *Pr.* 1193. whereas it is much likelier to be omitted becauſe not in *Mark* ix. 41.

CHAP.

CHAP. XI.

AND when Jeſus had made an end of ordering his twelve Diſciples, he departed thence, to teach and preach in their Cities.

2. Now John having heard in Priſon the Works of Chriſt, ſent two of his Diſciples,

3. And ſaid to him, Art thou he who was to come, or are we to expect another?

4. Whereupon Jeſus made anſwer to them; Go, and tell John what Things you hear, and behold:

5. The Blind have ſight, and the Lame walk, the Lepers are cleanſed, and the Deaf hear, the Dead are raiſed up, and the Poor are preached to;

6. And whoever ſhall not be offended at me is bleſſed.

7. Beſides when they were gone, Jeſus began to ſay to the Multitude concerning John: What did you go out into the Wilderneſs to ſee? A Reed ſhaken by the Wind?

8. But what did you go out to look at? A Man dreſſed in ſoft Cloaths? Behold thoſe who wear ſuch are in Kings Houſes.

9. However what did you go out to look at? A Prophet? Yes, I tell you, and much more than a Prophet.

10. For this is he of whom it is written, Behold I ſend my Meſſenger before thy Face, who ſhall make ready thy Way before thee.

11. I ſay to you certainly; There has not riſen up, among thoſe that are born of Women, a greater than John the Baptizer; yet the leaſt in the Kingdom of Heaven is greater than he.

12. And from the Days of this John till now, the Kingdom of Heaven has been preſſed after, and they who preſs on take it by force.

13. For all the Prophets, and the Law till John, propheſied.

14. Moreover if you will receive *it*, this is Elias who ſhould come.

15. He that has Ears to hear, let him hear.

16. To what alſo ſhall I liken this Generation? It is like Boys that ſit in the Markets, and calling to the Companions,

17. Say, We have piped to you, and ye have not danced: We have mourned to you, and ye not lamented.

18. For John came neither eating, nor drinking; and they ſay, He has a Devil.

19. The Man came eating, and drinking; and they ſay, Behold a Man *who* is a Glutton and a Wine-drinker, a Friend of Publicans and Sinners. Yet Wiſdom is juſtified by its Children.

20. Then he began to reproach the Cities, in which moſt of his powerful Things were done, becauſe they did not repent.

21. Wo is to thee, Chorazin, wo is to thee, Bethſaida; ſince if the powerful Things done in you, had been done in Tyre and Sidon, they would have repented of old in Sackcloth and Aſhes.

22. But I tell you, It will be more tolerable for Tyre and Sidon, on the Day of Judgment, than for you.

23. And thou, Capernaum, exalted as thou art to Heaven, wilt be caſt down to Hell; ſince if the powerful Things done in thee, had been done in Sodom, they would have remained until this Day.

24. But I tell you, that it will be more tolerable for the Country of Sodom on the Day of Judgment, than for thee.

25. At that Time Jeſus on this Occaſion ſaid; I make acknowledgment to thee, Father, Lord of Heaven and Earth, ſince thou haſt hid theſe Things from the wiſe and underſtanding ones, and revealed them to little Children:

Ver. 2. *two of*] *Gr.* δύο, but ſome of the *Tranſlations* have [by] as from διὰ, which *Mills* pleads ſtoutly for, after changing his Mind; that *Diſciples* would rather have been in another Caſe with δύο, when it is the ſame as in *Luke* ix. 19. that none would deſignedly change that into διὰ, leſs expreſſive; but might ſo *corrupt* it, as he thought before.

Ver. 5. *and the Lame walk*] This *Mills* would expunge on ſmall Authority, as if *Matthew* muſt leave out Something, *Luke* vii. 22. ſee alſo *Whitby*.

Ver. 7. *were gone*] as both *Luke* vii. 24. where the *Gr.* Word is of a paſt Tenſe, and *Chriſt*'s ſpeaking to the Multitude inform me.

Ver. 8. *wear ſuch*] The *Gr.* repeating only the Adjec. in the plur. which makes the Expreſſion finer.

Ver. 13. *Prophets*] The Prophets ſpoke of what was to come; but *John* ſpeaks of what now is; of the preſent Time, and therefore of greater Import to the preſent Generation.

Ib. *till John*] which is before *propheſied* in the *Original*, and ſo bears a different Senſe from our *com. Eng.*

Ver. 16. *like Boys*] *Not properly ſpeaking, like thoſe that call, but thoſe to whom they call: neither the Severity and Auſterity of* John, *nor the Meekneſs and Condeſcenſion of* Jeſus Chriſt, *could prevail upon the* Jews, From the *Notes* to *B. & L. Verſ.*

Ver. 19. *Wiſdom &c.*] q. d. The Wiſdom both of *John*'s Diſpenſation and mine, can be vindicated by thoſe who are truly wiſe.

Ver. 21. *wo is to thee, Bethſaida*] Somebody having *and Bethſaida*, *Mills* catches it for the *Archetypal Reading*; but the common being preferable, and ſavouring more of Scripture Language, beſides *Luke*'s telling us Jeſus ſaid ſo, Ch. x. 13. we may well aſcribe it to *Matthew*. *But why then*, may the Objector ſay, *was it altered for the worſe?* Perhaps becauſe the Repetition was thought needleſs. *But why not too in Luke?* Thoſe *Books* might not then be publiſhed together.

Ver. 23. *exalted as thou art*] A few have it interrogatively *wilt thou be exalted*, but enow for *Mills* to prefer it, tho' I find his Mind altered in *Prol.* 1251. ſee alſo *Whitby*'s *Exam.* L. 2. C. 1. who not having *Kuſter*'s *Edit.* of *Mills* anſwered it.

Ib. *caſt down*] *according to the Relation of Travellers, there are not now above eight Cottages where it ſtood, Note* to *Beauſ. and Lenf. Verſ.*

Ib. *they*] *it* neither according to the *Gr.* nor the Conſtruction.

26. Yes,

26. Yes, O Father; becauſe there has thus been good Will before thee.

27. All Things are delivered to me by my Father: and none knows the Son, excepting the Father; nor does any know the Father, excepting the Son, and he to whom the Son is minded to reveal *him*.

28. Come to me, all who labour, and are loaded, and I will refreſh you.

29. Take my Yoke on you, and learn of me; ſince I am of a meek and humble Mind; ſo you will find Refreſhment to your Souls.

30. For my Yoke is gentle, and my Load is light.

CHAP. XII.

AT that Time Jeſus went on the Sabbath through the ſtanding Corn; when his Diſciples being hungry, began to pluck the Ears, and eat.

2. Which the Phariſees ſeeing, ſaid to him, Behold thy Diſciples do that which is not lawful to do on the Sabbath.

3. But he anſwered them; Have you not read what David himſelf did, when he was hungry, and thoſe with him?

4. How he entered into the Houſe of God, and did eat the Preſence-bread; which it was not lawful for him to eat, nor thoſe with him, but for the Prieſts only?

5. Or have you not read in the Law, that on the Sabbath the Prieſts in the Temple profane the Sabbath, and are without Crime?

6. Whereas I ſay to you, that there is here one ſuperior to the Temple.

7. Beſides if you had known what is, I would have Mercy, and not Sacrifice; you would not have condemned thoſe without Crime.

8. For the Man is Lord even of the Sabbath.

9. Now departing thence, he went into their Synagogue;

10. And behold there was a Man had a withered Hand: ſo they aſked him thus, Is it lawful to cure on the Sabbath? that they might accuſe him.

11. To whom he ſaid; What Man will there be of you, who having a Sheep, if even that ſhall fall into a Pit on the Sabbath, will not take hold of it, and lift out?

12. How much then does a Man excel a Sheep! So that it is lawful to do well on the Sabbath.

13. Then he ſays to the Man, Stretch forth thy Hand; which he ſtretching, it was reſtored as ſound as the other.

14. Upon this the Phariſees went out, and took Counſel againſt him, how they might deſtroy him.

15. Which Jeſus knowing, went aſide thence; and a great Multitude followed him, all of whom he cured.

16. However he charged them, that they ſhould not make him manifeſt;

17. That it might be fulfilled which was ſpoken by the Prophet Eſaias as follows;

18. Lo my Servant whom I have choſen, my Beloved with whom my Soul is pleaſed; I will put my Spirit upon him, and he ſhall declare Judgment to the Gentiles.

19. He ſhall neither contend, cry out, nor ſhall any one hear his Voice in the Streets.

20. A bruiſed Reed ſhall he not break, nor quench the ſmoaking Flax, till he brings forth Judgment to Victory.

21. Moreover the Gentiles ſhall hope in his Name.

22. Then was brought to him a blind and dumb Man in whom there was a Devil; and he cured him, ſo that the blind and dumb one both ſpoke and ſaw.

23. At which all the Multitude were amazed, and ſaid, Is this the Son of David?

24. Nevertheleſs the Phariſees hearing, ſaid, He does not expel Devils but by Beelzebul the Prince of them.

25. But Jeſus perceiving their Thoughts, ſaid to them: Every Kingdom divided againſt it ſelf, is made deſolate; and every City or Houſe divided againſt it ſelf will not ſtand.

26. Thus if Satan expel Satan, he is divided againſt himſelf; how therefore will his Kingdom ſtand?

27. And if I by Beelzebul expel Devils, by whom do your Children expel *them?* For this reaſon they will be your Judges.

Ver. 26. *good Will*] according as in *Luke* ii. 14. *Eph.* i. 5, 9. *Phil.* i. 15. & ii. 13. 2 *Theſ.* i. 11.

Ver. 27. *none*] For *the Father* is not a *Man*, nor is it in the *Original*.

Ver. 28. *loaded*] *With your Sins and Miſeries*, *Pſa.* xxxii. 4. & xxxviii. 4. *with the Ceremonies of the Law*, *Gal.* v. 1. *Acts* xv. 10. *and with the Traditions of the Phariſees*, *Mat.* xxiii. 4. *Bea.* & *Len. N.*

Ver. 5. *profane*] By doing the neceſſary Duties of their Profeſſion. Labour being forbid to all, yet to the Prieſts it was permitted, becauſe the Service of the Temple muſt otherwiſe have been interrupted.

Ver. 8. *even*] or *alſo*, which is not extant with divers, and *Mills* ſays is of *Mark* or *Luke*; yet this might formerly be left out for needleſs or improper, as in one *Copy* at *Mark* ii. 28. and might be omitted here but in one at firſt.

Ver. 10. *was a Man*] This Branch is better in the foregoing Ver. *Luke* vi. 6.

Ver. 11. *a*] for *one*, as ſeveral times elſewhere, and one only would make it more valuable; ſee *Doddr.*

Ver. 20. *Victory*] paraphraſtically for *Truth*, *Iſa.* xlii. 3. as the next alſo is omitted and altered, with *choſe* here inſtead of *uphold*, Ver. 18.

Ver. 23. *Is this*] without *not*.

Ver. 24. *Beelzebul*] ſo the *Greek*.

Ver. 25. *perceiving their Thoughts*] not hearing what they ſaid, as alſo by *Luke* xi. 15, 17.

Ver. 27. *Children*] *Diſciples or Countrey-men*, *Ham.*

28. But

28. But if I by the Spirit of God expel Devils, then the Kingdom of God is come to you.

29. Or how can any one enter into a ſtrong Man's Houſe, and plunder his Goods, except he firſt bind the ſtrong Man? And then he may plunder his Houſe.

30. He who is not with me, is againſt me; and he that does not gather with me, diſperſes.

31. For this reaſon I ſay to you; All Sin and Blaſphemy will be forgiven Men, only the Blaſphemy of the Spirit will not be forgiven them.

32. And whoever ſpeaks a Word againſt the Man, it will be forgiven him; but whoever ſhall ſpeak againſt the Holy Spirit, it will neither be forgiven him in this World, nor in the future.

33. Either make a Tree and its Fruit both good, or make the one and the other both corrupt: for a Tree is known by the Fruit.

34. Offspring of Vipers, how can you ſpeak good Things, who are wicked? For the Mouth ſpeaks from the Abundance of the Heart.

35. A good Man from the good Treaſure of the Heart, puts forth good Things; and a wicked Man from the wicked Treaſure puts forth wicked Things.

36. But I tell you, that every idle Word whatever Men ſhall ſpeak, they will render Account concerning it on the Day of Judgment.

37. For by thy Words thou wilt be juſtified, and by thy Words wilt thou be condemned.

38. Then ſome of the Scribes and Phariſees made anſwer, Maſter, we would ſee a Sign from thee.

39. But he made reply to them: A wicked and adulterous Generation ſeeks for a Sign, and none will be given to it, excepting that of the Prophet Jonas.

40. For according as Jonas was three Days and three Nights in the Belly of the Whale, ſo will the Man be ſo many Days and Nights in the Heart of the Earth.

41. The Men of Nineveh will ariſe in Judgment with this Generation, and condemn it; becauſe they repented at the Preaching of Jonas, and behold one above Jonas is here.

42. The Queen of the South will riſe up in Judgment with this Generation, and condemn it; becauſe ſhe came from the Ends of the Earth to hear the Wiſdom of Solomon, and behold one above Solomon is here.

43. And when the unclean Spirit is gone forth from a Man, he goes through dry Places, ſeeking Refreſhment, and does not find.

44. He then ſays, I will return into my Houſe, whence I came forth; and coming, he finds *it* empty, ſwept and adorned.

45. Then goes he, and takes with him ſeven other Spirits, more wicked than himſelf; and they entering in, dwell there; ſo that the laſt Things of that Man become worſe than the firſt: thus will it alſo be to this wicked Generation.

46. And while he was ſpeaking to the Multitude, behold his Mother and Brethren ſtood without, ſeeking to ſpeak to him.

47. Whereupon one ſaid to him, Behold thy Mother and thy Brethren ſtand without, ſeeking to ſpeak to thee.

48. But he made anſwer to the Perſon that told him, Who is my Mother? And who are my Brethren?

49. Beſides ſtretching forth his Hand towards his Diſciples, he ſaid; Behold my Mother, and my Brethren!

50. For whoſoever ſhall do the Will of my Father who is in Heaven, this is my Brother, and Siſter, and Mother.

CHAP. XIII.

MOREOVER on the ſame Day Jeſus went forth from the Houſe, and ſate down by the Sea.

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but I am apt to think it was literally *Children*, as being innocent, and ſo thought fitter for ſuch a Work.

Ib. *expel* them] which might be only as the *Jews* imagined, or ſometimes real then; this Practice of theirs *Ham.* and *Whit.* ſhew by Quotations from Chriſtian Writers.

Ver. 32. *this World*] A conſiderable Number of *Copies* have it *the World now*, which I think is no better *Greek* than *Engliſh*.

Ib. *nor*] for *neither* muſt not have the ſecond Place.

Ver. 35. *of the Heart*] many *Copies* and *Verſions* are without, ſo that *Mills* ſays it belongs to *Luke*; but then I ſhould think it would have been added twice, as it is there, Ch. vi. 45. however muſt needs think that *his* would have been with it; moreover it is neceſſary and wanting, and might be dropped to make this Part like the latter.

Ver. 46. *his*] but once in *Gr.*

Ver. 47. *to ſpeak to*] *Mills* upon the Faith of two or three *Verſions*, imagines this taken from Ver. 46. poor Conjecture! *Prol.* 388.

Ver. 50. *and*] hereby taking theſe together to be parallel to thoſe in the Ver. before, denoting that ſuch a Perſon was to him as each, and as much as every natural Relation; rather than to enervate it with *or*, as *Doddr.* does.

2. Where a great Multitude were gathered together to him, ſo that he went aboard a Ship, to ſit down; and all the Company ſtood upon the Shoar.

3. To whom he ſpoke many Things in Similitudes as follow: Behold a Sower went forth to ſow.

4. As he was doing this, ſome indeed fell by the Way, ſo that the Fowls came, and eat it up.

5. Other alſo fell in ſtony Places, where it had not much Earth; and preſently ſprung up, becauſe it had not Depth of Earth.

6. However when the Sun roſe, it was ſcorched; and becauſe it had not Root, it withered.

7. Other likewiſe fell in Briers; which came up, and choaked it.

8. Other too fell in good Land, and yielded Fruit, ſome indeed a hundred, ſome ſixty, and ſome thirty-fold.

9. He that has Ears to hear, let him hear.

10. Upon this the Diſciples coming near, ſaid to him, For what reaſon doſt thou ſpeak to theſe People in Similitudes?

11. And he made anſwer to them: Becauſe it is given you, to know the Myſteries of the Kingdom of Heaven; but it is not given to them.

12. For to him who has ſhall be given, and it ſhall abound; but from him who has not, ſhall be taken even what he ſeemingly has.

13. For this reaſon I ſpeak to them in Similitudes; becauſe ſeeing they do not clearly ſee, and hearing they do not hear plainly, nor underſtand.

14. And the Prophecy of Eſaias is fulfilled in them, which ſays; You ſhall hear ſtill, though you will not at all underſtand, and behold ſtill, though you will not at all know.

15. For the Heart of this People is become fat, they hear heavily with the Ears, and wink their Eyes; leſt they ſhould at any time ſee with the Eyes, hear with the Ears, underſtand with the Heart, and when they are converted, I might heal them.

16. But your Eyes are bleſſed, becauſe they ſee; and your Ears, becauſe they hear.

17. For I tell you certainly, that many Prophets and righteous Men deſired to behold the Things which you ſee, and did not ſee; and to hear the Things which you hear, and did not hear.

18. Do you therefore hear the Similitude of the Sower.

19. When any Man hears the Word of the Kingdom, and does not underſtand, the wicked one comes, and catches away what was ſown in his Heart: this is he that was ſown on by the Way.

20. He alſo who was ſown on in ſtony Places, is this that hears the Word, and preſently receives it with Joy.

21. However he has not Root in himſelf, only exiſts for a Time; and there being Affliction or Perſecution for the Word, he is preſently offended.

22. He likewiſe that was ſown on among Briers, is this who hears the Word; and the Care of this World, with the Deceit of Riches, do together choak the Word, ſo that it becomes unfruitful.

23. He too who was ſown on in good Land, is this that hears the Word, and underſtands; who verily bears fruit, and yields, ſome indeed a hundred, ſome ſixty, and ſome thirty-fold.

24. Another Similitude he propounded thus to them: The Kingdom of Heaven is likened to a Man, who ſowed good Seed in his Field.

25. But when Men were aſleep, the Enemy came, and ſowed Cockle amongſt the Wheat, and went away.

26. So when the Blade ſprung forth, and yielded Fruit, then the Cockle alſo appeared.

Ver. 2. *Company*] So I tranſlate the *Gr.* Word when ſing. as *Luke* vi. 17. where it does not mean *Multitude*; but which I render it by when plur. as before in this Ver. where *great Multitudes* may be too many: elſewhere our *Tranſlators* turn it *people*, as Ch. ix. 23, 25.

Ver. 4. *it*] The Pronouns and Articles are indeed plural in the *Original*, but as the Verbs are ſing. and the others too in *Mark* iv. *Luke* viii. I choſe to keep to it here; and ſure we are not to underſtand one *Seed* (or rather *Grain*) only fell here, and another there, the Verb, as I ſaid, being ſingular.

Ver. 5. *preſently ſprung up*] inſtead of taking root down firſt, which it did not for Want of Earth.

Ver. 11. *given you, to know*] The critical Author of *Letters concerning Poetical Tranſlations*, pr. 1739, counts *to give to do a thing* one of the moſt beautiful Expreſſions in all the poetical Language, as in

Give you to level Priam's haughty Tow'rs, Let. 1.

but in the Paſſive as here it may be rather more ſo, and ſee *Rev.* ii. 7.

Ver. 12. *it ſhall*] not *he*.

Ib. *abound*] according as in Ch. xxv. 29. without *more*.

Ib. *from him &c.*] which makes compleat *Engliſh*, and yet anſwers Word for Word to the *Greek*, being the only Way, I ſuppoſe, it is to be done.

Ib. *ſeemingly has*] which plain Senſe requires, and *Luke* viii. 18. confirms.

Ver. 14. *in them*] Several have not the *Gr.* Prepoſition, as the Meaning is the ſame without it.

Ver. 22. *it becomes*] the ſame being thus tranſlated *Mark* iv. 19.

Ver. 25. *Cockle*] well known as injurious to Wheat, ſo that ſome pick it out before that is threſhed.

27. With

27. With that the Servants of the Houſholder coming near, ſaid to him, Lord, didſt not thou ſow good Seed in thy Field? Whence therefore has it Cockle?

28. And he anſwered them, Some Enemy has done this. The Servants again aſked him, Wouldeſt thou have us therefore go, and pick it up?

29. To which he ſaid; No, leſt at any time by picking up the Cockle, you ſhould root out the Wheat along with it.

30. Permit both to grow together till Harveſt, and at the Time of Harveſt I will ſay to the Reapers, Pick up the Cockle firſt, and bind it into Bundles, to burn it; but gather together the Wheat into my Barn.

31. Another Similitude he propounded to them as follows; The Kingdom of Heaven is like a Grain of Muſtard, which a Man took, and ſowed in his Field.

32. Which is indeed the leaſt of all Seeds: but when it is grown up is the greateſt of Herbs, nay becomes a Tree; ſo that the Fowls of the Air come, and dwell in the Branches of it.

33. Another Similitude he ſpoke to them, The Kingdom of Heaven is like Leaven, which a Woman took, and hid in three Pecks of Flour, until the whole was leavened.

34. Jeſus ſpoke all theſe Things in Similitudes to the Multitude, and did not ſpeak to them without a Similitude;

35. That it might be fulfilled which was ſpoken thus by the Prophet, I will open my Mouth with Similitudes, utter Things hid from the founding of the World.

36. Then Jeſus leaving the Multitude, went into the Houſe; and his Diſciples came to him, ſaying, Declare to us the Similitude of the Cockle in the Field.

37. He made anſwer to them: The Sower of the good Seed is the Man,

38. And the Field is the World, as alſo the good Seed theſe who are the Sons of the Kingdom, and the Cockle is the Sons of the wicked one,

39. The Enemy likewiſe that ſowed it is the Devil, the Harveſt is the End of the World, and the Reapers are the Angels.

40. According as the Cockle therefore is picked up, and burnt in the Fire; ſo will it be at the End of this World:

41. The Man will ſend his Angels; and they will pick up out of his Kingdom all Things that offend, with thoſe who do Iniquity,

42. And will caſt them into a Hearth of Fire; there Weeping and Gnaſhing of Teeth will be.

43. Then the Righteous will ſhine out as the Sun, in their Father's Kingdom. He that has Ears to hear, let him hear.

44. Again the Kingdom of Heaven is like Treaſure hid in a Field, which a Man finding, hides, and for Joy of it goes, and ſells all that ever he has, and buys that Field.

45. Again the Kingdom of Heaven is like a Man *that* was a Merchant, ſeeking for good Pearls;

46. Who having found one exceeding precious Pearl, went away, and ſold all that ever he had, and bought it.

47. Again the Kingdom of Heaven is like a Net caſt into the Sea, and gathering together ſome *Fiſh* of every Kind;

48. Which, when it was full, they bringing up on the Shoar, and ſitting down, picked the good into Veſſels, but caſt the corrupt out.

49. Thus will it be at the End of the World: the Angels will come forth, and ſeparate the Wicked from among the Righteous:

50. And will caſt them into a Hearth of Fire; there Weeping and Gnaſhing of Teeth will be.

51. Jeſus ſays to them, Have you underſtood all theſe Things? They anſwer him, Yes, Lord.

52. Upon which he replied to them, For this reaſon every Scribe that is taught for the Kingdom of Heaven, is like a Man *that* is a Houſholder, who brings out of his Treaſure new and old Things.

53. At length when Jeſus had made an end of theſe Similitudes, he departed thence.

54. And coming into his own Country, he taught them in their Synagogue; ſo that they were ſurprized, and ſaid; Whence has he this Wiſdom and the powerful Things?

55. Is not this the Carpenter's Son? Is not his Mother called Mary, and his Brethren James, Joſes, Simon and Judas?

Ver. 27. *thy*] not with ſome.

Ver. 28. *Some Enemy*] *Gr. An Enemy Man*, and the *Gen. Verſ.* as I ſince ſee, *Some envious Man.*

Ver. 34. *without*] at that Time.

Ver. 35. *founding*] As the *Gr.* Word muſt ſignify, or equivalent to it. And of what Authority is any Writer's following the *com. Tranſ.* to force ſuch a Meaning on *foundation?* For which that Language has alſo a different Word, as in 1 *Cor.* iii. 10, 11, 12, &c.

Ver. 36. *leaving*] as the *Gr.* is more properly, and the Senſe as much or more than *ſent away*; ſee *Scott's Note.*

Ver. 37. *Sower*] A Participle in the *Gr.* and not to be made the preſent Tenſe, Ver. 39.

Ver. 51. *Jeſus ſays to them*] *Mills* pretends, the following being a little too abrupt, this was put for the ſake of Perſpicuity, but he adds, *before the Times of Chryſoſtome*; ſo then we may beſt ſuppoſe by *Matthew* himſelf, notwithſtanding four or five have dropped it, and perhaps long after.

Ver. 55. *his Brethren*] *Couſins*, according to *Hammond*, *&c.* which this Word in *Scripture* is uſed for. But let us compute, their Mother being named *Mary*, Ch. xxvii. 56.

56. And are not his Sisters all with us? Whence therefore has he all these Things?

57. So they were offended at him. But Jesus said to them, A Prophet is not without Honour, excepting in his own Country, and in his own House.

58. And he did not do many powerful Things there, by reason of their Unbelief.

CHAP. XIV.

AT that Time Herod the Tetrarch heard the News of Jesus.

2. Whereupon he said to his Servants, This is John the Baptizer, he is risen from the Dead, and for this reason powerful Things operate in him.

3. For Herod had taken hold of John, and bound him, and put in Prison, by reason of Herodias the Wife of his Brother Philip.

4. For John said to him, It is not lawful for thee to have her.

5. And he being minded to kill him, was afraid of the Company, because they regarded him as a Prophet.

6. But when Herod's Birth-day was kept, the Daughter of Herodias danced in the midst *of them*, and pleased Herod.

7. He thereupon professed with an Oath, to give her whatever she should ask for.

8. And when she had been instructed before by her Mother, she said, Give me the Head of John the Baptizer, here on a Plate.

9. At which the King, sorry as he was, did by reason of the Oath, and of those who were sitting together, command it should be given.

10. Accordingly he sent, and had John beheaded in the Prison.

11. Moreover his Head was brought on a Plate, and given to the Maid; which she brought to her Mother.

12. And his Disciples coming thither, took up the Body, and buried it; then they came, and told Jesus.

13. Which Jesus hearing, departed thence in a Ship into a desart Place privately; this when the Multitude heard, they followed him on Foot from the Cities.

14. Upon that Jesus going out, saw much Company, and was moved with Affection to them, and cured their Sick.

15. At length when it was Evening, his Disciples came to him, saying, It is a desart Place, and the Hour is now past; send the Multitude away, that they may go hence into the Villages, and buy themselves Meat.

16. But Jesus answered them, They have no Need to go away; do ye give them *some* to eat.

17. And they say to him, We have none here, excepting five Loaves, and two Fishes.

18. Yet he replied, Bring these hither to me.

19. Next when he had commanded the Multitude to sit down on the Grass, taking the five Loaves and two Fishes, he looked up to Heaven, and blessed; then breaking, gave the Loaves to the Disciples, and they to the Multitude.

20. Who all did eat, and were filled: nay they took up what was over and above of Fragments twelve Baskets full.

21. Now those who eat were about five thousand Men, beside Women and Children.

22. Jesus then presently compelled his Disciples to go aboard a Ship, and to go before him to the farther Side, whilst he sent the Multitude away.

Mark xv. 40, 47. and she the Sister of *Jesus*'s Mother, *John* xix. 25. how is it possible they could be his Brothers in the primary Meaning? see also *Luke* xxiv. 18. *John* xix. 25. And what *Whithy* pleads here so speciously to the contrary, is big with Absurdity: for their Mother being the Wife of *Joseph* before the *Virgin Mary*, they would not be Sisters by being his Wives, nor by Birth, as having the same Name, nay in Opposition to both these Things, they were then living together; and what he pitches on, for their Mother and the Mother of *Jesus* to be one Person, carries its own Improbability with it, and their Mother being put so often not first, Ch. xxvii. 56, 61. & xxviii. 1. *Mark* xv. 40, 47. & xvi. 1. &c. as the Mother of *Jesus* is, *John* xix. 25, 26. and for the three Women in Ch. xxvii. 56. *Mark* xv. 40. & *John* xix. 25. to be the same, *Mary*, *Salome*, &c. must be but one, and the Mother of *Zebedee*'s Children be the Wife of *Cleophas*. Would it be related in such a strange confused Manner?

Ver. 2. *powerful Things operate*] *West.* *these mighty powers exert themselves*; as if the *powers* were *animate Beings*, with *these* added as the very *Scripture*.

Ver. 3. *Philip*] rejected by *Mills* on the Faith of two only, when he had thought otherwise.

Ver. 8. *when*] as in *Mark* vi. 24.

Ver. 9. *by reason of the Oath*] *Wesley* in his *Explanatory Notes upon the New Test.* 2d and best *Edit.* has to it, *So he murdered an innocent Man, from mere Tenderness of Conscience!* But whatever other Motive of Conscience he might have, from Bigotry or Mistake, it appears to be different from *Tenderness*, as that is from *Murder*; and that it was not *mere Tenderness*, the next Words shew.

Ver. 10. *had John beheaded*] which *Josephus* tells of, *Antiq.* B. 18. Ch. 7.

Ver. 13. *privately*] so translated Chap. xxiv. 3.

Ib. *followed*] Both *Ham.* and *Whit.* say, *took a compass by Land*, but it was rather *went a nearer Way* as at *Mark* vi. 33.

Ver. 19. *gave the Loaves*] The Fishes, I suppose, are not mentioned here, being not broke, but probably cut; besides being done perhaps separately, *Mark* vi. 41.

Ver. 21. *about*] This, says *Mills*, is *Luke*'s, not *Matthew*'s, *Pr.* 1246. though he has no *Copy*, nor Author without it, and only the *Syr. Transf.* trusting also to the *Lat.* of that; yet he might have added *Vulg. Perf.* and *Arab.*

23. Which

23. Which when he had done, he went up on a Mountain privately to pray; and it being Evening, he was there alone.

24. But the Ship was already in the midſt of the Sea, toſſed about by the Waves: for the Wind was contrary.

25. And in the fourth Watch of the Night Jeſus went away to them, walking on the Sea.

26. This the Diſciples ſeeing, were troubled, ſaying, It is an Apparition; and cried out for Fear.

27. Whereas Jeſus ſpoke to them as follows, Take courage, it is I, do not fear.

28. And Peter made anſwer to him, Lord, if it be thou, command me to come to thee on the Water.

29. He accordingly ſaid, Come. So Peter went down from the Ship, and walked on the Water to come to Jeſus.

30. But ſeeing the Wind was ſtrong, he feared; and beginning to ſink, cried out thus, Lord, ſave me.

31. And preſently Jeſus ſtretching forth the Hand, took hold of him, and ſaid to him, Thou of little Faith, for what didſt thou doubt?

32. Beſides when they went aboard the Ship, the Wind ceaſed.

33. Upon which thoſe in the Ship came, and worſhipped him, ſaying, Truly thou art the Son of God.

34. At laſt paſſing over, they came into the Country of Genneſaret.

35. The Men alſo of that Place knowing him, ſent into that whole Region round about, and they brought to him all who were ill,

36. And beſought him, that theſe might only touch the Skirt of his Garment; and whoever touched, became ſafely well.

CHAP. XV.

THEN there came to Jeſus from Jeruſalem Scribes and Phariſees, who ſaid,

2. For what reaſon do thy Diſciples tranſgreſs the Tradition of the Elders? For they waſh not their Hands when they eat Victuals.

3. But he made anſwer to them: For what reaſon do you alſo tranſgreſs the Commandment of God by your Tradition?

4. For God commanded thus, Honour thy Father and Mother; and, Let him who curſes Father or Mother be quite put to Death.

5. Yet you ſay; Whoever ſhall tell Father or Mother, Whatſoever thou mighteſt be profited with by me is a Gift;

6. He may then not honour his Father or his Mother at all: ſo you have repealed the Commandment of God by your Tradition.

7. O Hypocrites, Eſaias propheſied well concerning you as follows;

8. This People come nigh me with their Mouth, and honour me with the Lips, but their Heart is far from me;

9. Thus they worſhip me in vain, teaching the Doctrines, the Commandments of Men.

10. Moreover he called thither the Company, and ſaid to them; Hear, and underſtand:

11. Not what enters into the Mouth pollutes a Man; but that which comes out thence, does it.

12. His Diſciples then coming, ſaid to him, Doſt thou know that the Phariſees at hearing the Speech were offended?

13. But he made anſwer; Every Plantation which my heavenly Father has not planted, will be rooted up.

14. Let them alone; they are blind Guides of the Blind: and if a blind Perſon guide a blind one, both will fall into a Pit.

15. Nevertheleſs Peter made reply to him, Declare to us this Similitude.

16. And Jeſus rejoined; Are you yet alſo ſimple?

17. Do not you yet underſtand, that every Thing which enters into the Mouth, goes into the Belly, and is caſt forth into the Vault?

Ver. 33. *came*] ſeems thruſt in, quoth *Mills*, for the ſake of more copious Explanation, *Pr.* 1466. but not with the *Ethiop.* only wanting it, as in *Whitby*'s *Exam.* L. ii. 2.

Ver. 35. *knowing him*] as *Mark* vi. 54.

Ib. *they brought*] not thoſe who ſent, *Mark* vi. ult.

Ver. 4. *commanded thus*] This *Mills* would have a Comment for [ſaid,] the true *Reading* which a few retain, *Prol.* 389. when he thought before, as I incline to do ſtill, that was taken from *Mark* vii. 10. for what Explanation does *ſaid* want? And why any more here than in *Mark*? Why not made both alike, if they were ſo at firſt? Moreover he quoted *commanded* only in the Place of *ſpoke*, in his *Note*.

Ib. *thy*] ſeveral are without, but *Whitby* vindicates it in *Examen*, Lib. ii. C. 2. and in his *Annot.* between Ver. 13 and 14. of *Edit.* 4. yet as to his ſaying *Mills* rejects it, no ſuch Thing appears.

Ver. 5. *Whatſoever*] as if he ſhould ſay, *Whatever I can ſpare, I have given to a religious Uſe.*

Ib. *a Gift*] *to God* added *Ptolemy*, whoſe Time *Cave* places A. D. 150; and ſo in the next Ver. by Addition *the Tradition of your Elders*, *Epiphan. Hæres.* N°. 3, &c.

Ver. 8. *come nigh me with their Mouth, and*] wanting with ſome, though it does not ſtand together in the *Gr.* The Citation is from *Iſa.* xxix. 13. and is thus *Mark* vii. 6. to which latter I ſuppoſe it left out to be conformable, notwithſtanding *Mills* puts it for an Addition in our *Bibles*; ſee *Whitby* as at Ver. 4.

Ver. 9. *teaching the Doctrines*] as appears by the *Tranſ.* of the *Septuag.* whence this is taken, which has *and* between *Doctrines* and *Commandments*.

Ver. 13. *Plantation*] as *Hammond*, *&c.* render it, and he ſays it ſignifies not one ſingle Plant; nay ſince it means the *Phariſees*, Ver. 12, 14. that is requiſite.

Ver. 17. *not yet*] How much eaſier is it to ſuppoſe οὔπω ſhrunk to οὖ, or *nondum* to *non* in ſome *Copy*, making only *not*; than with *Mills*, that the latter was firſt, and the former crept in from Chap. xvi. 9.

18. Whereas the Things which go out of the Mouth, come out of the Heart; and thoſe pollute a Man.

19. For out of the Heart come wicked Reaſonings, Slaughters, Adulteries, Whoredoms, Thefts, falſe Evidences, Blaſphemies.

20. Theſe are the Things that pollute a Man; but to eat with Hands unwaſhed does not.

21. Afterwards Jeſus going out thence, withdrew into the Parts of Tyre and Sidon.

22. And behold a Canaanite Woman coming forth from thoſe Borders, cried out to him, as follows, Have mercy upon me, Lord, Son of David, the Devil has poſſeſſion of my Daughter grievouſly.

23. However he did not anſwer her a Word; whereupon his Diſciples coming near, thus intreated him, Send her away, ſince ſhe cries after us.

24. But he made anſwer, I am not ſent but to the loſt Sheep of the Family of Iſrael.

25. Upon this ſhe coming, worſhipped him and ſaid, Lord, help me.

26. He again made anſwer, It is not well to take the Children's Bread, and throw to Puppies.

27. Yet ſhe replied, Yes, Lord; foraſmuch as Puppies eat of the Crumbs that fall from the Table of their Maſters.

28. Then Jeſus gave anſwer to her, O Woman, thy Faith is great; let it be to thee as thou wilt. Accordingly her Daughter was healed from that Hour.

29. And Jeſus departing thence, came nigh the Sea of Galilee, and going up on a Mountain, ſate down there.

30. Where a great Multitude came to him, having with them Lame, Blind, Dumb, Cripples and many others, whom they put down at the Feet of Jeſus, and he cured them.

31. So that the Multitude wondered, at ſeeing the Dumb ſpeak, the Cripples ſound, the Lame walk, and the Blind ſee; and glorified the God of Iſrael.

32. Jeſus alſo calling thither his Diſciples, ſaid, I am moved with Affection to the Company, beauſe they have remained with me now three Days, and have Nothing to eat; and I will not ſend them away faſting, leſt they ſhould any time faint in the Way.

33. At which his Diſciples ſay to him, Whence ſhould we have ſo much Bread in the Wilderneſs, that may fill ſo great a Company?

34. And Jeſus enquires of them, How many Loaves have you? To which they anſwered, Seven, and a few little Fiſhes.

35. So he commanded the Multitude to ſit down on the Ground.

36. Next he took the ſeven Loaves and the Fiſhes, and giving Thanks, broke, and gave to his Diſciples; and the Diſciples to the Company.

37. Who did all eat, and were filled; nay they took up of the Fragments that were over and above ſeven Baſkets full.

38. Now thoſe that eat were four thouſand Men, beſide Women and Children.

39. At laſt ſending away the Multitude, he went into a Ship, and came into the Borders of Magdala.

CHAP. XVI.

WHITHER ſome Phariſees and Sadducees came, who tempting, aſked him to ſhew them a Sign from Heaven.

2. And he made anſwer to them; It being Evening, you ſay, It will be fair Weather; for the Sky is red:

3. And at Morning, There will be a Tempeſt to Day; for the Sky is red and louring. You Hypocrites, know indeed how to judge of the Face of the Heaven; but can you not of the Signs of the Times?

4. A wicked and adulterous Generation ſeeks for a Sign, and no Sign will be given to it, excepting the Sign of the Prophet Jonas. Thus did he leave them, and went away.

5. And his Diſciples being come to the farther Side, had forgot to take Bread.

6. Now Jeſus ſaid to them, See, and take heed of the Leaven of the Phariſees and Sadducees.

7. With that they reaſoned thus among themſelves, It is becauſe we did not take Bread.

8. Which Jeſus knowing, ſaid to them; Why do ye reaſon among your ſelves, you of little Faith, becauſe you did not take Bread?

9. Do ye not yet underſtand, nor remem-

Ver. 26. *well*] *Mills* would have this added, merely becauſe *Tertullian* quotes ſo, though the Expreſſion is imperfect without, *Prol.* 395.

Ver. 27. *Yes*] as Ch. v. 37. and elſewhere; ſo *Scott* tranſlates it.

Ver. 30. *Multitude*] as in the next Verſe.

Ib. *Dumb*] rejected by *Mills*, though wanting only in one very bad *Copy*, *Prol.* 1278.

Ver. 31. *the Cripples ſound*] This has been thought added in, becauſe not in the *old Lat.* &c. but might be miſſed there out of four Expreſſions alike; and as it ſeems neceſſary, to accord with Ver. 30. it may beſt be aſcribed to *Mat.* himſelf, or the Holy Spirit.

Ver. 3. *Hypocrites*] *Mills* ſays is of *Luke*, being not with a few; for which ſee *Whitby's Examen.* and *Annot.*

Ib. *know how*] not *can*, and the like *Luke* xii. 56.

Ib. *to judge of*] as the *Gr.* ſignifies, and the Senſe requires.

Ver. 8. *take*] the ſame Word as in the Ver. before, beſides ſome *various Reading*, and that not *brought*.

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ber the five Loaves of the five thouſand, and how many Baſkets you took?

10. Nor the ſeven Loaves of the four thouſand, and how many Baſkets you took?

11. How do ye not underſtand, that I did not ſpeak to you concerning Bread, *but* to take heed of the Leaven of the Phariſees and Sadducees.

12. Then they underſtood, that he did not ſpeak to take heed of the Leaven of Bread, but of the Doctrine of the Phariſees and Sadducees.

13. Afterwards Jeſus coming into the Parts of Ceſarea Philippi, aſked his Diſciples as follows, Who do Men ſay that I the Man am?

14. And they ſaid, Some indeed, John the Baptizer; others, Elias; and the reſt, Jeremias, or one of the Prophets.

15. He enquires of them, But who do ye ſay that I am?

16. And Simon Peter made anſwer, Thou art Chriſt, the Son of the Living God.

17. Upon which Jeſus made reply to him; Thou art bleſſed, Simon Bar-jona; ſince Fleſh and Blood has not revealed to thee, but my Father who is in Heaven.

18. And I alſo tell thee, that thou art Peter, and on this Rock will I build my Church, and the Gates of Hell ſhall not prevail againſt it.

19. Nay I will give thee the Keys of the Kingdom of Heaven: ſo that whatever thou ſhalt bind on the Earth, will be bound in Heaven; and whatever thou ſhalt let looſe on the Earth, will be let looſe in Heaven.

20. Then he commanded his Diſciples, that they ſhould tell Nobody that he was Jeſus Chriſt.

21. Thenceforth Jeſus began to ſhew his Diſciples, that he muſt go to Jeruſalem, and ſuffer many Things from the Elders, high Prieſts, and Scribes, as alſo be killed, and the third Day be raiſed up.

22. At this Peter taking him aſide, began to rebuke him thus, Let there be mercy to thee, Lord; this ſhall not at all be to thee.

23. But he turned, and ſaid to Peter, Begone behind me, Satan, thou art an Offence to me; ſince thou doſt not mind the Things of God, but thoſe of Men.

24. Jeſus then ſaid to his Diſciples; If any one would come after me, let him deny himſelf, and take up his Croſs, and follow me.

25. For whoever would ſave his Life, will loſe it; and whoever ſhall loſe his Life for my ſake, will find it.

26. For what Profit would it be to a Man, if he ſhould gain the whloe World, but ſuffer the Loſs of his Soul? Or what ſhall a Man give for the Exchange of his Soul?

27. For the Man will come in the Glory of his Father, with his Angels; and then will render to each according to his Deeds.

28. I tell you certainly, There are ſome of them that ſtand here, who will not at all taſte Death, until they ſee the Man coming in his Kingdom.

CHAP. XVII.

AND after ſix Days Jeſus takes Peter, and James, with his Brother John, and brings them up on a high Mountain privately.

2. Where he was transformed before them, ſo that his Face ſhone like the Sun, and his Cloaths became as white as Light.

3. Moreover behold Moſes and Elias appeared to them, talking together with him.

4. Upon this Peter expreſſed himſelf thus to Jeſus, Lord, it is well that we ſhould be here: if thou wilt, let us make here three Tabernacles, one for thee, one for Moſes, and one for Elias.

5. While he was ſpeaking, behold a bright Cloud overſhadowed them; and lo a Voice out of the Cloud ſaid, This is my beloved Son, with whom I am pleaſed; hear him.

Ver. 12. *not*] This being diſplaced after the Verb, makes a doubtful Senſe in the *com. Eng.*

Ver. 13. *Who*] *Whom* being ungrammatical.

Ver. 18. *this Rock*] to which the foregoing divine Revelation is a more concurrent and valid Antecedent, than the Faith of it not mentioned. And if the *Papiſt*, who pretends it is *Peter*, aſks why he is named, if not to be this Rock; I anſwer with an open Countenance, which numerous parallel Inſtances in *Holy Writ* will ſecure to me, that it may well be by the Figure *Paronomaſia* thus, Thou art *Petros* (*Gr.*) and on this *Petra*, *Rock*, &c.

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6. Which

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7. But Jeſus came near, and touching them, ſaid, Riſe up, and be not afraid.

8. When looking up, they ſaw none, excepting Jeſus only.

9. And as they came down from the Mountain, Jeſus commanded them as follows, Tell the Sight to Nobody, until the Man ſhall ariſe from the Dead.

10. With that his Diſciples thus asked him, Why then do the Scribes ſay, that Elias muſt come firſt?

11. And Jeſus made anſwer to them; Elias indeed comes firſt, and will reſtore all Things.

12. But I ſay to you, that Elias is come already, and they knew him not, but did to him whatever they would: ſo alſo the Man will ſuffer from them.

13. Then the Diſciples underſtood, that he ſpoke to them concerning John the Baptizer.

14. And when they were come to the Company, there came to him a Man, who kneeled down to him, and ſaid;

15. Lord, have mercy upon my Son; becauſe he is lunatick, and ſuffers grievouſly: for often he falls into the Fire, and often into the Water.

16. So I brought him to thy Diſciples, and they could not cure him.

17. But Jeſus made him anſwer, O unbelieving and perverſe Generation, how long ſhall I be with you? How long ſhall I bear with you? Bring him hither to me.

18. And when Jeſus rebuked the Devil, he went out from him; ſo that the Lad was cured from that Hour.

19. Then the Diſciples coming to Jeſus privately, ſaid, For what reaſon could not we expel him?

20. Whom Jeſus anſwered; By reaſon of your Unbelief: for I tell you certainly, If you have Faith as a Grain of Muſtard, you may ſay to this Mountain, Depart hence thither, and it will depart; nay Nothing will be impoſſible to you.

21. This Kind notwithſtanding does not go forth, but by Prayer and Faſting.

22. Now while they were converſant in Galilee, Jeſus ſaid to them, The Man is about to be delivered up into the Power of Men;

23. Who will kill him, and he will be raiſed up the third Day: upon which they were exceedingly grieved.

24. Afterwards they being come to Capernaum, thoſe who took the Tax came to Peter, and enquired, Does not your Maſter pay the Tax?

25. He ſays, Yes. But when he was entered into the Houſe, Jeſus prevented him, ſaying, What doſt thou think, Simon? Of whom do the Kings of the Earth take Revenue or Tribute? Of their Subjects, or of Strangers?

26. Peter ſays to him, Of Strangers. Jeſus replies to him; Then the Subjects are free.

27. Yet that we may not offend them, go to the Sea, and caſt a Hook, and take up the Fiſh which firſt comes up; then opening his Mouth, thou wilt find a Statēr; that take, and give to them for me and thee.

CHAP. XVIII.

IN the ſame Hour the Diſciples came to Jeſus, ſaying, Who indeed is greateſt in the Kingdom of Heaven?

Ver. 11. *comes*] the preſ. Tenſe, and as the next Ver. requires.

Ib. *firſt*] *has crept in*, ſays *Mills*, *from Ver.* 10. *Prol.* 395. much more probable that ſome one omitted it, whom a few followed that have it not, becauſe the Repetition might be ſpared, but is not ſo agreeable to the Genius of the *Sacred Writings*.

Ib. *will reſtore*] hereafter, by what he has done.

Ver. 14. *they were come to the Company*] Three or four having *he* for *they*, but in a different Manner; *Mills* diſplays his Skill to ſhew that to be *quite right*, from *Mar.* ix. yet does not prove that *Peter*, *James*, and *John* were there before *Jeſus*, or were thoſe *Diſciples* or Part of them mentioned Ver. 14. and the contrary ſeems apparent; however if ſo, this does not ſay they came together: ſo that the *preſ. Reading* may, and ought to ſtand good, by the Multitude of Votes.

Ver. 17. *unbelieving*] *faithleſs*, like *faithful* being of different Uſe, and this ſuitable to that in Ver. 20.

Ver. 20. *may*] See *Scott's Note*.

Ib. *thither*] as tranſlated elſewhere; ſee *Scott*.

Ver. 21. This Verſe being not in one *Copy* and 2 *Verſions*, *Mills* ſays it is only of *Mark* ix. 29. but that does not appear likely, becauſe it is different; and for farther Anſw. ſee in *Whitby's Exam.*

Ib. *Kind*] Some *Tranſlators*, particularly *Beza*, add *of Devils*; ſee Ch. xii. 45. This *Guyſe* ſeems not to have known, as he argues for its being *of Faith*, not of *Miracles*; neither of which ſuits with *go out*. And this appears plainly by *Mark* ix. 28, 29, where the other are not mentioned, and may be here as in a Parentheſis.

Ver. 22. *delivered up*] by which it is moſt reaſonable to render it, ſays *Hammond*.

Ver. 23. *upon which they were exceedingly grieved*] *Mills* counted a *Comment*, being not in 3 *Copies*, *Pr.* 1499. *Whitby* ſays 2, miſtaking *Cypr.* a Copy from *Cyprus* for *Cyprian* I ſuppoſe, whoſe Anſw. ſee.

Ver. 27. *Statēr*] The Name of a Piece of Money containing the Weight of four Drachmas.

Ver. 1. *ſaying*] not to him, but one to another, *Mark* ix. 33, 34. *Luke* ix. 46. ſo *Whitby*.

2. Upon this Jeſus called thither a little Child, and ſet him in the midſt of them,

3. And ſaid: I tell you certainly; Except you ſhall be converted, and become as little Children, you will not at all enter into the Kingdom of Heaven.

4. The very ſame therefore that ſhall humble himſelf like this little Child, is greateſt in the Kingdom of Heaven.

5. Moreover whoſoever ſhall receive one ſuch little Child in my Name, receives me.

6. On the contrary whoever ſhall offend one of theſe little ones that believe in me, it would be more profitable for him that a Milſtone ſhould be hanged on his Neck, and he drowned in the Depth of the Sea.

7. Wo is to the World by Offences, though they muſt needs come; nevertheleſs wo is to that Man by whom Offence comes.

8. And if thy Hand or thy Foot offend thee, cut them off, and thrown them from thee: it is better for thee to enter into Life lame or a Cripple, than having two Hands or two Feet, to be thrown into everlaſting Fire.

9. As likewiſe if thy Eye offend thee, pull it out, and throw from thee: it is better for thee to enter into Life with one Eye, than having two Eyes to be thrown into Hell Fire.

10. See you do not deſpiſe one of theſe little ones: for I ſay to you, that their Angels in Heaven always behold the Face of my Father who is there.

11. For the Man is come to ſave that which is loſt.

12. What do ye think? If any Man has a hundred Sheep, and one of them go aſtray; does not he leave the ninety nine, and going on the Mountains, ſeek for that which went aſtray?

13. And if it come to paſs that he finds it, I tell you certainly, that he rejoices more for it, than for the ninety nine which did not go aſtray.

14. Thus it is not the Will with your Father who is in Heaven, that one of theſe little ones ſhould be loſt.

15. And if thy Brother ſins againſt thee, go, and convict him between thee and him alone: if he ſhould hearken to thee, thou haſt gained thy Brother.

16. But if he will not hearken, take with thee one or two more, that by the Mouth of two or three Witneſſes every Word may ſtand.

17. If he ſhall further refuſe to hearken to them, tell the Church; and if he ſhall alſo refuſe to hearken to the Church, let him be to thee as a Heathen and a Publican.

18. I ſay to you certainly, Whatſoever you ſhall bind on the Earth, will be bound in Heaven; and whatſoever you ſhall let looſe on the Earth, will be let looſe in Heaven.

19. Again I ſay to you, that if two of you ſhall agree on the Earth concerning any Matter whatſoever they ſhall ask for, it will be done for them by my Father who is in Heaven.

20. For where two or three are aſſembled together in my Name, there am I in the midſt of them.

21. Then Peter coming to him, ſaid, Lord, how often ſhall my Brother ſin againſt me, and I forgive him? Till ſeven times?

22. Jeſus anſwers him: I do not ſay to thee, Till ſeven times, but till ſeventy times ſeven.

23. For this reaſon the Kingdom of Heaven may be likened to a Man *that* was a King, who would take account of his Servants.

24. Which he beginning to take, there was brought to him one who owed ten thouſand Talents.

25. This he having not to pay, his Lord commanded that he ſhould be ſold, with his Wife and Children, and all that ever he had, and that it ſhould be paid.

26. The Servant therefore fell down, and reverenced him, ſaying, Lord, be forbearing to me, and I will pay thee all.

27. So the Lord of that Servant being moved with Affection, let him go, and forgave him the Debt.

28. Yet the ſame Servant went out, and found one of his Fellow-ſervants, that owed him a hundred Pence, whom he took hold of, and held by the Throat, demanding, Pay me what thou oweſt.

29. His Fellow-ſervant therefore falling down at his Feet, thus beſought him, Be forbearing to me, and I will pay thee all.

Ver. 10. *their Angels*] *The Angels which by God's Appointment take care of them*, *Wall* in *Crit. Not.*

Ver. 26. *reverenced*] not taking them to be divine, as was the Caſe of *Cornelius*, *Act.* x. 25. and *John*, *Rev.* xix. 10.

Ver. 29. *therefore*] not *and.*

Ib. *all*] a pretty many *Books* omit, and the Reaſon that *Whitby* gives why it ſhould be retained, becauſe in Ver. 26. makes it more doubtful, as it might be taken from thence; yet it might be omitted too becauſe there, and Poſſeſſion may turn the Scale.

30. However he would not; but went away, and threw him into Priſon, till he ſhould pay the Debt.

31. But when his Fellow-ſervants ſaw what was done, they were grieved exceedingly; and coming, declared to their Lord all that was done.

32. Then his Lord calling him thither, ſays to him; O wicked Servant, I forgave thee all that Debt, ſince thou beſoughteſt me.

33. Oughteſt thou not alſo to have had mercy upon thy Fellow-ſervant, even as I had mercy upon thee?

34. Nay his Lord being angry, delivered him to the Tormentors, till he ſhould pay all that was due to him.

35. Even thus will my heavenly Father do to you, if ye do not each forgive his Brother from your Hearts their Offences.

CHAP. XIX.

AND when Jeſus had made an end of theſe Sayings, he departed from Galilee, and came into the Borders of Judea, along the farther Side of Jordan.

2. Moreover a great Multitude followed him, and he cured them there.

3. The Phariſees alſo came to him, who tempting him, ſaid to him, Is it lawful for a Man to ſend away his Wife for what Cauſe ſoever he will?

4. And he made anſwer to them; Have you not read, that he who made at the Beginning, made them Male and Female?

5. And ſaid, For this Cauſe let a Man forſake Father and Mother, that he may cleave to his Wife; ſince the two ſhall be one Fleſh.

6. So that they are no more two, but one Fleſh: what God therefore has yoked together, let not Man ſeparate.

7. They ſay to him, Why did Moſes then command to give a Bill of Divorce, and to ſend her away?

8. He replies to them; Moſes for your Hardheartedneſs permitted you to ſend away your Wives, but at the Beginning it was not ſo.

9. And I ſay to you, Whoever ſhall ſend away his Wife, excepting for Whoredom, and ſhall marry another, commits Adultery; and he who marries her that is ſent away, commits Adultery.

10. His Diſciples ſay to him further, If the Caſe of a Man with a Wife be ſo, it is not profitable to marry.

11. But he rejoined to them; All do not receive this Saying, but *they* to whom it is given.

12. For there are Eunuchs, who were born ſo from the Mother's Womb; and there are Eunuchs, who were made ſuch by Men; there are alſo others, who have made themſelves Eunuchs for the Kingdom of Heaven: he that can receive, let him.

13. Then little Children were brought to him, that he might put Hands on them, and pray; but the Diſciples rebuked them.

14. Whereas Jeſus ſaid, Permit little Children, and do not forbid them to come to me: for the Kingdom of Heaven is of ſuch.

15. So he put Hands on them, and went thence.

16. And behold one coming near, enquired of him, Good Maſter, what Good ſhall I do, that I may have everlaſting Life?

17. To whom he ſaid, Why doſt thou call me good? None is good, excepting one, *even* God: but if thou wouldeſt enter into Life, keep the Commandments.

18. He aſks him, Which? And Jeſus ſaid; Thou ſhalt not murder, thou ſhalt not commit Adultery, thou ſhalt not ſteal, thou ſhalt not give Evidence falſely,

19. Honour thy Father and Mother; and, Thou ſhalt love thy Neighbour as thy ſelf.

20. The young Man ſays to him, All theſe Things I have obſerved from my Youth; what am I in want of more?

21. Jeſus replied to him, If thou wouldeſt be perfect, go, ſell the Things which are thine,

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Ver. 1. *along the farther Side*] See *Mark* x. 1. and here is the ſame *Gr.* Word as there.

Ver. 5. *And ſaid*] viz. *God* by *Moſes* or the *Scripture*, *Gen.* ii. 24. tho' *Whitby* ſuppoſes it from *Mark* x. 6, 7. to be *Chriſt*; but his pleading from this in the next Ver. with *So that*, ſhews it otherwiſe; and *Whitby* himſelf adds *ſaying* at the End of *Mark* x. 6. for it to be *God* there, however the Quotation is there without *And ſaid.*

Ver. 11. *do not*] So *Gell* takes notice it is, not *cannot*, *Eſſay*, p. 537.

Ver. 17. *call me good? None is good, excepting one*] for which ſome have, *aſk me concerning Good? There is one good*, and the Criticks count it genuine; but there is no Neceſſity for that, ſince *Mat.* ſurely might have the ſame as *Mark* and *Luke*, not to ſay muſt (as one is not an Addition to the other) but ſome early Hand, when the Interpolators were, the *Ebionites*, *Marcioniſts*, *Valentinians*, *&c.* before *Origen*, who mentions the *preſ. Reading* of *Mark* and *Luke* without *Mat.* might enter the other into ſome *Copy*, as more direct to the Queſtion; whereas our Lord uſed not to anſwer directly. This may be ſufficient, with the Weight of *Books*, for the *received Lection*, and *Whitby*, whom I have conſulted ſince.

Ver. 19. *and, Thou ſhalt love thy Neighbour as thy ſelf*] *Origen* relates was added in; but he might think ſo, becauſe it is not in *Mark* and *Luke*. As to *Mills*'s Query, How could the young Man then want any Thing? *Jeſus* told him what he wanted beſides that.

Ver. 20. *from my Youth*] *Added from Mark or Luke*, *Mills*. Eaſily ſaid.

and give to the Poor, and thou wilt have Treaſure in Heaven; and come, follow me.

22. But the young Man hearing the Saying, went away ſorry: for he was one who had many Poſſeſſions.

23. Whereupon Jeſus ſaid to his Diſciples; I tell you certainly, that it will be difficult for a rich Perſon to enter into the Kingdom of Heaven.

24. And again I ſay to you, It is eaſier for a Camel to go through the Eye of a Needle, than for a rich Perſon to enter into the Kingdom of God.

25. Which when his Diſciples heard, they were ſurprized exceedingly, ſaying, Who then can be ſaved?

26. However Jeſus looking on, replied to them, With Men this is impoſſible, but with God all Things are poſſible.

27. Then Peter made anſwer to him, Behold we have left all, and followed thee; what then will there be for us?

28. And Jeſus ſaid to them: I tell you certainly, that ye who have followed me in being born again, when the Man ſhall ſit upon the Throne of his Glory, ye will alſo ſit on twelve Thrones, judging the twelve Tribes of Iſrael.

29. Nay, every one who has left Houſes, Brothers, Siſters, Father, Mother, Wife, Children, or Land, for the ſake of my Name, will receive a hundred-fold, and inherit everlaſting Life.

30. But many firſt will be the laſt, and laſt the firſt.

CHAP. XX.

FOR the Kingdom of Heaven is like a Man *that* was a Houſholder, who went out early in the Morning, to hire Workmen into his Vineyard.

2. And agreeing with the Workmen for a Penny a Day, he ſent them into his Vineyard,

3. Going out alſo about the third Hour, he ſaw others ſtanding idle in the Market-place.

4. Upon which he ſaid to them, Go ye alſo into the Vineyard, and whatſoever is juſt I will give you: ſo they went.

5. Again he went out about the ſixth and ninth Hour, and did in like Manner.

6. About the eleventh Hour too going out, he found others ſtanding idle, and ſays to them, Why do ye ſtand here the whole Day idle?

7. They anſwer him, Becauſe Nobody has hired us. He replies to them, Go ye alſo into the Vineyard, and whatever is juſt you ſhall receive.

8. And when it was Evening the Maſter of the Vineyard ſays to his Steward, Call the Workmen, and pay them the Wages, beginning from the laſt to the firſt.

9. Accordingly thoſe coming who were about the eleventh Hour, received a Penny apiece.

10. But when the firſt came, they ſuppoſed that they ſhould receive more; whereas theſe alſo received a Penny apiece.

11. On receiving which, they murmured againſt the Houſholder as follows,

12. Theſe laſt have wrought one Hour, and thou haſt made them equal to us, who bore the Burden of the Day, and the Scorching.

13. However he made anſwer to one of them; Companion, I do thee no Injury; didſt not thou agree with me for a Penny?

14. Take thy own, and go; ſince I am minded to give to this laſt, even as to thee.

15. Is it not lawful for me to do what I will with my own? Is thy Eye wicked, becauſe I am good?

Ver. 23. *difficult*] for *hardly* reads as if it was *ſcarcely*, in a more vague and obſcure Meaning.

Ver. 24. *Camel*] Had it been *Cable*, as *Bochart* and *Whitby* contend, there is no Probability it would have been altered to *Camel*; but the contrary is very probable, as two *Copies* have it ſo; yet not the *Syr.* nor *Arab.* though *Whit.* ſays it. I don't find it has been conſidered that a Needle might be made big enough for a Cable-rope, and ſo not impoſſible to Men, Ver. 26. and that it is *go through* act. not *be put* or *pulled through* paſſ. nor is this Saying of a *Camel* ſtrange, ſince the *Jews* had ſuch a Proverb of an *Elephant*; of which conſult *Hammond*, with the Miſtake made (and yet *Whitby* repeats it) of this *Gr.* Word ſignifying a *Cable*.

Ver. 26. *poſſible*] *Weſley* to *impoſſible*, which ſhould be to this, has, *repreſenting the Salvation of a rich Man, as the utmoſt Effort of Omnipotence*; and before, *A poor Man; a Peaſant: a Beggar: ten thouſand of them; ſooner than one that is rich*, can be ſaved.

Ver. 28. *being born again*] as *regeneration* ſignifies. Our *Annotators* ſeem inclined to have the Partition at *me*, for this to belong to the following; and *Wall* in *Crit. Notes* ſays, by it here is meant the ſame as by *the reſtitution*, *Acts* iii. 21. but *Mills* has only one *MS.* beſides ſome of *Stephens*'s, ſo pointed, and it is a Force upon the Expreſſion to join it with *when*, to which if it belonged, it would properly be after.

Ver. 30. *firſt*] ſuch as thoſe ſpoken of in the foregoing Verſes: and thus, as well as by the Order of the Words in the *Original*, this Way of tranſlating is juſtified; rather than *Scott*'s, *But Many ſhall be Firſt*, that are *Laſt*, where *But* ſeems inconſiſtent with the foregoing; beſides he makes this and that in Ch. xx. 16. alike, when they are oppoſite in the *Gr.*

Ver. 1. *For*] *Scott*, notwithſtanding his great and commendable (though but neceſſary) Attention, in his *New Verſion* and *Notes*, writes thus, *It is difficult to ſee the Connection uſually expreſſed by this Particle*, and ſeems to think it redundant here: yet it appears clear to me from Ver. 29. before; where the Bounty of God to his Servants is declared, which the following Similitude illuſtrates, Ver. 9, 14, 15.

Ver. 10. *ſhould receive*] The publick *Eng. Tranſ.* ſays *Scott*, *is certainly improper, becauſe their Expectation was future.*

Ver. 11. *Houſholder*] as Ver. 1.

Ver. 15. *with my own*] which *Mills* ſays *is Commentary, not Text, Proleg.* 397. a *Tranſ.* or two having miſſed or

16. Thus

16. Thus ſome laſt will be the firſt, and ſome firſt the laſt: for many are called, but few choſen.

17. And as Jeſus went up to Jeruſalem, he took the twelve Diſciples privately in the Way, and ſaid to them;

18. Behold we are going up to Jeruſalem, and the Man will be delivered up to the chief Prieſts and Scribes; and they will condemn him to Death;

19. As likewiſe deliver him up to the Gentiles, to mock, whip and crucify; and the third Day he will riſe up.

20. Then came to him the Mother of Zebedee's Sons, with her Sons, who worſhipped, and aſked for Something.

21. And he ſaid to her, What wouldeſt thou have? She replies to him, Say that theſe my two Sons ſhall ſit, one at thy right Hand, and one at thy left, in the Kingdom.

22. But Jeſus made anſwer, You know not what you aſk for: can you drink the Cup which I am about to drink, and be baptized with the Baptiſm that I am baptized with? They reply to him, We can.

23. With that he ſays to them, You will indeed drink my Cup, and be baptized with the Baptiſm that I am baptized with; nevertheleſs to ſit at my right Hand, and at my left, is not mine to give; but is for whom it is prepared by my Father.

24. This when the ten heard, they were enraged at the two Brothers.

25. But Jeſus calling them, ſaid; You know that the Princes of the Gentiles rule over them, and the Grandees have authority above them.

26. Yet it ſhall not be ſo among you; but whoſoever would become great among you, let him be your Waiting-man:

27. And whoſoever would be the firſt among you, let him be your Servant.

28. According as the Man is not come to be waited on, but to wait on, nay give his Life a Redemption for many.

29. As they went forth too from Jericho, a great Company followed him.

30. And behold two blind Men who ſate by the Way, when they heard that Jeſus paſſed along, cried out thus, Have mercy upon us, Lord, Son of David.

31. Whereas the Company rebuked them, that they ſhould be ſilent; but they cried out the louder, ſaying, Have mercy upon us, Lord, Son of David.

32. And Jeſus ſtanding ſtill, called them, and enquired, What would ye have me do to you?

33. They ſay to him, Lord, that our Eyes may be opened.

34. So Jeſus being moved with Affection, touched their Eyes; which preſently had Sight, and thoſe followed him.

CHAP. XXI.

AND when they came near to Jeruſalem, and were come to Bethphage, at the Mount of Olives, then Jeſus ſent two Diſciples,

2. Saying to them; Go on to the Village over againſt you, and preſently you will find an Aſs tied, and a Colt with her; *them* undo, and bring to me.

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neglected it. But he repreſents it alſo needleſs, which is not to be allowed, as the Saying would be both imperfect and improper without it.

Ver. 17. *in the Way*] The *vulg. Lat.* not having this, *Mills* roundly affirms it *is of Mark* x. 32. notwithſtanding the Expreſſion there is different.

Ver. 18. *delivered up*] as in the next Verſe.

Ver. 20. *aſked*] *Wither* in *Hymn* 73. obſerves well on it,

Whereby we finde how much adoe,
The beſt men have this world to leave;
How, when they wealth and friends foregoe,
Ambitious aims to them will cleave.
And ſure this Angel-ſin aſpires,
In ſuch men chiefly to reſide,
That have exilde thoſe bruite deſires
Which in the vulgar ſort abide.
To thee, oh God, we therefore pray,
Thy humble minde in us may dwell;
And charme that Fiende of Pride away,
Which would thy Graces quite expell:
But of all other thoſe men keep,
From this Deluſion of the Foe,
Who are the Shepheards of thy Sheep,
And ſhould each good example ſhow.
For ſuch as ſtill purſuing be
That greatnes which the world reſpects,
Their ſervile baſeneſſe neither ſee,
Nor feele thy Spirits rare effects.

which may be too uſeful to be loſt, as it was too ſcarce to be referred to.

Ver. 22, 23. *and be baptized—baptized with*] All have not theſe, and more have not the latter, both which *Mills* therefore aſcribes to *Mark*, *Pr.* 674. but the *Vulg.* being one of them might promote it in the reſt, and it might be for Abridgment; ſee alſo *Whitby*.

Ver. 23. *is for whom*] Several would have it *to whom*; but the *Gr.* Particle for *but* ſeems to forbid it, ſuch a *but* ſignifying *unleſs* or *excepting*, for which the *Gr.* uſes εἰ μη.

Ver. 28. In a *Manuſcript Copy* of very great Antiquity, *Gr.* and *Lat.* which *Beza* made uſe of, mentioning it often in his *Notes*, and after gave it to the Univerſity of *Cambridge*, there follows after this Verſe, *But you ſeek to be increaſed out of a little, and to be diminiſhed out of that which is greater. Yet being entered in and invited to dine, do not ſit down, &c.* nearly as *Luke* xiv. 8, 9, 10. and the ſame in a *Saxon MS. Lewis's Hiſt. of Eng. Tranſ.* p. 9. and by *Mills*. I have thought concerning the *ancient Copies*, which vary from theſe commonly received, that they were kept for their Singularity, before they were for their Antiquity; and that the common ones, as being common, were not ſo preſerved: which Conſideration, that is quite likely, will turn out much to the Advantage of the latter; and do a great deal towards quieting what *Whiſton*, the Author of the *State of printed Heb. Text, &c.* have troubled themſelves and the World with, in preferring ſome *old Copies* to the *preſent vulgar ones*.

3. And

3. And if any one ſays any Thing to you, ye ſhall anſwer, that the Lord has Need of them; whereupon he will preſently ſend them.

4. Now the whole of this was done, that it might be fulfilled which was ſpoken by the Prophet as follows;

5. Say to the Daughter of Sion, Behold thy King comes to thee, meek, and riding upon an Aſs, and a Colt the Foal of it.

6. Accordingly the Diſciples went, and doing as Jeſus commanded them;

7. Brought the Aſs and Colt, and upon them they put their Cloaths, and let *him* ſit upon theſe.

8. Moreover a very great Company ſpread their Cloaths in the Way; as alſo others cut off Branches from the Trees, and ſpread there.

9. The Multitude too that went before and followed, cried out thus, Pray ſave be to the Son of David; he is bleſſed who comes in the Name of the Lord; pray ſave be to him that is in the higheſt Places.

10. At length he entering into Jeruſalem, all the City was in a Commotion, aſking, Who is this?

11. Upon which the Multitude ſaid, This is the Prophet Jeſus, from Nazareth of Galilee.

12. Jeſus alſo entered into the Temple of God, and put forth all who ſold and bought in the Temple, and the Tables of the Money-changers he overthrew, as likewiſe the Seats of thoſe that ſold Doves.

13. And he ſays to them; It is written, my Houſe ſhall be called the Houſe of Prayer; but you have made it a Cave of Robbers.

14. Beſides there came to him the Blind and Lame in the Temple, and he cured them.

15. However the chief Prieſts and Scribes ſeeing the wonderful Things which he did, and the Children crying out in the Temple, and ſaying, Pray ſave be to the Son of David; they were enraged,

16. And aſked him, Doſt thou hear what theſe ſay? And Jeſus ſays to them; Yes; have you never read, Thou haſt compleated a Vindication by the Mouth of Infants and ſucking Babes?

17. Afterwards he left them, and went forth without the City to Bethany, and lodged there.

18. And in the Morning returning back to the City, he was hungry.

19. When ſeeing one Fig-tree in the Way, he came to it, and found Nothing on it but Leaves only; ſo he ſays to it, Let there no more be Fruit from thee for ever: with that the Fig-tree immediately withered.

20. Which the Diſciples ſeeing, wondered, and ſaid, How the Fig-tree is immediately withered!

21. But Jeſus made anſwer to them: I tell you certainly; If you have Faith, and do not doubt, you ſhall not only do what there is to the Fig-tree, but alſo if you ſay to this Mountain, Be thou lifted up, and caſt into the Sea; it ſhall be done.

22. Nay all Things whatever ye aſk for in Prayer, believing, ye ſhall receive.

23. Next he came into the Temple, and as he was teaching, there came to him the chief Prieſts, and Elders of the People, ſaying, By what Authority doeſt thou theſe Things? And who gave thee this Authority?

24. But Jeſus made anſwer to them; I will alſo aſk one Matter of you, which if ye tell me, I alſo will relate to you by what Authority I do theſe Things.

25. Whence was the Baptiſm of John?

Ver. 4. *the whole of*] not with ſome, and *Mills* ſays is *aliunde, from ſome other Place*; but it is fit we ſhould know where, before we diſcard it; ſee alſo *Whit. Exam.*

Ver. 6. *doing*] the *Gr.* being a Participle, while *and brought* is Tautology with *did*, Ver. 2.

Ver. 7. *upon them*] that he might ride on which he pleaſed, who choſe the Colt, *Mark* xi. 7. *Luke* xix. 35.

Ib. *upon theſe*] viz. the Cloaths.

Ver. 9. *Pray ſave*] by *Hammond Save I beſeech thee.*

Ver. 12. *the Temple*] which *the Court for the People* was ſometimes called, as *Godwyn* in his *Moſes and Aaron* ſays, B. ii. Ch. 1. eſpecially in the *Writings of the New Teſtament*; as *the Tabernacle* had alſo been called, 1 *Sam.* iii. 3.

Ib. *put*] not *caſt* or *threw* the Men. I have conſulted *Commentators* in vain for the true Time of this, and the withering of the Fig-tree, which *Mat.* and *Mark* alternately put firſt. They relate indeed, and agree from *Mark* xi. 11. that this was the ſecond Day of *Jeſus*'s coming to *Jeruſalem* and the Temple, yet ſuppoſe he healed the Blind and Lame mentioned here Ver. 14. on the firſt of the Days; which latter I think unlikely as it ſtands here, and becauſe he ſeems to have gone thither in the Evening, *Mark* xi. 11. perhaps to Prayer according to *Acts* iii. 1. & Ver. 13. Now that *Mark*, writing after *Mat.* adjuſted Things more in Order, where they diſſent, is moſt likely; beſides the Affair of the Fig-tree being in the Morning, Ver. 18. and of the 2d Day, *Mark* xi. 12. this Tranſaction in the Temple will be after on the ſame Day, *Mark* xi. 15. as alſo what here begins at Ver. 23. on the 3d Day, *Mark* xi. 19, 20, 27, 28. *Luke* xx. 1, 2. from whence it appears that the Place of this Ver. 12, and to the 18, in Order of Time would be between the 22, & 23.

Ver. 16. *a Vindication*] This Quotation is from the *Gr. Verſ.* of *Pſa.* viii. 2. whoſe *Tranſlator*, I ſuppoſe thinking *Strength* not plain enough, would ſignify by αἶνον, as it means, *a Vindication* or *ſtrong proverbial Saying*, fitteſt for Children to utter; though the ſame *Gr.* Word otherwiſe denotes *Praiſe*, which the *old Lat. Tranſ.* adopting, others have taken it on Truſt from him, notwithſtanding the Stretch is quite too wide for *Strength* to mean *Praiſe.*

Ver. 20. *withered!*] *Better expreſſed by a Note of* Admiration, *than of* Interrogation, *Scott's Note*; which ſee farther.

From Heaven, or from Men? Whereupon they reaſoned thus with themſelves; If we ſay, From Heaven; he will retort to us, For what reaſon then did not you believe him?

26. But if we ſay, From Men; we fear the Company: for all hold John as a Prophet.

27. So they made anſwer to Jeſus, We do not know. He alſo ſaid to them: Neither tell I you by what Authority I do theſe Things.

28. But what do ye think? A Man had two Children, and going to the firſt, he ſaid, Son, go, work to Day in my Vineyard.

29. Whereas he made anſwer, I will not; yet afterwards repenting, he went.

30. And going to the ſecond, he ſaid in like manner. Whereas he made anſwer, I *will*, Lord; but went not.

31. Which of the two did the Will of the Father? They ſay to him, The firſt. Jeſus replies to them; Verily I ſay to you, that the Publicans and Harlots get into the Kingdom of God before you.

32. For John came to you in the Way of Righteouſneſs, and ye believed him not, but the Publicans and Harlots did; which you ſeeing, did not repent afterwards, to believe him.

33. Hear another Similitude; there was ſome Man a Houſholder, who planted a Vineyard, put a Hedge about it, dug in it a Winepreſs, built a Tower, let it out to Huſbandmen, and travelled away.

34. Now when the Time of the Fruits came near, he ſent his Servants to the Huſbandmen, to receive the Fruits of it:

35. And the Huſbandmen taking his Servants, beat indeed one, killed another, and ſtoned another.

36. Again he ſent other Servants, more than the firſt; and they did to them in like Manner.

37. At this he afterwards ſent to them his Son, ſaying, They will reverence my Son.

38. But the Huſbandmen ſeeing the Son, ſaid among themſelves, This is the Heir, come, let us kill him, and ſeize his Inheritance.

39. Him accordingly they took, and threw forth without the Vineyard, as well as killed.

40. When the Maſter of the Vineyard therefore ſhall come, what will he do to thoſe Huſbandmen?

41. They ſay to him, He will grievouſly deſtroy theſe evil ones, and let out the Vineyard to other Huſbandmen, who will render to him the Fruits in their Times.

42. Jeſus replies to them; Have you never read in the Scriptures, The ſame Stone that the Builders rejected, is become the Head of the Corner: this is come to paſs by the Lord, and it is wonderful in our Sight?

43. For this reaſon I tell you, that the Kingdom of God will be taken away from you, and be given to a Nation yielding the Fruits of it.

44. And he that falls on this Stone, will be broke to pieces; but it will daſh him, on whom it ſhall fall, to ſhivers.

45. Thus the chief Prieſts and Phariſees hearing his Parables, knew that he ſpoke concerning them.

46. Yet ſeeking to take hold of him, they feared the Multitude, ſince they eſteemed him as a Prophet.

CHAP. XXII.

MOREOVER Jeſus ſpoke to them again in Parables in the following manner:

2. The Kingdom of Heaven is likened to a Man *that* was a King, who made a Marriage for his Son.

3. And ſent his Servants to call thoſe who were invited to the Marriage, but they would not come.

4. Again he ſent other Servants, ſaying; Tell them that are invited, Behold I have got ready my Dinner; my Oxen and fat Beaſts are killed, and all Things are ready: come to the Marriage.

5. Yet they neglected, and went away, one indeed to his own Field, and another to his Merchandice.

6. Nay the Reſidue taking hold of his Servants, abuſed and ſtoned *them*.

7. Which when the King heard of, he was angry; afterwards ſending his Warriors, he deſtroyed thoſe Murderers, and burnt their City.

8. Then he ſays to his Servants; The Marriage indeed is ready, but thoſe who were invited, have been unworthy.

9. Go therefore to the High-ways, and whomſoever you ſhall find, call to the Marriage.

10. Accordingly thoſe Servants went out

Ver. 33. *ſome*] ſeveral being void of, *Mills* would have an Inſertion from *Luke*, *Pr.* 674. yet it might rather be pruned off, as more unneceſſary with *Houſholder*.

Ver. 39. *Him they took*] The *him* in the *Original* is with *took* as *Mills* has it, and with *caſt* after the falſe *Complutenſian Copy*, as in our *Tranſ.*

Ib. *as well as*] and in *Luke* xx. 15, it being far moſt likely that he was thrown forth after he was killed, as the Order is in *Mark* xii. 7. and as in *Acts* xiv. 19.

Ver. 42. *Sight?*] Our *Bibles* now have the End of the Queſtion here, but the early *Editions* had the Note at *Corner*, making the latter Part none of the *Quotation* from *Pſa.* cxviii. 22, 23. And *Scott*, though ſo exact a *Tranſlator*, has left that Point quite out.

Ver. 3. *invited*] See at *Luk.* xiv. 7.

Ver. 5. *own*] according to the *Gr.* ſee *Scott.*

into

into the Ways, and gathered together all that ever they found, both bad and good, whereby there were enow ſate down at the Marriage.

11. At length the King coming in, to ſee them that ſate down, beheld there a Man not dreſſed in Wedding-cloaths.

12. Whereupon he ſays to him, Companion, how didſt thou come in hither, without having Wedding-cloaths? And he was ſpeechleſs.

13. The King then ſaid to the Miniſters, Bind his Hands and Feet, and take him, and caſt forth into outer Darkneſs; there Weeping and Gnaſhing of Teeth will be.

14. For many are called, but few choſen.

15. Then the Phariſees went, and took counſel, how they might inſnare him in Diſcourſe.

16. So they ſent to him their Diſciples, with the Herodians, who ſaid; Maſter, we know that thou art true, and teacheſt the Way of God in Truth, and doſt not care for any: for thou lookeſt not at the Perſon of Men.

17. Tell us therefore, what doſt thou think? Is it lawful to give Tribute to Ceſar, or not?

18. But Jeſus knowing their Wickedneſs, ſaid; Why do ye tempt me, Hypocrites?

19. Shew me the Money of the Tribute. So they brought him a Penny.

20. And he aſks them, Whoſe Image and Superſcription is this?

21. They ſay to him, Ceſar's. Then he replies to them, Render therefore Ceſar's Things to Ceſar, and thoſe of God to God.

22. Which they hearing, wondered; and leaving him, went away.

23. On that Day came to him the Sadducees, who ſay there is no Reſurrection, and aſked him as follows:

24. Maſter, Moſes ſaid, If any Man dies, having no Children, his Brother ſhall marry his Wife, and raiſe Offſpring for him.

25. Now there were with us ſeven Brothers, and the firſt having married, deceaſed; and as he had no Offſpring, left his Wife to his Brother.

26. In like Manner alſo the ſecond, and the third, to the ſeventh.

27. Moreover laſt of all the Wife alſo died.

28. In the Reſurrection therefore whoſe Wife of the ſeven will ſhe be? For they all had her.

29. But Jeſus made anſwer to them; You err, not knowing the Scriptures, nor the Power of God.

30. For in the Reſurrection they neither marry, nor are given in Marriage, but are as the Angels of God in Heaven.

31. And have not ye read concerning the Reſurrection of the Dead, what was ſpoken thus to you by God,

32. I am the God of Abraham, and the God of Iſaac, and the God of Jacob? God is not the God of the Dead, but of the Living.

33. Which the Multitude hearing, were ſurprized at his Doctrine.

34. Beſides when the Phariſees heard that he had made the Sadducees ſpeechleſs, they were gathered together.

35. And one of them, an Expounder of the Law, aſked, trying him in this manner,

36. Maſter, which is the great Commandment in the Law?

37. To whom Jeſus ſaid; Thou ſhalt love the Lord thy God in thy whole Heart, in thy whole Soul, and thy whole Mind;

38. This is the firſt and great Commandment.

39. The ſecond alſo is like it, Thou ſhalt love thy Neighbour as thy ſelf.

40. On theſe two Commandments all the Law and the Prophets hang.

41. Now the Phariſees being gathered together, Jeſus aſked them as follows,

42. What do ye think concerning Chriſt? Whoſe Son is he? They ſay to him, David's.

43. He replies to them; How then does David in Spirit call him Lord thus;

44. The Lord ſaid to my Lord, Sit at my right Hand, until I make thy Enemies thy Footſtool?

45. If David therefore calls him Lord, how is he his Son?

46. And none was able to anſwer him a Word, nor did any one dare from that Day any more to enquire of him.

Ver. 13. *take him, and*] is lacking in ſome *Verſions*, &c. whence *Mills* declares it put in for Copiouſneſs; but was rather put out, becauſe it was thought abſurd to take him after he was bound; which yet is not, as it was then to caſt him forth. *Whitby* omits anſwering this among others.

Ver. 35. *an Expounder of the Law*] being a Phariſee, Ver. 34. and a Scribe, *Mark* xii. 28. ſo rendered by *Beza*, *Legis interpres*, and our modern *Lawyer* has a different Senſe.

Ib. *trying*] not *tempting* wickedly, *Mark* xii.

Ver. 40. *all*] One *Copy* and 2 or 3 *Verſions* being without this, *Mills* took it not to be genuine; for Nobody, he ſays, would ever have eraſed out that Word: yet it is not altogether unlikely Somebody over ſcrupulous might, however it might be left out by Overſight, and the more probably as being like the End of the laſt Word. *Whitby* in his Manner oppoſes *Mills* with telling who have it, which is little to the Purpoſe, eſpecially as it is implied by *Mills* that the reſt have it.

CHAP.

CHAP. XXIII.

THEN Jeſus ſpoke to the Multitude, and to his Diſciples, as follows:

2. The Scribes and Phariſees ſit in the Seat of Moſes.

3. All Things therefore whatſoever they ſhall bid you to obſerve, obſerve and do; but do not according to their Deeds: for they ſay, and do not.

4. For they bind up Loads heavy and grievous to be born, which they lay upon Men's Shoulders; but will not move *any of* them with their own Finger.

5. Nay they do all their Deeds to be ſeen by Men: thus they enlarge their Labels, and make the Fringes of their Cloaths great.

6. They alſo love the firſt Places at Suppers, and the firſt Seats in the Synagogues;

7. As likewiſe Salutations in the Markets, and to be called by Men, Rabbi, Rabbi.

8. But do not you be called Rabbi: for there is one your Maſter Chriſt, but you are all Brethren.

9. And do not call *any* your Father on the Earth: for there is one your Father in Heaven.

10. Nor be you called Maſters: for one is your Maſter Chriſt.

11. Whereas he that is the greateſt of you, ſhall be your Waiting-man.

12. He alſo who exalts himſelf, will be humbled; and he who humbles himſelf, will be exalted.

13. But wo is to you, Scribes, and Phariſees, Hypocrites; becauſe ye ſhut the Kingdom of Heaven before Men: for ye neither go in, nor permit thoſe who are going in to do it.

14. Wo is to you, Scribes, and Phariſees, Hypocrites; becauſe ye devour Widows Houſes, and pray long in Pretence: for this reaſon ye will receive more abundant Judgment.

15. Wo is to you, Scribes, and Phariſees, Hypocrites; becauſe ye go about Sea and Land, to make one Proſelyte; and when he is made, ye make him doubly more a Son of Hell than your ſelves.

16. Wo is to you, blind Guides, that ſay, Whoever ſhall ſwear by the Temple, it is Nothing; but whoever ſhall ſwear by the Gold of the Temple, is indebted.

17. Fooliſh and blind ones! for which is ſuperior, the Gold, or the Temple that ſanctifies the Gold?

18. And whoſoever ſhall ſwear by the Altar, it is Nothing; but whoever ſhall ſwear by the Gift upon it, is indebted.

19. Fooliſh and blind ones! for which is ſuperior, the Gift, or the Altar that ſanctifies the Gift?

20. He therefore that ſwears by the Altar, ſwears both by it and all Things upon it.

21. And he that ſwears by the Temple, ſwears both by it and him who dwells in it.

22. He likewiſe that ſwears by Heaven, ſwears by the Throne of God, and by him who ſits upon it.

23. Wo is to you, Scribes and Phariſees, Hypocrites; becauſe ye give tythe of Mint, Aniſe and Cummin, and have left the more weighty Things of the Law, Judgment, Mercy and Faith: ye ought to do theſe, though not leave them.

24. Blind Guides, that ſtrain out a Gnat, but ſwallow down a Camel!

Ver. 4. *and grievous to be born*] *Mills* ſays, *it is Luke's*, 4 or 5 *Tranſlations* being without it; a raſh Way of judging, when *Luke* too has not the ſame Expreſſion, Chap. xi. 46.

Ib. *not move* any of *them*] not put a Finger to them, *Luk.* xi. 46. to move ſo much as that could move. But alas what do thoſe make of Things who do not attend to the literal Senſe! The wiſer Part of them may well ſay Nothing. The Meaning *Lyra* exhibits thus, *Modicum Conatum ad agendum talia nolunt apponere, They will not apply a ſmall Endeavour to do ſuch Things:* who expounded ſo well the literal Senſe of the *Scripture*, that the *Romaniſts* ſaid of him,

Niſi Lyra lyraſſet,
Nemo noſtrum ſaltaſſet:

If Lyra had not played on the Lyre, none of us ſhould have danced; whoſe *Commentaries* in 4 vols. fol. I have, printed at *Nuremberg* 1497, he being an *Engliſh Chriſtian Jew.*

Ver. 5. *Labels*] *Exod.* xiii. 16. *Deut.* vi. 8. & xi. 18. *Phylacteries* being *Gr.*

Ib. *Fringes*] *Num.* xv. 38, 39. *Deut.* xxii. 12.

Ib. *of their Cloaths*] Four or five *Copies* and *Tranſlations* together not having this, it has been deemed a Supplement, though ſo neceſſary, and as if thoſe were weightier than many more.

Ver. 14. This whole Verſe ſome do not acknowledge, and is therefore adjudged by *Mills* to be fetched (he ſhould have ſaid *made*) from *Mark* xii. 40. or *Luke* xx. 47. it may better be thought, that in three or four Sentences beginning alike one was miſſed. In both *Whitby's Examen* and *Annot.* it is miſtaken for being no further than *Hypocrites*, though the Place of the *Prol.* cited, as well as *Mills's* Note has otherwiſe; but the whole is ſpoken of after Ver. 19. ſee alſo *Scott's* Reply in *Review.*

Ver. 18. *indebted*] no other than in Ver. 16. and not ſignifying *guilty.*

Ver. 19. *Fooliſh and*] *prefixed*, quoth *Mills*, *from Ver.* 17. *Prol.* 395. whoſe Criticiſms of this Sort, if you examine as much and as candidly as I have done, you may believe as little. I ſuppoſe this might be at the End of a Line, and ſo miſſed by the *Tranſlator* of the *vulg. Lat.* to which it is out of Diſpute ſome *Gr.* has been made conformable.

Ver. 23. *Hypocrites*] *Wm. Tyndal* in his *Prologe* to *Jonas* writes, *In open Sinnes there is hope of repentaunce, but in holy ypocryſy none at al.*

Ver. 24. *ſtrain out*] as from Milk, &c. that they might not drink it down, according to their Expoſition of the Law in *Lev.* xi. as may be ſeen in *Gill's* Quotations, which makes it intelligible. And not the Vulgar alone miſtake by the *com. Tranſ.* as I heard one tell it by *keck*, but the *Aſſembly* in their *Annotations* expound it, *which are like a Man that ſtrains at a ſmall Thing, as if he feared it would choke him.* Whereas the *Gen. Verſ.* before and

25. Wo is to you, Scribes, and Phariſees, Hypocrites; becauſe ye cleanſe what is without the Cup and Platter, but within they are full of Pillage and Exceſs.

26. Blind Phariſee, cleanſe firſt the Inſide of the Cup and Platter, that the Outſide of them may alſo be clean.

27. Wo is to you, Scribes, and Phariſees, Hypocrites; becauſe ye are like whitened Graves, which without indeed appear beautiful, but within are full of the Bones of the Dead, and all Uncleanneſs.

28. Thus ye alſo without indeed appear to Men righteous, but within are full of Hypocriſy and Iniquity.

29. Wo is to you, Scribes, and Phariſees, Hypocrites; becauſe ye build up the Graves of the Prophets, and adorn the Tombs of the Righteous;

30. And ſay, If we had been in the Days of our Forefathers, we would not have been their Partners in the Blood of the Prophets.

31. So that ye teſtify for your ſelves, that ye are the Sons of them who murdered the Prophets.

32. And fill ye up the Meaſure of your Forefathers.

33. Serpents, Offſpring of Vipers, how will ye flee from the Judgment of Hell?

34. For this reaſon behold I ſend you Prophets, wiſe Men, and Scribes; ſome of whom ye will kill, and crucify, ſome of them alſo whip in your Synagogues, and perſecute from one City to another:

35. That there may come upon you all the righteous Blood ſhed on the Earth, from the Blood of righteous Abel, to that of Zacharias, the Son of Barachias, whom ye murdered between the Temple and the Altar.

36. I tell you certainly, that all theſe will come upon this Generation.

37. O Jeruſalem, Jeruſalem, that killeſt the Prophets, and ſtoneſt thoſe who are ſent to thee, how often would I have gathered together thy Children, in the Manner a Hen does her Chickens under the Wings, and ye would not!

38. Behold your Houſe is left to you deſart.

39. For I tell you; Ye ſhall not at all ſee me henceforth, until ye ſay, He is bleſſed who comes in the Name of the Lord.

CHAP. XXIV.

AFTERWARDS Jeſus going out, went from the Temple, and his Diſciples came near, to ſhew him the Buildings of it.

2. To whom Jeſus ſaid; Do not ye ſee all theſe? I ſay to you certainly, Here will not be left one Stone at all upon another, which will not be quite demoliſhed.

3. And he ſitting down upon the Mount of Olives, the Diſciples came to him privately, ſaying, Tell us, when will theſe Things be, as alſo what the Sign of thy Coming, and of the End of the Age?

4. Upon which Jeſus made anſwer to them: See that none may ſeduce you.

5. For many will come in my Name, ſaying, I am Chriſt; and will ſeduce many.

6. Beſides you will hereafter hear of Wars, and News of Wars; ſee that you be not troubled: for all muſt come to paſs, but the End is not yet.

7. For one Nation will riſe up againſt another, and one Kingdom againſt another; and

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Tyndal have both *out*, the *Biſhops Bib.* only *ſtrain*; and this *ſtrain* whether from the *Gr.* or *Lat.* has no Meaning of *ſtretch* or *ſtrive*.

Ib. *but*] ſo the *Greek*.

Ver. 26. *and Platter*] wanting with 3 or 4, whence *Mills* thought it taken from the foregoing Ver. when it might be rather omitted becauſe there. With *Whitby* the whole Verſe is put as wanting, *Exam.* L. ii. 2. 2.

Ib. *that*] This is Doctrine worthy of him who delivered it, for the Wiſdom and Truth of it; ſince he that is holy inwardly, will likewiſe outwardly: nay the Compariſon which our Lord uſes, ſingularly denotes it, becauſe ſuch Things being put into Water to waſh the Inſide, the Outſide being leſs foul, is cleanſed by the Rinſing.

Ver. 31. *for*] that is *relating to*.

Ver. 34. *another*] as in the *com. Tranſ.* Ch. xxiv. 2.

Ver. 35. *Zacharias*] ſuppoſed to be him ſpoken of 2 *Chr.* xxiv. 20, 21. for which ſee *Beza*'s *Annot.* and *Jerome* relates in his *Commentaries* here, *In Evangelio quo utuntur Nazareni, pro filio Barachiæ, filium Joiadæ reperimus ſcriptum: In the Goſpel which the Nazarens uſe* (made before either of the four now ſo called, but which is loſt) *for the Son of Barachias, we find written the Son of Joiada.* In behalf of the *preſent Reading* it might be ſaid, that he had both theſe Names, and I will add, that *Jeſus* having ſpoken the former, as well known to the *Jews*, *Joiada* might be ſubſtituted from *Chron.* for the ſake of Perſpicuity to others, rather than the contrary; for this *Zacharias* ſee circumſtantially *Whitby*'s *Annot.*

Ver. 36. *theſe*] not *things*, but *Bloods* or *Murders*, like that in Ch. xxiv. 2. & xxv. 21.

Ver. 37. *often*] *Wall* in his *Critical Notes* on *Luke* xiii. 34. & *John* x. 40. obſerves, that neither *Matthew*, *Mark* nor *Luke*, give any Account of our Saviour's going to *Jeruſalem* before the laſt Time, beſides ſuch a Hint as this, tho' *John* recites four ſeveral Times beſides that.

Ib. *Hen*] How much more ſuitable than *J. Weſley*'s *bird*, which ſits upon her young in the Neſt, without *gathering together* for it!

Ver. 38. This ſhort Verſe is better joined to the next, *Luke* xiii. 35.

Ver. 2. *theſe*] *Buildings*, not *things*; ſee *Mark* xiii. 2. & Ver. 8.

Ib. *at all*] *Scott*, *by no means*, and after *quite*, there being double Negatives in the *Greek*.

Ver. 3. *Coming*] Παρουσία, which otherwiſe ſignifies *Preſence*, as in 2 *Cor.* x. 10. *Phil.* ii. 12. &c. from πάρειμι, and originally from εἰμὶ, being here from the Theme ἔιμι.

Ib. *Age*] as the *Gr.* Word ſignifies rather than *World*; and ſo I ſince find both *Hammond* and *Whitby*, interpreting and applying it.

there will be Famines, with Peſtilences, and Earthquakes throughout the Places.

8. Yet all theſe will be the Beginning of Pangs.

9. Then will they deliver you up to Affliction, and kill you; and you will be hated by all Nations for my Name.

10. Nay then will many be offended, and deliver up one another, and hate one another.

11. Moreover divers falſe Prophets will riſe up, and ſeduce many.

12. And becauſe Iniquity will be increaſed, the Love of many will become cold;

13. But he who perſeveres to the End, ſhall be ſaved.

14. And this Goſpel of the Kingdom ſhall be preached in the whole World, for a Teſtimony to all Nations; and then the End will come.

15. When therefore you ſee the abominable Thing of Deſolation, ſpoken of by the Prophet Daniel, ſtand in the holy Place (let him who reads underſtand)

16. Then let thoſe in Judea flee to the Mountains;

17. Let him on the Houſe-top not come down, to take any Thing out of his Houſe;

18. And let him in the Field not return back, to take his Cloaths.

19. Wo alſo will be to them who are with Child, and to ſuch as give ſuck in thoſe Days.

20. But pray that your Flight may not be in the Winter, nor on the Sabbath.

21. For there will be then ſuch great Affliction, as has not been from the Beginning of the World till now, nor will be at all.

22. And if thoſe Days ſhould not be ſhortened, no Fleſh would be ſaved; but for the ſake of the choſen ones thoſe Days will be ſhortened.

23. Then if any one ſhall ſay to you, Behold here is Chriſt, or there; do not believe.

24. For falſe Chriſts and falſe Prophets will riſe up, and give great Signs and Wonders; ſo that they would ſeduce, if poſſible, even the choſen ones.

25. Behold I have foretold you.

26. If therefore they ſhall ſay to you, Lo he is in the Wilderneſs; do not go out: Lo in the Cloſets; do not believe.

27. For according as the Lightning comes out from the Eaſt, and ſhines to the Weſt; ſo will alſo the Coming of the Man be.

28. For whereſoever the dead Body is, thither will the Eagles be gathered together.

29. Preſently too after the Affliction of thoſe Days, the Sun will be darkened, the Moon not give its Light, the Stars fall from Heaven, and the Powers of the Heavens be ſhaken.

30. And then will appear the Sign of the Man in Heaven; ſo that then all the Tribes of the Earth will lament, when they ſee the Man come in the Clouds of Heaven, with Power and much Glory.

31. He will alſo ſend his Angels with a Trumpet of a loud Sound, and they will gather together his choſen ones from the four Winds, from one End of the Heavens to their other.

32. Moreover learn a Similitude from the Fig-tree; When its Branch is now tender, and ſprouts forth Leaves, you know that Summer is near:

Ver. 15. *the abominable Thing of Deſolation*] the Heathen *Roman* Army making deſolate, *Luke* xxi. 20.

Ver. 16. *flee*] Accordingly the *Chriſtian Jews* fled to *Pella* beyond *Jordan*, and were preſerved, as *Euſebius* and *Epiphanius* relate; and ſee *Luke* xxi. 21.

Ver. 22. *for the ſake of the choſen ones*] viz. the *Chriſtian Jews* perhaps, that they might be delivered from the Jewiſh Law by the Overthrow of the Temple, and be ſaved by the Goſpel, according to *Gal.* v. 2, 4. and particularly might be thoſe mentioned at Ver. 16. let it be tried whether any other *Interpretation*, with reſpect to that Time, is ſo ſuitable.

Ver. 24. *falſe Chriſts*] *Wm. Tyndal* ſays in his *Obedience of a Chriſtian Man, Though I for a Conſideration have tranſlated* falſe Chriſtes, *keeping the Greek Word; yet ſignifieth it in the Engliſh* falſe Anointed, *and ought ſo to be tranſlated.*

Ver. 28. *the Eagles*] which the *Roman* Army had for Enſigns.

Ver. 29, 30. *Hammond* and *Whitby* apply all in theſe Verſes to the Overthrow of the *Jews* by the *Romans*, as *Lightfoot* and the latter do that in the 31ſt to the gathering of the Chriſtian Church; which Ver. 34. may ſeem to confirm, eſpecially as it has *all* with *theſe Things*, and ſo *Luke* xxi. 32. But *Wall* diſtinguiſhes between *theſe* Ver. 34. and *that* Ver. 36. referring the firſt to all from Ver. 5. to Ver. 30. and the latter to Ver. 30, 31. yet [then] may again ſeem to combine Ver. 30. to Ver. 29. in Time, as alſo at *Luke* xxi. 27. However if I go ſo far in ſuch great Company, I muſt make a full Stop here, and not take *Rev.* i. 7. alſo in that Senſe, as both *Ham.* and *Whit.* do, nor 1 *Theſ.* v. 2. 2 *Theſ.* i. 7, 8, 9, 10. 2 *Pet.* iii. 10, 12. as *Ham.* not *Whit.* for ſo we might diſbelieve any future viſible Coming of *Jeſus* to Judgment, ſince *Acts* i. 11. might be expounded in the ſame Manner, and perhaps 1 *Theſ.* iv. 15, 16, 17. if *the Clouds* may be made metaphorical; beſides how did the Deſtruction of *Jeruſalem* and the Temple, concern or belong to the diſtant *Chriſtians* of *Leſſer Aſia*? *Whitby* beſides his *Paraphraſe* and *Annotations*, has an *Appendix* on this Chap. in Anſwer to *Whiſton*, and another to *Grotius*; which latter to the 3 Queſtions (or threefold Queſtion) of the Diſciples, Ver. 3. ſuppoſes *Jeſus* anſwering thus, to the firſt (Part) as far as to Ver. 23. to the ſecond, which he refers to the Time of *Conſtantine*, but others to the general Converſion of the *Jews*, from thence to Ver. 30. and to the laſt concerning the End of the World after; but *Whitby* aſſerts that at leaſt to Ver. 34. (I ſuppoſe he meant incluſive) it is only of the Deſtruction of the *Jews*, a little inconſiſtent with what he ſays of Ver. 31. and to me he diſcourſes more plainly and convincingly of it in his *Gen. Pref.* p. 29, 30, 31, 32.

Ver. 31. *Trumpet of a loud Sound*] according to the *Gr.* as alſo *Scott's Tranſ.*

33. So alſo when you ſee all theſe Things, know that it is near at the Doors.

34. I ſay to you certainly, This Generation will by no means paſs away, until all theſe Things are done.

35. Heaven and Earth will paſs away, but my Words will not at all.

36. Nevertheleſs concerning that Day and Hour none knows, not the Angels of Heaven, but my Father only.

37. Now according as the Days of Noe, ſo will alſo the Coming of the Man be.

38. For according as they were in the Days before the Flood, eating and drinking, marrying and giving in Marriage, till the Day that Noe entered into the Ark;

39. And did not know till the Flood came, and took them all away: ſo will alſo the Coming of the Man be.

40. Then two Men being in the Field, one will be taken, and one left.

41. Of two Women grinding at a Mill, one will be taken, and one left.

42. Watch therefore; ſince you know not in what Hour your Lord comes.

43. But this know, that if a Houſholder had known in what Watch the Thief would come, he would have watched, and not let his Houſe be broke through.

44. For this reaſon be you alſo ready; ſince the Man comes in an Hour which you do not think.

45. Who then is a faithful and wiſe Servant, whom his Lord has ſet over his Family, to give them Food in Seaſon?

46. That Servant will be bleſt, whom his Lord when he comes ſhall find doing ſo.

47. I tell you certainly, that he will ſet him over all the Things he has.

48. But if that Servant being evil ſays in his Heart, My Lord delays coming;

49. And begins to beat the Fellow-ſervants, and alſo to eat and drink with Drunkards:

50. The Lord of this Servant will come in a Day that he does not expect, and in an Hour that he does not know of;

51. And will cut him aſunder, and put his Part with Hypocrites; there Weeping and Gnaſhing of Teeth will be.

CHAP. XXV.

THEN will the Kingdom of Heaven be likened to ten Virgins, who took their Lamps, and went out to meet a Bridegroom;

2. Five of them being wiſe, and five fooliſh.

3. They who were fooliſh, taking their Lamps, did not take Oil with them.

4. Whereas the wiſe took Oil in their Veſſels with their Lamps.

5. And as the Bridegroom delayed, they all ſlumbered and ſlept.

6. But at Midnight there was a Cry made, Behold the Bridegroom is coming, go out to meet him.

7. Then all thoſe Virgins aroſe, and trimmed up their Lamps.

8. And the fooliſh ſaid to the wiſe, Give us ſome of your Oil, becauſe our Lamps are gone out.

9. But the wiſe anſwered thus, *No*, leſt at any time there ſhould not be ſufficient for us and you; but go rather to them that ſell, and buy for your ſelves.

10. Now while they were gone away to buy, the Bridegroom came; ſo thoſe who were ready went in with him to the Marriage, and the Door was ſhut.

11. But afterwards the reſt of the Virgins alſo come, ſaying, Lord, Lord, open to us.

12. Nevertheleſs he made anſwer; I ſay to you certainly, I do not know you.

13. Watch therefore, ſince you know not the Day nor Hour, in which the Man will come.

14. For it is according as a Man who travelling away, called his own Servants, and delivered to them the Things which he had.

15. And to one he gave five Talents, to another two, and to another one, to each according to his own Ability; and preſently travelled away.

Ver. 36. *that Day and Hour*] when Heaven and Earth will paſs away, Ver. 35. of a ſudden as the Flood of *Noah* came, Ver. 37, 38, 39. and the Deſtruction of *Sodom*, *Luke* xvii. 28, 29, 30. and being joined to the Chap. after this by *then*; yet *Hammond* applies it all to the Overthrow of the *Jews* by the *Romans*, which was doing ſome Years; and *Whitby* inconſiſtently Ver. 39, 40, 41. but not Ver. 36.

Ver. 38. *they were*] according to the *Gr.* and as in *Scott*'s late *Verſion*.

Ver. 40, 41. *taken*] as *Paul* declares 1 *Theſ.* iv. 16, 17. but tallies poorly with the Deſtruction of the *Jews*, and particularly with *on* or *in that Night*, *Luke* xvii. 34. tho' *Whitby* praiſes *Hammond* for referring it thither.

Ib. *one left*] not *the other* here as in *Luke* xvii. 35, 36.

Ver. 48. *coming*] a Verb, not a Noun.

Ver. 11. *come*] the preſ. Tenſe, as in *Mark* ii. 3, 18. & xi. 15, 27.

Ver. 12. *I do not know you*] i. e. *you are Strangers to me.*

Ver. 13, *in which the Man will come*] taken from Ch. xxiv. and perhaps Ver. 44. ſays *Mills*, ſeveral *Exemplars* and *Verſions* being without it; but what great Matter is that, as ſo uſual, ſince many more are with it, and theſe Words are not there?

16. Where-

16. Whereupon he who had received five Talents going, wrought with them, and made other five Talents.

17. In like Manner alſo he with two, did himſelf alſo gain other two.

18. But he that had received one going away, dug in the Ground, and hid his Lord's Money.

19. And after much Time the Lord of thoſe Servants comes, and takes Account of them.

20. When he coming near who had received five Talents, brought ſo many more, ſaying, Lord, thou didſt deliver five Talents to me; lo I have gained to them other five.

21. Upon this his Lord anſwered him, Well, good and faithful Servant, thou haſt been faithful over a few Things, I will ſet thee over many; enter into the Joy of thy Lord.

22. And he alſo coming near who had received two Talents, ſaid, Lord, thou didſt deliver two Talents to me; lo I have gained to them other two.

23. His Lord anſwered him, Well, good and faithful Servant, thou haſt been faithful over a few Things, I will ſet thee over many; enter into the Joy of thy Lord.

24. Next he likewiſe came near, who received one Talent, and ſaid; Lord, I know thou art a hard Man, who reapeſt where thou haſt not ſown, and gathereſt together whence thou haſt not diſperſed.

25. So being afraid, I went away, and hid thy Talent in the Ground; behold thou haſt thy own.

26. But his Lord made anſwer to him; Wicked Servant and ſlothful, ſince thou knoweſt I reap where I did not ſow, and gather together whence I did not diſperſe;

27. Thou ſhouldeſt have put my Money to the Bankers; that on my coming I might have received what was mine with Intereſt.

28. Take therefore the Talent from him, and give to him that has the ten Talents.

29. For to every one who has ſhall be given, and it ſhall abound; but from him that has not, ſhall be taken away even what he ſeemingly has.

30. Moreover caſt forth the unprofitable Servant into outer Darkneſs; there Weeping and Gnaſhing of Teeth will be.

31. And at the Time when the Man ſhall come in his Glory, and all the holy Angels with him, he will ſit on his glorious Throne.

32. All Nations too will be gathered together before him; and them will he ſeparate one from another, according as a Shepherd does the Sheep from the Goats.

33. Beſides he will indeed make the Sheep ſtand at his right Hand, and the Goats at the left.

34. Then will the King ſay to thoſe at his right Hand; Come, O bleſſed of my Father, inherit the Kingdom prepared for you from the founding of the World.

35. For I was hungry, and you gave me to eat; thirſty, and you made me drink; was a Stranger, and you took me in;

36. Naked, and you cloathed me; ſick, and you viſited me; was in Priſon, and you came to me.

37. Then will the Righteous anſwer him as follows; Lord, when did we ſee thee hungry, and fed; or thirſty, and made drink?

38. When alſo did we ſee thee a Stranger, and took in; or naked, and cloathed?

39. When likewiſe did we ſee thee ſick, or in Priſon, and come to thee?

40. And the King will make reply to them; I tell you certainly, Whatſoever you did to one of the leaſt of theſe my Brethren, you did to me.

41. Then will he ſay alſo to them on the left Hand; Go from me, O curſed, into everlaſting Fire prepared for the Devil and his Angels.

42. For I was hungry, and you did not give me to eat; thirſty, and you did not make me drink;

43. I was a Stranger, and you did not take me in; naked, and you did not cloath me; ſick, and in Priſon, and you did not viſit me.

44. Then will they alſo anſwer him as follows; Lord, when did we ſee thee hungry, thirſty, a Stranger, naked, ſick, or in Priſon, and did not miniſter to thee?

45. Then will he reply to them thus; I tell you certainly, Whatſoever you did not to one of the leaſt of theſe, you did not to me.

46. And the latter ſhall go away into everlaſting Torment; but the Righteous into everlaſting Life.

Ver. 24. 26. *whence*] not *where* as before.

Ver. 32. *the Sheep*] Our laſt *Tranſlators* with their too uſual Incorrectneſs have thruſt in *his*, which was not in the *Geneva Edition*.

Ver. 33. *indeed*] *Mills* mentions but one *MS.* without this (and *Tranſlations* might neglect it as ours) yet reckons that genuine, *Prol.* 383, 384, 392.

Ver. 39. *likewiſe*] ὁσ as at Ver. 38. not *or*, as our *Eng. Tranſlators* have made it from the *Vulg.*

Ver. 40. *Whatſoever*] *In as much as*, the ſame with *foraſmuch as*, is quite of another Meaning from the *Gr.*

Ver. 41. *prepared*] *which my Father prepared*, *Mills* thought the right *Reading*; but has not told us why a few *Copies*, with no other Reaſon, ſhould be preferred before many. To me that ſeems more a *Gloſs*.

CHAP.

CHAP. XXVI.

AND when Jeſus had made an end of all theſe Speeches, he ſaid to his Diſciples,

2. You know that two Days hence the Paſſover is, and the Man is delivered up to be crucified.

3. Then the chief Prieſts, Scribes, and Elders of the People gathered together into the Hall of the high Prieſt, called Caiaphas;

4. And conſulted together, that they might take hold of Jeſus by Deceit, and kill.

5. However they ſaid, Not at the Feaſt, leſt there ſhould be a Tumult among the People.

6. Now Jeſus having been in Bethany, in the Houſe of Simon the Leper;

7. There came to him a Woman who had an Alabaſter-box of very precious Ointment, and poured upon his Head, as he ſate down.

8. Which when his Diſciples ſaw, they were enraged, ſaying; What is there this Waſte for?

9. Since that Ointment could have been ſold for much, and this given to the Poor.

10. That Jeſus knowing, ſaid to them; Why do ye give the Woman Trouble? For ſhe has wrought a good Work for me.

11. Since ye have always the Poor with you, but have not me always.

12. And ſhe putting this Ointment on my Body, did *it* for me to be buried.

13. I tell you certainly, Whereſoever this Goſpel is preached in the whole World, there ſhall be ſpoken alſo what ſhe has done, in Remembrance of her.

14. Then one of the twelve, called Judas Iſcariot, went to the chief Prieſts,

15. And ſaid, What are you willing to give me, that I may deliver him up to you? And they appointed for him thirty Pieces of Silver.

16. Thus from that Time he ſought an Opportunity, that he might deliver him up.

17. And on the firſt of unleavened Bread the Diſciples came to Jeſus, aſking him, Where wouldeſt thou have us get ready for thee to eat the Paſſover?

18. Whereupon he ſaid; Go into the City to ſuch a one, and tell him, Maſter ſays, My Time is near, with thee will I make the Paſſover along with my Diſciples.

19. And the Diſciples did as Jeſus appointed them, and got the Paſſover ready.

20. So while it was Evening, he ſat down with the twelve.

21. Moreover as they were eating, he ſaid, I tell you certainly, that one of you will deliver me up.

22. Upon this they being exceeding ſorry, began each of them to ſay to him, Is it I, Lord?

23. To which he made anſwer; The ſame who dipped the Hand with me in the Diſh, will deliver me up.

24. The Man indeed goes, as it is written concerning him; but wo will be to that Man by whom he himſelf is delivered up: it would have been well for that Man, if the ſame had not been born.

25. And Judas who delivered him up made anſwer, Is it I, Rabbi? He replied to him, Thou haſt ſaid *it*.

26. Now as they were eating, Jeſus took Bread, and bleſſing, broke; then gave to the Diſciples, and ſaid, Take, eat; this is my Body.

27. The Cup likewiſe he took, and giving thanks, gave to them, ſaying, Drink all of it.

28. For this is my Blood of the new Covenant, ſhed for many for the Forgiveneſs of Sins.

Ver. 1. *all*] *Mills* recites ſome that have it not; *Whitby* in Anſwer to it (which admitted none) or his *Examination of the Various Readings of Mills*, as he entitles his *Book* (which here amounted to Nothing) without culpating any Thing, produces a few others which have it, while we learn from *Mills* himſelf that they are many.

Ver. 3. *Scribes*] creeped from other *Goſpels*, ſays *Mills*, by the Abſence of it with ſome.

Ver. 6. *having been*] that is four Days before, Ver. 2. with *Joh.* xii. 1. and this may be referred back to Ch. xxi. 17. as it is alſo in *Luk.* vii. 36. and is a Participle of the 2 *Aor.* not of the *preſ. Tenſe*; overlooked by *Scott*, who tranſlates, *Now Jeſus being*.

Ver. 15. *thirty Pieces*] *four pound ten ſhillings*, *Ham.* tho' *Whitby* relates he ſays 3l. 15s. which is eaſily ſeen.

Ver. 17. *on the firſt*] after Sun-ſet, when it began; the Want of which Conſideration has created great Difficulty and Miſunderſtanding; look at *Joh.* xviii. 28. and in *Luk.* xxii. 7.

Ver. 20. *while it was* (or *it being*) *Evening*] not *when Evening was come*; ſee on Ver. 17.

Ver. 23. *dipped*] being not *preſ.* in *Gr.* but the 1 *Aor.* and rendered by our *Tranſlators had dipped* in its other Place, *Joh.* xiii. 26.

Ver. 25. *Rabbi*] now grafted into our Language, and thus retained in the *preſ. Tranſ.* Ch. xxiii. 7, 8. *Joh.* i. 38, 49. & iii. 2, 26. & vi. 25. tho' not here, Ver. 49. *Joh.* iv. 31. & ix. 2. & xi. 8. with thrice in *Mark*.

Ib. it] who it is; the Force of *it* being often included or underſtood in idiomatical Expreſſions, particularly of the *Scripture*: for that this is the Meaning, *Mar.* xiv. 62. compared with Ver. 64. of this Chap. ſhews.

Ver. 26. *bleſſing*] *To* bleſs, *and to* give thanks, *are one and the ſame Thing*, *Note* to *Beauſ. L'Enf. Verſ.* compare alſo Ch. xiv. 19. with Ch. xv. 36. *Mar.* viii. 7. with Ver. 6 and this with *Luk.* xxii. 19. 1 *Cor.* xi. 24.

Ib. *is*] viz. ſignifies, as in *Gen.* xl. 12, &c.

Ver. 28. *Covenant*] rather than *teſtament*, as not only the great *Grotius* ſays, *Truth of Chriſt. Relig.* B. iii. 1. but *Hammond* ſhews at large on the Title *New Teſtament*.

Ib. *ſhed*] *Vulg.* and *Arab.* with 2 or 3 *Authors*, *which will be ſhed*, by a pedantick Preciſeneſs.

29. But I tell you, that I will not at all drink henceforth any of this Product of the Vine, till that Day when I ſhall drink it with you new in the Kingdom of my Father.

30. And having ſung praiſe, they went out to the Mount of Olives.

31. Then Jeſus ſays to them; All you will be offended at me this Night: for it is written, I will ſmite the Shepherd, and the Sheep of the Flock ſhall be diſperſed.

32. Nevertheleſs after I am riſen up, I will go before you into Galilee.

33. At which Peter made anſwer to him, If they ſhould even all be offended at thee, I never will.

34. Jeſus told him, I ſay to thee certainly, that this Night, before the Cock has crowed, thou wilt thrice deny me.

35. Peter replies to him, If I muſt even die with thee, I will not at all deny thee; and in like Manner ſaid all the Diſciples.

36. Then Jeſus comes with them into a Place, called Gethſemane, and ſays to the Diſciples, Sit here, whilſt I go away, and pray there.

37. So taking Peter, and the two Sons of Zebedee, he began to be ſorrowful and grieved.

38. He then ſays to them, My Mind is very ſorrowful to Death; remain here, and watch with me.

39. And going on a little, he fell on his Face, and praying, ſaid, My Father, if it is poſſible, let this Cup paſs away from me; nevertheleſs not as I would, but as thou.

40. Afterwards he comes to the Diſciples, and finds them aſleep, and ſays to Peter; So, were you not able to watch one Hour with me?

41. Watch, and pray, that you may not enter into Trial: the Spirit indeed is ready, but the Fleſh weak.

42. Again he went away the ſecond time, and prayed as follows, My Father, if this Cup cannot paſs from me, except I drink it, thy Will be done.

43. And when he came, he finds them aſleep again: for their Eyes were heavy.

44. Upon which he left them, and going away again, prayed the third time, ſpeaking the ſame Matter.

45. Then he comes to his Diſciples, and ſays to them; Sleep on, and be refreſhed; behold the Hour draws near, and the Man is delivered up into the Power of Sinners.

46. Riſe up, let us go along; behold he that delivers me up draws near.

47. And while he was ſpeaking, lo Judas one of the twelve came, and with him a great Company, with Swords and Sticks, from the chief Prieſts and Elders of the People.

48. Now he that delivered him up gave them this Sign, Whomſoever I ſhall kiſs is he; take hold of him.

49. And preſently coming to Jeſus, he ſaid, Hail, Rabbi; and kiſſed him.

50. With that Jeſus ſaid to him, Companion, what art thou come for? Then coming near, they put Hands upon Jeſus, and took hold of him.

51. And lo one of thoſe with Jeſus ſtretching forth the Hand, drew out his Sword, and ſtriking a Servant of the high Prieſt, took off his Ear.

52. Then ſaid Jeſus to him; Turn back thy Sword into its Place: for all who take the Sword ſhall periſh by it.

53. Doſt thou think that I cannot beſeech my Father, and he would provide for me more than twelve Legions of Angels?

54. How then will the Scriptures be fulfilled, that it muſt ſo be?

55. At the ſame Time Jeſus ſaid to the Multitude; Are you come out as againſt a Robber, with Swords and Sticks to take me; I ſate daily with you teaching in the Temple, and you did not take hold of me.

56. But the whole of this has been done, that the Scriptures of the Prophets might be fulfilled. Then all the Diſciples left him, and fled.

Ver. 29. *with you*] by his coming to them again, *Joh.* xiv. 18, 20.

Ib. *new*] ſuch new Wine as he had ſpoken of in Ch. ix. 17. viz. as plainly appears there, inward and ſpiritual.

Ver. 33. *they—all*] not *all men*, Ver. 31.

Ver. 34. *has crowed*] that is *done crowing*, *Mar.* xiv. 68, 72. conſult the ingenious and induſtrious *Scott*, and *Introd.* to *Be.* & *L'En. Verſ.* p. 132.

Ver. 37. *grieved*] for *heavy* ſignifies rather *ſleepy*, as in Ver. 43. where the *Gr.* Word is alſo different from this.

Ver. 39. *My*] rejected by *Mills*, as not found only in the Quotations of three *Authors*, two of whoſe original *Gr.* Writings are loſt, and the *Lat. Tranſlations* incorrect in the Opinion of *Mills* himſelf; and ſee upon 1 *Cor.* i. 10.

Ver. 41. *Trial*] according to Ch. xxvi. 41. which ſee.

Ver. 42. *Cup*] wanting with a few, and *from me* with other few, neither of which *Mills* vindicates, but leaves as wrong; yet *Whitby* anſwers him, and that only with the Oppoſition of fewer than his to each.

Ver. 43. *heavy*] *Weſt. weighed down.*

Ver. 44. *the third time*] Notwithſtanding *Mills* met with only three that wanted this, he aſſerts it to be a *marginal Gloſs.*

Ib. *Matter*] See *Mar.* xiv. 39.

Ver. 49. *ſaid, Hail*]

Aue rabby quod that ribaude, & right to him he yede
And kyſt him to be caught therby, killed of the Jewes,
Pierce Plowman's Viſion, Step 16.

Ver. 56. *has been done*] being ſaid by *Jeſus*, *Mar.* xiv. 49. not added by *Matthew* according to the *com. Tranſ.* and is alſo the preterperfect Tenſe of the middle Voice.

57. And

57. And thoſe that took hold of Jeſus, had *him* away to Caiaphas the high Prieſt, where the Scribes and Elders were gathered together.

58. Peter notwithſtanding followed him far off, to the Hall of the high Prieſt; and entering in, ſate down with the Officers, to ſee the Concluſion.

59. Next the chief Prieſts, Elders, and the whole Council ſought for falſe Evidence againſt Jeſus, that they might put him to death.

60. Yet they found none; nay though many falſe Witneſſes came thither, they found none. However afterwards two falſe Witneſſes coming thither,

61. Declared; He ſaid, I can deſtroy the Temple of God, and in three Days rebuild it.

62. And the high Prieſt riſing up, ſaid to him, Doſt thou anſwer Nothing? What do they teſtify againſt thee?

63. But Jeſus was ſilent. Whereupon the high Prieſt made anſwer to him, I conjure thee by the Living God, that thou wilt tell us, whether thou art Chriſt the Son of God.

64. Jeſus ſays to him; Thou haſt ſpoken *it:* nevertheleſs I ſay to you, Hereafter you will ſee the Man ſit at the right Hand of Power, and come on the Clouds of Heaven.

65. The high Prieſt then tore his Cloaths aſunder, ſaying, He has blaſphemed; what Need have we of Witneſſes further? Lo now you have heard his Blaſphemy:

66. How does it ſeem to you? And they made anſwer, He is guilty for Death.

67. They then ſpit in his Face, and beat him; as likewiſe ſome ſtruck,

68. Saying, Propheſy to us, Chriſt, who it is ſmote thee.

69. Whilſt Peter too ſate without in the Hall, there came to him a young Woman, ſaying, Thou alſo waſt with Jeſus of Galilee.

70. Whereas he denied before them all as follows, I am ignorant of what thou ſayeſt.

71. Beſides when he was gone out into the Porch, another ſaw him, and ſays to thoſe there, He alſo was with Jeſus the Nazorite.

72 And again he denied with an Oath, I do not know the Man.

73. A little after likewiſe they who ſtood by coming near, ſaid to Peter, Truly thou art alſo one of them: for even thy Speaking makes thee manifeſt.

74. Then he began to curſe at *it*, and ſwear, I do not know the Man. And preſently the Cock crowed.

75. Upon this Peter remembred the Words of Jeſus, who ſaid to him, Before the Cock has crowed, thou wilt deny me thrice. And going out abroad, he wept bitterly.

CHAP. XXVII.

AND when it was Morning, all the chief Prieſts, and the Elders of the People took a Conſultation againſt Jeſus, ſo that they might put him to death.

2. Whom they bound, as alſo carried away, and delivered him up to Pontius Pilate the Governor.

3. Judas then who delivered him up, ſeeing that he was condemned, repented, and carried back the thirty Pieces of Silver, to the chief Prieſts and Elders,

4. Saying, I have ſinned, in delivering up innocent Blood. But they ſaid, What is *it* to us? Do thou look to *it*.

5. Whereupon throwing down the Pieces of Silver in the Temple, he departed; and being gone away, hanged himſelf.

6. And the chief Prieſts taking the Pieces of Silver, ſaid, It is not lawful to put them into the Treaſury, ſince it is the Price of Blood.

7. So taking Counſel, they bought with them the Potter's Field, for the Burial of Strangers.

8. Therefore that Field is called the Field of Blood to this Day.

Ver. 59. *Elders*] ſome want, but that it crept in from other Parts of this Chap. as *Mills* pronounces, *Prol.* 392. I am not forward to credit, and find no ſuch; for in Ver. 3, 47. it is with *of the People*, and Ver. 57. with *Scribes*.

Ver. 61. *He*] *fellow* is too irreverent to be added by the *Tranſlators*.

Ver. 64. *Hammond* and *Whitby* expound as Chap. xxiv. 30.

Ib. *Thou haſt ſpoken* it] viz. that which is ſo, as in *Luk.* xxii. 70. though both unintelligible in the *com. Tranſ.* while *it*, often underſtood in the *Original*, makes Senſe.

Ver. 66. *for Death*] *By* guilty of death, ſays *Wells* here, *we commonly underſtand guilty of having killed another*; and the Genitive rendered by *for* ſee in Ch. xvi. 26. *Jude* 11. *Rom.* viii. 36. 2 *Theſ.* iii. 5.

Ver. 67. *ſtruck*] the ſame Word as in Ch. v. 39. without the Meaning of, or any Thing for, *with the palms of their hands*.

Ver. 73. *makes thee manifeſt*] Look at *Mar.* xiv. 70.

Ver. 74. *to curſe at* it] to expreſs the Force of the Preposition (prefixed to the Verb, and that uſed in *Mar.* xiv. 71.) as *Beza* ſpeaks, though he does it otherwiſe; but in *Kuſter's Edit.* of *Mills* are enumerated ſixty *MS Copies* that have a different *Reading*, which *Mills* judged was the right, ſignifying, as I apprehend, *to lay* it *down* or *affirm*; beſides what *Mills* ſays, it might be left as being a ſtrange Word, and it ſeems to have a better Gradation to *ſwear*, *Peter* firſt affirming, then ſwearing, nay the more likely as ſeveral urged the Charge againſt him, Ver. 73.

Ver. 3. *delivered—up*] the Verb that is ſo rendered in the Ver. before.

9. Then

9. Then was fulfilled what was ſpoken thus by the Prophet Jeremy; Accordingly they took the thirty Pieces of Silver, the Value of him that was valued, whom thoſe of the Iſraelites did value;

10. And gave them for the Potter's Field, as the Lord appointed me.

11. Now Jeſus ſtood before the Governor, who aſked him as follows, Art thou the King of the Jews? And Jeſus ſaid to him, Thou ſayeſt *it*.

12. And when he was accuſed by the chief Prieſt and Elders, he anſwered Nothing.

13. Then Pilate ſaid to him, Doſt not thou hear how many Things they teſtify againſt thee?

14. However he did not anſwer him to any one Word; ſo that the Governor wondered very much.

15. Now at the Feaſt the Governor uſed to releaſe one Priſoner to the Company, whom they would.

16. They had alſo then a notorious Priſoner, called Barabbas.

17. Therefore they being gathered together, Pilate ſaid to them, Which would ye have me releaſe to you, Barabbas, or Jeſus called Chriſt?

18. For he had perceived that through Envy they had delivered him up.

19. Beſides as he ſate on the Judgment-ſeat, his Wife ſent Word to him, Have thou Nothing to do with that righteous Man: for I have ſuffered many Things to Day in a Dream by reaſon of him.

20. But the chief Prieſts and Elders perſuaded the Multitude, that they would aſk for Barabbas, and deſtroy Jeſus.

21. Accordingly when the Governor made Propoſal to them, which of the two would ye have me releaſe to you? They ſaid, Barabbas.

22. Pilate aſks them, What then ſhall I do with Jeſus called Chriſt? They all ſay to him, Let him be crucified.

23. Whereas the Governor replied, What Evil forſooth has he done? Yet they cried out exceedingly, ſaying, Let him be crucified.

24. Thus Pilate ſeeing that he profited Nothing, but that a Tumult was made the more, took Water, and waſhed the Hands before the Company, ſaying, I am innocent from the Blood of this righteous Man; do ye look to *it*.

25. Upon which all the People made anſwer, Let his Blood be charged on us, and on our Children.

26. Then he releaſed Barabbas to them; and having ſcourged Jeſus, delivered *him* up, that he might be crucified.

27. The Soldiers of the Governor then taking Jeſus into the Judgment-hall, gathered together the whole Regiment to him.

28. And ſtripping him, they put on him a ſcarlet Cloak.

29. As alſo plaiting a Crown of Briers, they put *it* upon his Head, and a Reed in his right Hand; then they kneeled down before him, and mocked him thus, Hail, the King of the Jews.

30. Moreover they ſpit upon him, nay took the Reed, and ſtruck him upon the Head.

Ver. 9. *Jeremy*] See the *Note* on *Zech.* xi. 12. But *Weſley* leaves it out; what a rare Example to others!

Ib. *the Value*] to be nearer the *Original*, though *Hervey* ſays no *Tranſlation* can equal it, *Ther. and Aſp.* V. 3.

Ver. 10. *gave*] The *Gr.* Word in the Ver. before for *they took* may as well ſignify *I took*, which the *Heb.* alſo is *Zech.* xi. 13. and the Verb ἔδωκαν here for *they gave* would without ν be *I gave*, as the *Syr.* too has it, and ſo agree nearer with *I caſt* in *Zech.* beſides that *they* does not ſeem to ſuit well with *as the Lord appointed me:* from all which the Reader may ſcarce but think with ſuch great Men as *Mede* here, and *Hammond* on *Heb.* viii. 9. that the ν is a Miſtake of the Scribe; and I will add how it might be, viz. either becauſe the Word of the *Gr. Sept* for *I caſt* may be *they caſt*, as well as the foregoing *they took*, and both end with ν like ἔδωκαν, or becauſe it is the Manner of *Gr.* to add ν at the End of Words with ε or ι when a Vowel begins the next, as it does here; however not as here after α, but that might be owing to the Ignorance of the Tranſcriber, and he might be the more induced to inſert ν, as there would elſe be a *Gr.* α and α together; moreover the *Gr. Tranſlator* of *Matthew* from the *Heb.* might make it thus, not he himſelf. Yet as *Mills* has no *various Reading* of *I gave* (having omitted the *Syr.*) nor any other, we ſhould, not to diſturb the Repoſe of the *ſacred Scripture*, tread ſoftly; and for it there may be ſaid, 1. that it is not likely the Blunder or Corruption of a ſingle Scribe would be received in all *Copies*; 2. *Matthew* might, nay did, paraphraſe on the Prophet, inſtead of quoting him literally; 3. *their taking* and *giving* would be as the Prophet was ordered, when they did it by his Order; 4. *I took* and *gave* would be improper here, ſince it is applied to *the chief Prieſts*, Ver. 6, 7. and it is plain *Mat.* adapted the Speech to them, foraſmuch as he changed *caſt* into *gave*; 5. though thoſe *Greek* Verbs are alike in *Zech.* yet the Context ſhews them to be of the 1ſt Perſ. ſing. 6. an univerſal Alteration is incredible, againſt both the firſt *Original* here, and the *Sept.* there; 7. this could not be a Miſtake as rendered from the *Heb.*

Ver. 14. *not—any one*] diſtinct like the *Gr.* ſo *Scott*; *never* being too vulgar, if that at all.

Ib. *the Governor wondered*] Though the *Syr.* only has *he wondered*, *Mills* concludes the *Vulg.* added it, *Pr.* 1251. which *Whitby* ſimply oppoſes with four others, if not two of them the ſame.

Ver. 16. *notorious*] So *Gregory* ſays it ſhould be, *Notes on ſome Paſſages of Scripture.*

Ver. 18. *had perceived—delivered*] the preterpluperfect Tenſe, and firſt Aoriſt; different thus from thoſe Verbs in *Mar.* xv. 10.

Ver. 24. *righteous Man*] *Mills*, from one very corrupt *Copy* alone, ſays this ſeems to have crept in from *Acts* or elſewhere, *Pr.* 1278.

Ver. 26. *having ſcourged*] before, not then, *Joh.* xix. 1, 16. and this tranſlating *Ham.* propoſes on *Luk.* xxiii. and *Guyſe* reaſons for.

31. And

31. And when they had mocked him, they ſtript him of the Cloak, and put his Cloaths on him; ſo had him away to be crucified.

32. And as they went out, finding a Cyrenean Man, named Simon, him they forced to take up his Croſs.

33. At length coming into a Place called Golgotha, which is called the Scull Place;

34. They gave him to drink Vinegar mixed with Gall; which he taſted, but would not drink.

35. Next they crucified him, and divided his Garments, caſting Lots; that it might be fulfilled which was ſpoken by the Prophet, They divided my Garments to themſelves, and caſt Lots for my Cloaths.

36. Afterwards ſitting down, they kept him there.

37. And they put over his Head his Crime written, THIS IS JESUS THE KING OF THE JEWS.

38. Then were two Thieves crucified with him, one at the right Hand, and one at the left.

39. Nay thoſe who went by blaſphemed him, moving their Heads,

40. And ſaying, Thou who wouldeſt deſtroy the Temple, and in three Days build up, ſave thy ſelf: if thou art the Son of God, come down from the Croſs.

41. And in like Manner alſo the chief Prieſts mocking, with the Scribes and Elders, ſaid;

42. He who ſaved others, cannot ſave himſelf: if he is the King of Iſrael, let him come down now from the Croſs, and we will believe him.

43. He truſted on God, let him now deliver him, if he likes him: for he ſaid, I am the Son of God.

44. And the Thieves too who were crucified with him, reproached him with the ſame.

45. Now from the ſixth Hour there was Darkneſs in all the Country, till the ninth.

46. About which Hour Jeſus cried out thus aloud, Eli, Eli, lama ſabachthani; that is, My God, my God, why haſt thou forſaken me?

47. With that ſome of them who ſtood there hearing, ſaid, He calls Elias.

48. So preſently one of them running, took a Sponge, which filling with Vinegar, he put on a Reed, and gave him to drink.

Ver. 35. *that it might* &c.] All this to the End of the Verſe is not in above fifty *MSS* reckoned in *Kuſter's Edit.* of *Mills*, beſides Verſions and Authors, and is thought to be taken from *Joh.* xix. 24. but the *Vulg.* has it, which may have prevailed on the *com. Reading* and *European Tranſlations.*

Ver. 37. *JESUS*] a dozen omit.

Ver. 40. *Croſs*] *If the Croſs were not, Chriſt would have Diſciples enough, Tyndal's Prologue* to *Exod.*

Ver. 41. *Elders*] I find upwards of fifty Copies named that have added *and Phariſees*, but *Mills* ſaying no further, and *Whitby* Nothing about it. The *Syr.* too has it, with the *Arab.* and *Perſ.* as *Scott* writes in his *Review of Dr. Mills's Various Readings in St. Mat.* but the *Vulg.* not, ſo that it ſeems to be an ancient eaſtern *Reading*; and I ſuppoſe genuine, as being ſo diffuſive without or againſt the *Vulg.* three *Copies* alſo having *Phariſees* inſtead of *Elders*, and neither of them being mentioned by *Mark*, the laſt might be dropt here.

Ver. 42. *he cannot ſave himſelf*] *Mills* obſerves ſome *Copies* have it pointed interrogatively, and more in *Mar.* xv. 31. *cannot he ſave himſelf?*

Ib. *believe him*] More than fifty *Copies* have *believe on him*, but *Mills* objects to it; and it ſeems juſtly, according to *Mar.* xv. 32. i. e. they would believe he could ſave himſelf.

Ver. 43. *now*] omitted by ſome, as in *Pſa.* xxii. 8. which the *Jews* uſed inadvertently; and *Mills* ſays is by the *Vulg.* which is wrong, though put by it ſelf.

Ib. *likes*] This fulfilling Ver. 8. of the evangelical xxiid *Pſalm*, of which conſult *Interpreters*; whereas *he will have* is more properly referrible to *Jeſus.*

Ver. 44. *the Thieves*] What was done by one is ſometimes ſaid to be done by thoſe of which he was one, and may ſo much the better the fewer they are.

Ib. *reproached*] the very ſame Word with that in *Mar.* xv. 32. but our *Tranſlators*, like *Hopkins* particularly (as I have obſerved) in the *Pſalms*, ſeem fond of vulgar Idioms.

Ver. 46. *Eli, Eli*] The ſame as in the *Heb. Pſa.* xxii. 1. or the com. *Syriack*, which *Jeſus* here uſed, from the *Chald.* אֵלָהִי *Elohi*, and therefore *Eloi*, *Mar.* xv. 34.

Ib. *lama*] from לְמָא *lema*, as before.

Ib. *ſabachthani*] from the Verb שְׁבַק inſtead of the *Heb.* עָזַב

Ver. 47. *ſaid*] which may refute the Fancy of *Hammond*, that our Saviour ſaid over all the xxiid *Pſa.* or a conſiderable Part of it: for that would have put them out of their Miſtake; nor was all of it ſuitable, as *David* expected to recover, Ver. 20, 21, 22, 25, 31. and that from long Fatigue and Grief, or lingering Illneſs, Ver. 14, 15, 17. not even Ver. 2, 4, 5. and I cannot be perſuaded he would uſe any Expreſſion unſuitable to his Condition. The Author of *Holy David clear'd*, in the *Pref.* ſays, *He choſe to perform his laſt Devotions on the Croſs in the Words of* David, *rather than his own*; what this Writer might have been afraid to think, much more to teach others: he alſo inſtances in *Luk.* xxiii. 46. from *Pſa.* xxxi. 5. where *Father* being our Lord's own Word, overturns his Aſſertion; and I do not find our *Tranſlators* of that Mind, who render the Expreſſions different, as they are, and therefore not a Form, unleſs from the *Seventy*, if *Chriſt* rather choſe their Words than his own.

Ib. *Elias*] *Alludunt iſti (ut ſolent irriſores) ad nomen* Eli, *non imperitia linguæ, ut nonnulli ſtultè opinati ſunt, ſed quòd profanus & crudelis animus huc eis impelleret, Beza* in *Annot.* i. e. *They mock, as Scoffers uſe to do, at the Name* Eli, *not through Ignorance of the Language, as ſome have fooliſhly thought, but becauſe they were ſet on to it by a profane and cruel Mind.*

Ver. 48. *running*] The *Greek* ſo abounds with Participles active, that here are four together, n. *running*, *taking*, *filling* and *putting*, though our *Tranſlators* have not kept one. Thus there are three in Ch. xiv. 19. & xxvi. 26. with the Parallel of this *Mar.* xv. 36. *Luk.* xxiii. 36.

Ib. *Vinegar*] What an Imagination has *J. Weſley* here! 'It does not appear, that this was given Him in Deriſion, 'but rather with a friendly Deſign, that he might not 'die before *Elijah* came.' Did they then who crucified him, believe that Prophet would come, and ſave him? And did they both endeavour to kill him, and to keep him alive, this being *one of them?* See alſo *Luk.* xxiii. 36.

49. And the reſt ſaid, Do thou let alone, let us ſee whether Elias will come to ſave him.

50. But Jeſus cried out again with a loud Voice, and yielded up the Spirit.

51. When behold the Veil of the Temple was divided into two, from Top to Bottom, nay the Earth quaked, and the Rocks were divided.

52. Moreover the Graves were opened, and many Bodies of Saints who ſlept were raiſed up;

53. And coming out of the Graves after his riſing up, went into the holy City, and appeared to many.

54. So that the Centurion, and thoſe with him who kept Jeſus, ſeeing the Earthquake and the Things which were done, were exceedingly afraid, ſaying, Truly this was the Son of God.

55. Many Women too were there, looking far off, who followed Jeſus from Galilee, and miniſtred to him;

56. Among whom was Mary Magdalene, with Mary the Mother of James and Joſes, as alſo the Mother of Zebedee's Sons.

57. And when it was Evening, there came a rich Man from Arimathea, named Joſeph, who was alſo himſelf a Diſciple to Jeſus;

58. He went to Pilate, and aſked for the Body of Jeſus; then Pilate commanded it to be delivered.

59. Thus Joſeph receiving the Body, wrapt it up in clean fine Linen;

60. And laid it in his new Grave, which he had cut out in a Rock; next rolling a great Stone to the Door of the Grave, he went away.

61. Mary Magdalene likewiſe was there, and the other Mary, ſitting over againſt the Sepulchre.

62. And the next Day, which was after the Preparation, the chief Prieſts and Phariſees were gathered together to Pilate,

63. Saying; Lord, we remember, that this Seducer ſaid while alive, Three Days after I ſhall riſe up.

64. Command the Sepulchre therefore to be made faſt till the third Day, leſt his Diſciples coming at any time by Night, ſhould ſteal him away, and ſay to the People, He is riſen up from the Dead; ſo the laſt Error will be worſe than the firſt.

65. And Pilate ſaid to them, You have a Watch; go, make *it* faſt, as you know how.

66. Accordingly they went, and made the Sepulchre faſt, ſealing the Stone, together with a Watch.

CHAP. XXVIII.

BUT in the Night after the Sabbath, at the dawning to the firſt *Day* after it, Mary Magdalene came, with the other Mary, to look at the Sepulchre.

2. And behold there had been a great Earthquake: for an Angel of the Lord coming down from Heaven, went thither, and rolled away the Stone from the Door, and ſate upon it.

3. Moreover his Look was as Lightning, and his Raiment as white as Snow:

4. Inſomuch that for Fear of him the Keepers ſhook, and became as if dead.

5. Whereas the Angel ſpoke in this manner to the Women; Do ye not fear; for I know that ye ſeek Jeſus who was crucified.

6. He is not here: for he is riſen up, according as he ſaid; come, ſee the Place where the Lord lay.

7. And going quickly, tell his Diſciples, that he is riſen up from the Dead: behold alſo he goes before you into Galilee, there ye ſhall ſee him; lo I have told you.

Ver. 49. *let alone*] as *Mar.* xv. 36. only plur. there.

Ver. 50. *yielded up*] *Weſt. diſmiſſed.*

Ver. 51. *Rocks were divided*] now to be ſeen, of which look in *Ray's Trav.* p. 268. *Maund. Journ.* p. 71. 1 Edit.

Ver. 55. *looking*] This merely by the *Vulg. Mills* refuſes, and declares it *Mark's*, Ch. xv. 40.

Ver. 56. *Joſes*] mentioned rather than *Judas* the Apoſtle, becauſe he was an elder Brother; of which ſee at *Jude* 1. ſo *Mar.* xv. 40, 47. & xvi. 1.

Ver. 57. *Arimathea*] reckoned the ſame as *Ramah*, 1 *Sam.* i. 9. and the *Franciſcans* have a magnificent Convent, ſuppoſed to be where his Houſe ſtood, *Corten.*

Ver. 60. *new Grave*] A curious Plan of which, and the Buildings about it, brought from thence in 1738 by *Jonas Corten*, ſee in *The Compendious Library*, Vol. 2.

Ver. 61. *was there*] *there was* makes it ſeem only the Verb-ſubſtantive. *Scott* has *there were there*, which does not ſound well, beſides the Change into plural.

Ver. 63. *Three Days after*] as this Prepoſition is to be conſtrued with Time. And how inſufficient would ſecuring the Sepulchre be till the third Day, if he was not to riſe till *after three Days!* which he alſo did ſooner.

Ver. 64. *by Night*] ſeveral leave out, and *Mills* ſays ſeems added from Ch. xxviii. 13. I ſuppoſe not, ſince the leading *Vulg.* is among them.

Ver. 1. *But*] left out of our *Engliſh*, yet ſo only in three *Gr. Copies* by *Mills.*

Ib. *Night*] *Gr. Evening*, as where this Word elſe occurs, viz. *Mar.* xi. 19. & xiii. 35. and being underſtood here to continue till the Morning Light, *Joh.* xx. 1.

Ib. *Sabbath*] which is the ſame both times in *Gr.* and is not *week*, *Luk.* iv. 16. *Act.* xiii. 14. for as *Trapp* remarks in his *Commentary*, *The Jews gave that Honour to their Sabbath, that they named from it all the other Days of the Week, as the 1ſt, 2d, 3d day, &c. of the Sabbath* (or rather *after it*;) he adds, *which we from the Heathens, a worſe Pattern, name Munday, Tueſday, &c.*

Ver. 2. *had been*] As we may find by *Mar.* xvi. 4. *Luk.* xxiv. 2. *Joh.* xx. 1. ſo *Ham.* here and at *Joh.* 20. N. a.

8, Not

8. Not more afraid than glad at this, they went out quickly from the Grave, and ran to tell his Diſciples.

9. Now as they were going to tell his Diſciples, behold Jeſus too met them, ſaying, Hail you; whereupon they came near, and took hold of his Feet, and worſhipped him.

10. Then ſays Jeſus to them, Do not fear; go, declare to my Brethren, that they ſhould go away into Galilee, and there ſhall they ſee me.

11. However as they were going, behold ſome of the Watch came into the City, and declared to the chief Prieſts all the Things that were done.

12. Upon which after being gathered together with the Elders, they took Counſel, and gave much Money to the Soldiers,

13. Saying; Tell, His Diſciples came at Night, and ſtole him away when we were aſleep.

14. And if this ſhould be heard by the Governor, we will perſuade him, and make you ſecure.

15. So taking the Money, they did as they were taught; and this Saying has been told about with the Jews till this Day.

16. Thus the eleven Diſciples went into Galilee, to a Mountain where Jeſus appointed them.

17. And on ſeeing him, they worſhipped him; yet ſome doubted.

18. To whom Jeſus came, and ſpoke to them as follows; There is given to me all Authority in Heaven and on Earth.

19. Go therefore, and teach all Nations, baptizing them into the Name of the Father, Son and Holy Spirit;

20. Teaching them to keep all Things whatever I have commanded you: and behold I am with you every Day to the End of the World: ſo let it be.

Ver. 8. *went out*] of the Grave in which they were, *Mar.* xvi. 5. the very ſame as in *Mar.* xvi. 8.

Ver. 9. *Now as they were going to tell his Diſciples*] *Mills* ſays is of ſome Scholiaſt too careful about the Coherence, *Pr.* 875. though he thought otherwiſe before, and that of *Eraſmus* looks better, that it was miſſed as ending like the other before, the very Verb being the ſame.

Ver. 14. *heard*] ſo the *Original.*

Ver. 17. *doubted*] whether he was the very ſame Perſon who was crucified, which ſome not much acquainted with him might among ſo many; and ſo there be no Need to alter the *Original* into *had doubted*, as *Doddr.* propoſes, and renders it ſo.

Ver. 19. *therefore*] not in about fifty *Copies*; poſſibly the *Vulg.* might introduce it for Connection, as doubtleſs it ſwayed *Stephens* to inſert this when all his 16 *MSS.* were without it.

Ib. *into*] the proper Meaning of the *Gr.* whether *Name* be taken for *Profeſſion* or *Power* as *Act.* iv. 7.

NOTES

NOTES upon the BOOK of MARK.

CHAP. I.

THE Beginning of the Goſpel of Jeſus Chriſt, the Son of God:

2. As it is written in the Prophets, Behold I ſend my Meſſenger before thy Face, who ſhall make ready thy Way before thee:

3. There is the Voice of one crying out in the Wilderneſs, Prepare the Way of the Lord, make ſtraight Roads for him.

4. John was baptizing in the Wilderneſs, and preaching the Baptiſm of Repentance for the Forgiveneſs of Sins:

5. And there went out to him all they of the Country of Judea, with thoſe of Jeruſalem; and were all baptized by him in the River Jordan, confeſſing their Sins.

6. Now John was cloathed with Camel's Hair, and a leathern Girdle about his Loins; moreover he did eat Locuſts and wild Honey.

7. He alſo preached as follows; There comes one ſtronger than I after me, the Latchet of whoſe Shoes I am not fit to ſtoop down and undo.

8. I indeed have baptized you with Water; but he will baptize you with the Holy Spirit.

9. In thoſe Days too did Jeſus come from Nazareth of Galilee, and was baptized by John in Jordan.

10. Then preſently going up from the Water, he ſaw the Heavens parted, and the Spirit as a Dove come down on him.

11. When behold there was a Voice from Heaven, Thou art my beloved Son, with whom I am pleaſed.

12. Moreover the Spirit preſently takes him out into the Wilderneſs.

13. And he was there in the Wilderneſs forty Days, tempted by Satan; as alſo was with wild Beaſts, and Angels miniſtred to him.

14. At length after John was committed *to*

Tit. *Mark*] I put the Names of the Writers only for *Titles*, as to the *Books* of the Prophets, being ſufficient for Underſtanding and Diſtinction, as well as Quotation; eſpecially ſince more is all human, and may better be ſpared to theſe *Sacred Records*. *Mark*, by the beſt Account I find, wrote this about the Year of our preſent Reckoning 63, and as ſome *Manuſcripts* have it, with *Theophylact* and *Epiphanius*, at *Rome*. That he did not write it as a Compendium of *Matthew*'s, which ſome have thought, I am entirely of the Mind with *Mills*, having obſerved in tranſlating, what I ſince ſee him producing Inſtances of, that *Mark* frequently enlarges on *Matthew*, while he omits divers other Matters. Nor will *Mills* allow that *Mark* wrote it in *Latin*. Though this *Evangelical Hiſtory* may be counted the leaſt valuable of the four, yet it ſeems the moſt exact and regular; ſince *Mark* makes Improvements on *Matthew*, moreover *Luke* places Things out of Order, as *Ham.* ſeveral times obſerves, and *John* does not only write a Sort of an *Appendix* to the others, but the leaſt grammatically, as it appears, of all the Penmen of the *Scripture*. This *Mark* was very probably, and as it is thought, the ſame that is mentioned 1 *Pet.* v. 13. and ſeems to be he alſo who is named in other Places, viz. *Act.* xii. 12, 25, & xv. 37, 39. *Col.* iv. 10. 2 *Tim.* iv. 11. *Phil.* xxiv. though rendered by our *Tranſlators* differently; no Wonder then that he largely heard from the Diſciples, what *Jeſus* did on Earth; of whom ſee alſo at *Act.* xiii. 5.

Ver. 2. *the Prophets*] to wit that of this Ver. in *Mal.* iii. 1. and of the next in *Iſa.* xl. 3. but the *vulg. Lat.* and ſeveral have it *Eſaias the Prophet*. *Mills* has a Notion, which he ſeemed fond of, mentioning it ſeveral times, though *deſtitute of any Suffrage*, as he confeſſes, *of Copies or Fathers*, that in *Mark*'s *Original Writing* it was *the Prophet*, that *Eſaias* was added after, and theſe again changed to *the Prophets*; as if *Mark* did not know he quoted the following from more than one: for the Pretence that by *the Prophet* was meant *the Book of the Prophets* ſeems without Foundation, no ſuch Thing appearing to me elſewhere, and *the Prophets* being thus cited, *Luk.* xxiv. 44. *Joh.* vi. 45. *Act.* xiii. 40. & xxiv. 14. ſee alſo *Whitby*'s *Annot.*

Ib. *before thee*] rejected by *Mills* on the Credit of a few, as it was, I imagine, by Somebody at firſt becauſe in *Mal.* is *me*; which has no Validity, however it might ſome Shew, againſt it, *thee* being neceſſary here by reaſon of *thy*; for this look *Whit. Exam.* L. 2.

Ver. 5. *were all baptized*] The *Vulg.* and eaſtern *Verſions*, with a few *Copies*, have this *all* to *thoſe of Jeruſalem*, and ſo *Mills* did not doubt it was at firſt; but perhaps *all* being thought needleſs here, was removed: a plainer Reaſon than *Mills*'s to the contrary.

Ver. 7. Two different Specimens of very old *Eng.* in this and a few other Verſes, may be ſeen in *Lewis*'s *Hiſt.* p. 16, 30, 31.

Ver. 8. *indeed*] This, ſays *Mills*, is *Matthew*'s (viz. added thence by Somebody elſe to *Mark*) but how did he know that? Surely not by two or three *Tranſlators* neglecting it, as ours do commonly in other Places.

Ver. 9. *was baptized*] *Ignatius* in his *Epiſt. to the Epheſians* writes, ὃς ἐγεννήθη, καὶ ἐβαπτίσθη, ἵνα τῷ πάθει ὕδωρ καθαρίσῃ. Which *Bp. Wake* tranſlates, *He was born, and baptized, that through his Paſſion* (plainer *Suffering*) *he might purifie Water* (but better perhaps *the Water*) and adds into his *Tranſ. to the waſhing away of Sin*; which ſeems for an Improvement of that in the *Office of Baptiſm*, *didſt ſanctify Water to the myſtical waſhing away of Sin*, thus made real; and a *Note of Expoſition* would have been more candid, and might have been, *for John*'s *Baptiſm*, as what *Chriſt* was to fulfil, *Mat.* iii. 15. & v. 17. and as the ſame *Ignatius* ſays in another *Epiſtle* to the *Smyrneans*, Sect. 1.

Ver. 10. *parted*] *opened* but in a few *Copies*.

Ver. 11. *whom*] Some have *thee*, *rightly*, ſays *Mills* (after changing his Mind) *ſo Luke, an Imitator of Mark*, *Pr.* 1196. but why not *Mark* as well an Imitator of *Matthew*, Ch. iii. 17. & xvii. 5? *Whitby* mentions, not anſwers, this and that at Ver. 5.

Ver. 13. *there in the Wilderneſs*] I leave out *there*, ſo many the other.

Priſon,

Priſon, Jeſus came into Galilee, preaching the Goſpel of the Kingdom of God,

15. And ſaying, The Time is fulfilled, that the Kingdom of God draws near; repent, and believe in the Goſpel.

16. And he walking by the Sea of Galilee, ſaw Simon, and his Brother Andrew, throwing a Net into the Sea (for they were Fiſhermen)

17. At which Jeſus ſaid to them, Come after me, and I will make you become Fiſhers for Men.

18. So they preſently left their Nets, and followed him.

19. And going on thence a little, he ſaw James of Zebedee, and his Brother John, who were in a Ship mending the Nets;

20. And he preſently called them: when they leaving their Father Zebedee in the Ship, along with thoſe that were hired, went away after him.

21. They go alſo into Capernaum; and preſently on the Sabbaths he entered into the Synagogue, and taught:

22. Inſomuch that they were ſurprized at his Doctrine: for he taught them as having Authority, and not as the Scribes.

23. Beſides there was in their Synagogue a Man with an unclean Spirit, and he cried out,

24. Saying, Let alone, what haſt thou to do with us, Jeſus of Nazareth? Art thou come to deſtroy us? I know who thou art, the Holy One of God.

25. However Jeſus rebuked him thus, Hold thy peace, and come out of him.

26. Accordingly the unclean Spirit tearing him, and crying aloud, came out of him.

27. And they were all aſtoniſhed, ſo that they queried with themſelves as follows, What is this? What new Doctrine this, that by Authority he even bids the unclean Spirits, and they obey him?

28. Whereupon the Report of him went out preſently into the whole Country about Galilee.

29. And preſently going out of the Synagogue, they came into the Houſe of Simon and Andrew, along with James and John.

30. But Simon's Mother-in-law lay having a Fever, and preſently they tell him concerning her.

31. Upon this he came near, and raiſed her up, taking hold of her Hand, and the Fever left her preſently; inſomuch that ſhe waited on them.

32. And the Evening being come, when the Sun ſet, People brought to him all who were ill, and them in whom the Devil was.

33. Nay the whole City was gathered together to the Door.

34. And he cured many who were ill with various Diſeaſes, and expelled many Devils; beſides he did not ſuffer the Devils to ſpeak, becauſe they knew him.

35. Afterwards at the Morning getting up long within Night, he went out, and away into a deſart Place, and there prayed.

36. Simon likewiſe and thoſe with him followed after him.

37. Whom finding, they ſay to him, All ſeek thee.

38. And he ſays to them, Let us go along into the next Towns, that I may alſo preach there; ſince I came for this.

39. Accordingly he preached in their Synagogues throughout all Galilee, and expelled Devils.

40. And there came to him a Leper, who beſeeching him, kneeled down to him, and ſaid, If thou wilt, thou canſt cleanſe me.

41. Jeſus then being moved with Affection, ſtretched forth the Hand, and touched him, as likewiſe ſays to him, I will; be thou cleanſed.

42. And when he had ſpoken, preſently the Leproſy went away from him, and he was cleanſed.

43. He alſo ſtrictly charging him, preſently ſent him forth;

44. And ſays to him, See thou telleſt Nobody any Thing; but go, ſhew thy ſelf to the

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Ver. 16. *walking*] Some *paſſing along*, but ſince *Mills* took no farther Notice of it, why ſhould *Whitby* in his Anſwer to him; or tell us what we did not want to know, that it is without Difference? While *the Brother of this Simon* is found with many more (leſt we ſhould underſtand it, ſays *Mills*, to be *Chriſt*'s) without any Notice from *Whitby*.

Ver. 21. *Sabbaths*] plural as *Luk.* iv. 31. which is the ſame Paſſage. The *Geneva Tranſlators*, whom the *King*'s followed (but the *Biſhops* have as here) appear to take the ſing. from *Beza*, who reckons it apparent that the plur. Num. is put for the ſing. yet renders it plurally there.

Ver. 24. *the Holy One of God*] I queſtion whether *Expoſitors* have hit upon, what may notwithſtanding perhaps be allowed the Motive of the wicked Spirit's ſaying this. *Addiſon* on *Milton*'s *Poem* in *Spectat.* 303. obſerves that the Devil there frequently confeſſes God's Omnipotence, as being the only Conſideration which could ſupport his Pride under the Shame of his Defeat; which if juſt, may fitly be applied here: as to the ſaying this Fiend was forced to it; who forced, him ſince *Chriſt* forbade him?

Ver. 31. *raiſed*] the *Gr.* being in this Order.

Ver. 34. *to ſpeak*] which the *Gr.* ſignifies rather than *ſay*, as *Weſley* has it; but his *Note* is ſmart and commendable, 'That is, according to Dr. *Mead*'s Hypotheſis '(That the Scriptural Demoniacs were only diſeaſed Per-'ſons) *He ſuffered not the Diſeaſes to ſay, that they knew* 'him!

Ver. 35. *deſart*] as *Mat.* xiv. 13, 15. and rightly.

Ver. 42. *when he had ſpoken*] being left out, as what might be ſpared, by ſome *Tranſcriber* or *Tranſlator*, thence *Mills* would juſtify the Omiſſion of it.

Ver. 44. *any Thing*] Some *Books* wanting this, *Mills* ſuppoſes it transferred hither from, Ch. vii. 36. where it

Prieſt, and offer for thy Cleanſing the Things which Moſes commanded, for a Teſtimony to them.

45. Who nevertheleſs on going out, began to proclaim *it* much, and to tell the Matter about, ſo that he could no more openly enter into the City; but was without in deſart Places, and People came to him all round about.

CHAP. II.

NOW he went again into Capernaum in ſome Days, and it was heard that he was in the Houſe.

2. Upon which many were preſently gathered together, ſo that they could be received no more, *even* not at the Door; and he ſpoke the Word to them.

3. And the People came to him, carrying one who had the Palſy, held up by four.

4. When being not able to get near him by reaſon of the Company, they uncovered the Roof where he was; and pulling *it* off, let down the Couch on which he that had the Palſy lay.

5. And Jeſus at ſeeing their Faith, ſays to him who had the Palſy, Child, thy Sins are forgiven thee.

6. But there were ſome of the Scribes who ſate there, and reaſoned in their Hearts,

7. Why does he thus ſpeak Blaſphemies? Who can forgive Sins, excepting God only?

8. However Jeſus preſently knew in his Spirit, that they ſo reaſoned in themſelves, and ſaid to them, Why reaſon ye theſe Things in your Hearts?

9. Which is eaſier, to ſay to him who has the Palſy, The Sins are forgiven thee; or to ſay, Ariſe, and take up thy Couch, and walk?

10. But that you may perceive, the Man has Authority to forgive Sins on the Earth (ſays he to him who had the Palſy;)

11. I order thee, Ariſe, and take up thy Couch, and go home.

12. Accordingly he aroſe ſtraightways, and taking up the Couch, went out before them all; ſo that they were all amazed, and did glorify God, ſaying, We have never ſeen ſuch a Thing.

13. Afterwards he went out again by the Sea; and all the Company came to him, and he taught them.

14. Paſſing along alſo, he ſaw Levi of Alpheaus ſitting at the Cuſtom-houſe, and ſays to him, Follow me: ſo he roſe up, and followed him.

15. Moreover when he was ſitting in his Houſe, many Publicans and Sinners ſate down with Jeſus and his Diſciples: for there were many, who followed him.

16. So the Scribes and Phariſees ſeeing him eat with theſe, ſaid to his Diſciples, How is it that he eats and drinks with Publicans and Sinners?

17. Which Jeſus hearing, anſwers them, Such as are in health have no Need of a Phyſician, but thoſe who are ill: I did not come to call the Righteous, but Sinners to Repentance.

18. Next there were the Diſciples of John and of the Phariſees who faſt, and they come, and ſay to him, For what reaſon, when the Diſciples of John and of the Phariſees faſt, do thy Diſciples not faſt?

19. And Jeſus ſaid to them; Can the Sons of the Bride-chamber faſt, while the Bridegroom is with them? As long Time as they have him with them, they cannot faſt.

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is but in fewer, i. e. he would have it be there, and not here, juſt contrary to the *received Reading*; which may be termed playing at croſs Purpoſes indeed!

Ver. 45. *much*] not in 3 or 4 *Tranſ.* and *Copies* together, but not therefore added, as *Mills* aſſerts, *Prol.* 410.

Ver. 1. *ſome*] A very few *Latin Books* have *eight*, which *Mills* however is for, as *Mark*'s own: he ſuppoſes there was ἡ the Numeral for *eight* before ἡμερῶν *Days*, and being written cloſe together with the preceding Word, the Scribes thinking ημ ſhould not be together, ejected one; but if thoſe Scribes were ignorant of *Greek*, how ſhould they think a double Letter wrong, that is ſo frequent? If they underſtood it, they would have known thoſe two Letters were to be diſtinguiſhed, and the Uſe of the former. Beſides both the writing in one continued Word may be doubted, excepting in a few *Copies*, and alſo the putting numeral Letters for the Words at Length. Rather Somebody fancied, like *Mills*, there might have been 2 η's inſtead of one, and ſo put *eight*. If this Manner of Some is not a *Hebraiſm*, there is the like in *Heb. Neh.* i. 4. *Dan.* viii. 27. &c. *Whitby* only objects *Mills*'s altering his Opinion, which is giving Strength to the latter, as ſuppoſing it better conſidered, inſtead of refuting it.

Ver. 4. *get near*] In 3 *Copies* and 4 *Verſions*, *carry* (him) *to*, which with *Mills* is genuine; but I want ſome Reaſon, and more Strength for it. *Whitby* anſwers by telling who has ours, yet wrong.

Ver. 7. *ſpeak Blaſphemies?*] Two or three have it *ſpeak? He blaſphemes*; but *Mills* vindicates this to be *Mark*'s own *Writing*, by *Luke*'s accommodating himſelf uſually to his Speaking (as Ch. v. 21.) and not *Matthew*'s (in Ch. ix. 3.) as he calls him a little further *a perpetual Follower of Mark*.

Ib. *only*] One very odd *Copy* only being without this Word, *Mills* pronounces it to be put in from *Mat. Prol.* 410. Who would have been ſo raſh beſides himſelf? But where from *Mat.* There is no ſuch Thing in the parallel Place, Ch. ix. 3.

Ver. 11. *go*] the very ſame as in *Mat.* ix. 6.

Ver. 15. *and Sinners*] In one *Verſion* or two only omitted, and yet *Mills* had a vehement Suſpicion, he ſaid, that it was brought from Ver. 16. when much rather left out here, by ſo few alſo, becauſe twice there ſo near.

Ver. 17. *to Repentance*] See *Mat.* ix. 13.

Ver. 18. *of the Phariſees*] For the firſt ſome have *the Phariſees* nominatively without *of*.

20. But

20. But the Days will come when the Bridegroom will be taken away from them, and then ſhall they faſt in thoſe.

21. And none ſews a Patch of freſh Cloth upon an old Garment; for if thus a new Piece of that pulls off ſome of the old, and the Rent is made worſe.

22. None likewiſe puts new Wine into old Bottles; for if thus the new Wine breaks the Bottles, the Wine is ſhed out, and the Bottles will periſh: but new Wine is to be put into new Bottles.

23. He went along too on the Sabbath through the ſtanding Corn, and his Diſciples began to make the Journey with plucking the Ears.

24. With this the Phariſees ſaid to him, Lo why do they on the Sabbath that which is not lawful?

25. And he anſwered them; Have you never read what David himſelf did, when he had Need, and was hungry, and thoſe with him?

26. How he entered into the Houſe of God under Abiathar the high Prieſt, and did eat the Preſence-bread; which it is not lawful to eat, excepting for the Prieſt; and gave alſo to thoſe who were with him?

27. He ſaid further to them; The Sabbath was made for the ſake of Man, not Man for the ſake of the Sabbath.

28. So that the Man is Lord even of the Sabbath.

CHAP. III.

NOW he entered into the Synagogue; where there was a Man had a Hand withered up.

2. So they watched him, whether he would cure him on the Sabbath, that they might accuſe him.

3. Nevertheleſs he ſays to the Man who had the Hand withered up, Get up in the midſt *of them.*

4. He alſo ſays to them, Is it lawful to do good, or to do evil on the Sabbath? to ſave Life, or to kill? But they were ſilent.

5. When looking about at them with Anger, being ſorrowful at the Hardneſs of their Hearts, he ſays to the Man, Stretch forth thy Hand; which he ſtretching, that was reſtored as ſound as the other.

6. At which the Phariſees went out, and preſently conſulted the Herodians againſt him, how they might deſtroy him.

7. And Jeſus went aſide with his Diſciples to the Sea; and a great Multitude from Galilee followed him, as alſo from Judea;

8. From Jeruſalem too, and from Idumea, and the Side of Jordan, with thoſe about Tyre and Sidon, a great Multitude, hearing how many Things he did, came to him.

9. Upon this he ſaid to his Diſciples, that a little Ship ſhould continue with him, by reaſon of the Company, that they might not throng him.

10. For he cured many; ſo that whoever had Diſtempers preſſed on him, that they might touch him.

11. And unclean Spirits when they ſaw him, fell down to him, and cried out, ſaying, Thou art the Son of God.

12. However he charged them much, that they ſhould not make him manifeſt.

13. Moreover he went up on a Mountain, and called thither whom he himſelf would; whereupon they came to him.

14. And he appointed twelve, that they might be with him, and that he might ſend them to preach;

15. As likewiſe to have Authority to cure Diſeaſes, and to expel Devils:

16. To wit Simon on *whom* he put the Name Peter,

17. And James of Zebedee, and John the Brother of James (on whom he put the Names Boanerges, that is Sons of Thunder)

18. And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James of Alpheaus, and Thaddeaus, and Simon the Canaanite,

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Ver. 20. *thoſe*] Some *that Day*, not worth our Notice, if it had not *Whitby*'s.

Ver. 22. *the new Wine breaks*] *Mills* ſays this *new* crept in from the former Part of the Verſe; but far leſs likely than for it to be omitted, as it is by a few, becauſe there.

Ib. *periſh*] better than *marred*, and as the ſame is *Mat.* ix. 17.

Ver. 23. *He went along too*] *Mills* having found three with *again*, declares it *entirely Mark's, and thinks it expunged by ſome audacious Amender, and ſo omitted by the Scribes, who compoſed themſelves to his Exemplar*, that I may give it to the *Eng. Reader* almoſt in *Latin*. But is not this imaginary Man the Picture of himſelf, who would thruſt it in with ſo much Confidence? However he may not be ſo lucky with Scribes.

Ib. *to make the Journey with plucking*] literal.

Ver. 26. *under Abiathar*] not *in the days of*; ſee likewiſe *Act.* 11. 28.

Ib. *the high Prieſt*] not that he was ſo then, but ſoon after; which *Whitby* makes much Ado about.

Ver. 28. *the Man*] *Chriſt* himſelf, as diſtinguiſhed from *Man* in the Ver. before.

Ver. 5. *as ſound as the other*] ſome *Manuſcripts* and the ancient *Verſions* in general want, ſo is ſaid by *Mills* to be from *Mat.* but *Mark* uſes rather to add, than ſubſtract ſuch little Things from him. It is given by *Whitby* as if only *ſound* was wanting, but his *Examen Millii* is exceſſively incorrect, even the *Edition* ſaid to be more correct.

19. And

19. And Judas Iſcariot, who alſo did deliver him up; and they went into a Houſe.

20. Whereupon the Company come together again, ſo that they could not even eat any Victuals.

21. Which thoſe who belonged to him hearing, they went out to take hold of him: for they ſaid, that he was amazed.

22. Nay the Scribes who came down from Jeruſalem ſaid, that he had Beelzebul, and that he expelled Devils by the Prince of them.

23. And he calling them thither, ſaid to them in Similitudes; How can Satan caſt forth Satan?

24. If a Kingdom alſo be divided in it ſelf, that Kingdom cannot ſtand.

25. If a Family likewiſe be divided in it ſelf, that Family cannot ſtand.

26. Thus if Satan riſe up at himſelf, and is divided; he cannot ſtand, but has an End.

27. None can plunder a ſtrong Man's Goods, by entering into his Houſe, except he firſt bind the ſtrong Man; and then he may plunder his Houſe.

28. I ſay to you certainly, that all Sins will be forgiven Mankind, and Blaſphemies whatſoever they ſhall blaſpheme with;

29. Only whoever ſhall blaſpheme againſt the Holy Spirit, has not Forgiveneſs for ever, but is obnoxious to everlaſting Judgment:

30. Becauſe they ſaid, He has an unclean Spirit.

31. Therefore his Brethren and Mother come, and ſtanding without, ſent for him.

32. Now as the Company ſate about him, they ſaid to him, Behold thy Mother and thy Brethren without are ſeeking thee.

33. And he made them anſwer, Who is my Mother, or my Brethren?

34. Beſides looking about at thoſe who ſate around him, he ſaid; Lo my Mother, and my Brethren!

35. For whoever ſhall do the Will of God, that is my Brother, and my Siſter, and Mother.

CHAP. IV.

AND again he began to teach by the Sea: where a great Company was gathered together to him, ſo that he went aboard a Ship, to ſit down on the Sea; at which all the Company was, upon the Land.

2. Whom he taught many Things in Similitudes, and ſaid to them in his Doctrine:

3. Hearken; behold a Sower went forth to ſow.

4. As this was doing, ſome indeed fell by the Way, ſo that the Fowls of the Air came, and eat it up.

5. Other alſo fell in a ſtony Place, where it had not much Earth; and preſently ſprung up, becauſe it had not Depth of Earth.

6. However when the Sun roſe, it was ſcorched; and becauſe it had not Root, it withered.

7. Moreover other fell among Briers; which came up, and choaked it together, ſo that it yielded no Fruit.

8. And other fell into good Land, and yielded Fruit that came up and grew, nay bore one thirty, one ſixty, and one a hundredfold.

9. He further ſaid to them, He that has Ears to hear, let him hear.

10. And when he was alone, thoſe who attended him with the twelve, aſked him of the Similitude.

11. Upon this he ſaid to them; It is given you, to know the Myſtery of the Kingdom of God; but to them without all Things are done in Similitudes:

12. That they may behold ſtill, though they will not clearly ſee, and hear ſtill, though they will not underſtand; leſt they ſhould return at any time, and the Sins be forgiven them.

13. He likewiſe ſays to them: Do ye not know this Similitude? And how will ye know all Similitudes?

Ver. 20. *come*] plur. in the *Gr.*

Ver. 21. *went out*] as the *Gr.* is, viz. out of the Company, Ver. 20.

Ib. *amazed*] as Ch. ii. 12. & vi. 51, &c. by being here overhurried.

Ver. 27. *a ſtrong Man's Goods*] ſo the *Greek.*

Ver. 29. *Judgment*] *Sin* with Some; but though *Grotius* and *Mills* think it ſo written by *Mark*, another may think otherwiſe, and run no great Riſque of being expoſed: as to its being a Hebraiſm, for *Sin* to ſignify the *Puniſhment of Sin*; this was *Greek*, and *Puniſhment* is different, but Somebody might think ſo oddly before, and thereupon ſubſtituted *Sin*; ſee alſo *Whit. Exam.*

Ver. 31. *Therefore*] *then* conveys a different temporal Meaning, which the *Gr.* Particle has not.

Ib. *come*] See it at *Mat.* xxv. 11. being the ſame as in the 20th Verſe here.

Ver. 32. *Brethren*] Many *Copies* add *and thy Siſters*, which *Mills* embraces, but it does not appear by *Matthew* nor *Luke.*

Ver. 4. *of the Air*] A great many have not this, and *Mills* deemed it of other *Goſpels*, *Prol.* 1100. but *Matthew* is without it Ch. xiii. 4. and I think it is more uſual for *Mark* to add ſuch to him, than for *Luke* to *Mark.*

Ver. 8. *one—one—one*] A pretty many *MS. Copies* have *in* or *with* repeated, that is ἐν for ἓν and ſo Ver. 20. but the Criticks condemn it.

Ver. 11. *to know*] not with a few, and exploded by *Mills* for *Matthew's* or *Luke's*, *Prol.* 1466. but ſo *Mark* muſt ſubduct from *Matthew*, what is unuſual, beſides the Senſe requiring this.

14. The

14. The Sower ſows the Word.

15. Next theſe are they by the Way, where the Word is ſown, that when they have heard, preſently Satan comes, and takes away the Word which was ſown in their Hearts.

16. And theſe are they in like Manner that are ſown on in ſtony Places, who when they have heard the Word, preſently receive it with Joy.

17. Yet they have not Root in themſelves, only exiſt for a Time; afterwards there being Affliction or Perſecution for the Word, they are preſently offended.

18. Theſe too that are ſown on among Briers, are ſuch as hear the Word;

19. And the Cares of this World, the Deceit of Riches, with the Deſires concerning other Things entering in, choak the Word together, ſo that it becomes unfruitful.

20. Theſe alſo are they that are ſown on in good Land, who hear the Word, and receive, and bear fruit, one thirty, one ſixty, and one a hundred-fold.

21. Beſides he ſaid to them; Does a Candle come, that it may be put either under a Buſhel or a Bed; not that it may be put in a Candleſtick?

22. For there is not any Thing hid, which will not be made manifeſt; nor has been hidden, but that it will come to Manifeſtation.

23. If any one has Ears to hear, let him hear.

24. Moreover he ſaid to them; Mind what you hear: with what Meaſure you ſhall meaſure, it will be meaſured to you; nay there will be ſome added to you who hear.

25. For to him whoever has, ſhall be given; and from him who has not, ſhall be taken even what he ſeemingly has.

26. And he ſaid; Thus the Kingdom of God is, as if a Man ſhould caſt Seed on the Land:

27. Then ſhould ſleep, and get up Night and Day; and the Seed ſhould ſprout out, and ſpring up, he does not know how.

28. For the Land bears fruit of it ſelf; firſt the Blade, afterwards the Ear, after that the full Corn in the Ear.

29. But when the Fruit is yielded forth, preſently he puts in the Hook, becauſe Harveſt is come.

30. Again he ſaid; To what ſhall we liken the Kingdom of God? Or to what ſhall we make a Compariſon of it?

31. As to a Grain of Muſtard, which when it is ſown on the Land, is the leaſt of all the Seeds there.

32. Nevertheleſs when it is ſown, it comes up, and becomes the greateſt of all Herbs, nay yields great Branches; ſo that the Fowls of the Air can dwell under its Shadow.

33. And with many ſuch Similitudes he ſpoke the Word to them, according as they could hear.

34. But he did not ſpeak to them without a Similitude; however he explained all the Things privately to his Diſciples.

35. He alſo ſays to them that Day, when it was Evening, Let us go along to the farther Side.

36. So they ſending away the Company, took him as he was in the Ship; and there were likewiſe other little Ships with him.

37. And there was a great tempeſtuous Wind, which drove the Waves into the Ship, ſo that it was quickly filled.

38. In the mean while he was on the Stern, aſleep on a Pillow; with that they awaken him, and ſay to him, Maſter, doſt not thou care for our periſhing?

39. At this he got up, and rebuked the Wind, and ſaid to the Sea, Be ſilent, hold thy peace; whereupon the Wind ceaſed, and there was a great Calm.

40. Beſides he ſaid to them, Why are you ſo fearful? How have you no Faith?

41. Whereas ſeized with a great Fear, they ſaid one to another, Who indeed is this, that even the Wind and Sea obey him?

Ver. 15. *that*] which rendering is requiſite to be proper.

Ver. 17. *only*] as *Mat.* xiii. 21. not *and ſo.*

Ver. 18. *are ſuch as*] many are deſtitute of, but ſee *Whitby's Exam.* L. ii. 2.

Ver. 19. *this World*] two or three have but *the World*, which *Mills* ſeizes as a Prey, and tells us [this] is *Matthew's*, *Prol.* 410. But *Mark* uſed rather to make ſome Addition to *Matthew.*

Ib. *Deſires*] *Luſt* being now ſeldom uſed but for *carnal Deſire.*

Ver. 24. *nay there will be ſome added to you who hear*] omitted in ſome *Copies*, probably to make it like *Mat.* vii. 2. *Luke* vi. 38. the Caſe of other *various Readings.* But *Mills* uncanonizes *to you who hear*, as added from the foregoing Part of the Verſe; which is *gratis dictum, a mere Say-ſo.*

Ver. 31. *As to a Grain*] It is likely *Mark* retained the dative Caſe of *Matthew*, as the *received Reading* is; yet many have an accuſative, which would be *As a Grain*, and a few a nom. in the Manner our *Tranſlators* have turned it. *Whitby's* Anſwer is of the worthleſs Kind.

Ver. 33. *many*] four *Copies* and the like Number of *Verſions* are without; what ſhall be done for its Vindication? It wants none, and ſurely not ſuch as *Whitby's*, one *Verſion* and one *Author* that have it.

Ver. 34. *all the Things*] viz. of the Similitudes, not all indiſcriminately, *John* xiv. 25, 26. & xvi. 12, 13.

Ver. 37. *which drove the Waves*] in this Manner the *Original.*

CHAP. V.

AT length they came to the farther Side of the Sea, into the Country of the Gadarenes.

2. And he coming out of the Ship, there preſently met him from the Tombs, a Man with an unclean Spirit.

3. Who had a Dwelling among the Tombs; and Nobody could bind him, *even* not with Chains:

4. Becauſe he had been often bound with Fetters and Chains, but the Chains were torn aſunder by him, and the Fetters broke in pieces; ſo Nobody was able to tame him.

5. And always Night and Day, he was on the Mountains, and among the Tombs, crying out, and cutting himſelf with Stones.

6. However when he ſaw Jeſus far off, he ran, and worſhipped him.

7. And crying out aloud, ſaid, What haſt thou to do with me, Jeſus, the Son of the Higheſt God? I conjure thee by God, that thou wilt not torment me.

8. For *Jeſus* ſaid to him, Come out of the Man, O unclean Spirit.

9. He moreover aſked him, What is thy Name? Who made anſwer, It is Legion, becauſe we are many:

10. As alſo beſought him much, that he would not ſend them out of the Country.

11. Now there at the Mountains was a great Herd of Hogs feeding;

12. So all the Devils beſought him thus, Send us into the Hogs, that we may enter into them.

13. And Jeſus permitted them preſently: upon which the unclean Spirits coming out, entered into the Hogs; when the Herd ran with violence down a ſteep Place into the Sea (being about two thouſand) and were ſtiffled in the Sea.

14. The Keepers of the Hogs then ran away, and related *it* both in the City and the Fields; and the People came out to ſee what was done.

15. And coming to Jeſus, they behold him in whom the Devils were, that had the Legion, ſitting, and cloathed, and being ſober; at which they were afraid.

16. Beſides thoſe who ſaw told them, how it was done to him in whom the Devils were, and concerning the Hogs.

17. With that they began to beſeech him, to go away from their Borders.

18. Who going aboard the Ship, he in whom were Devils beſought him, that he might be with him.

19. Yet Jeſus did not let him, but ſays to him, Go into thy Houſe to thy own Folk, and relate to them all the Things which the Lord has done for thee, and had mercy upon thee in.

20. Accordingly he went away, and began to proclaim in Decapolis, whatever Things Jeſus had done for him; at which they all wondered.

21. And Jeſus paſſing over in the Ship again to the farther Side, a great Company gathered together to him, while he was by the Sea.

22. When behold there comes one of the Rulers of the Synagogue, named Jairus, and on ſeeing him, fell down at his Feet;

23. And beſought him much, ſaying, My little Daughter is near her End; ſo that come, and put the Hands on her, that ſhe may be made well; and ſhe will live.

24. At this he went away with him; as likewiſe a great Company followed him, and thronged him.

25. And a certain Woman that was with a Flux of Blood twelve Years,

26. Having alſo ſuffered many Things by many Phyſicians, and all which belonged to

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Ver. 1. *of the Sea*] Finding this deficient in a *Copy* or two, *Mills* ſuppoſes it taken from the laſt Verſe of the foregoing Chapter, there being the ſame without it, Ch. iv. 35. But the latter might be the Occaſion of omitting this, and *Mark* accuſtoms himſelf to add a little to *Mat.* as this to Ch. viii. 28. Our great Critick to enforce it more, ſays, Luke *the Follower of* Mark *in almoſt all Things, diſmiſſes all Mention of* the Sea. But does he follow him here in the other Words, Ch. viii. 26? Certainly No. And where could *Sea* be inſerted there?

Ver. 2. *from the Tombs*] agreeable to *among* in the next Verſe.

Ver. 7. *ſaid*] that is the unclean Spirit by the Man, Ver. 2. *Luke* viii. 28, 29. ſo related as done by the Man, with the foregoing Things.

Ver. 11. *Mountains*] Abundance have *Mountain*, and with a different *Gr.* Caſe; but as the Criticks bring no Writ of Ejectment, we may quietly poſſeſs our *Mountains*; and that they never may, let it be conſidered, that probably *Mountains* was thought too much for one Herd, and the contrary Change ſeems utterly improbable.

Ib. *great*] *an Explanation*, ſays *Mills*, he means inſerted afterwards; becauſe not found with a few, which he ſo often prefers before many for *genuine Reading*. If I may gueſs alſo, it is that a great Herd of Hogs might ſeem too many for the *Jews* to have, who muſt not eat them, and thoſe Creatures being very uſeleſs otherwiſe, and therefore *great* was dropped, not I ſuppoſe as *Mark*'s, but as ſome other's counted to be got in.

Ver. 12. *all*] ſome are without.

Ver. 15. *that had the Legion*] *Mills* outſtretching *Grotius* himſelf, turns this out for a *Comment*; whereas it was left out, I ſuppoſe, by a few, as what might be ſpared; not added by many, as wanted.

Ver. 16. *them*] where the Comma is in the *Gr.* and properly; the like Ver. 18.

Ver. 19. *in*] which the *Eng.* Conſtruction requires.

Ver. 22. *behold*] *Matthew*'s or *Luke*'s, ſays *Mills*, in his Way of thinking, *Prol.* 401. but he had now ſpoken of *Luke* as conſtantly following *Mark*, whether with or without *Matthew*, n. 398. if ſo *Mark* muſt have *behold*.

her

her being ſpent, yet ſhe nothing profited, but was got rather to be worſe;

27. Now having heard concerning Jeſus, ſhe came in the Company behind, and touched his Garment.

28. For ſhe ſaid, If I but touch his Cloaths, I ſhall be made well.

29. So the Fountain of her Blood preſently became dry, and ſhe knew in her Body that ſhe was healed of the Diſtemper.

30. And Jeſus preſently knowing in himſelf that Power was gone out from him, turned about in the Company, and aſked, Who touched my Cloaths?

31. Whereas his Diſciples ſaid to him; Thou beholdeſt the Company thronging thee, and doſt thou enquire, Who touched me?

32. Nevertheleſs Jeſus looked about to ſee her that did this.

33. The Woman then being afraid, and trembling, as ſhe knew what was done in her, came, and fell down to him, and told him all the Truth.

34. Upon which he ſaid to her, Daughter, thy Faith has made thee well; go away in Peace, and be ſound from thy Diſtemper.

35. While he was ſpeaking, they come from the Ruler of the Synagogue's, ſaying, Thy Daughter is dead; why doſt thou trouble the Maſter any more?

36. But Jeſus preſently hearing the Matter that was ſpoken, ſays to the Ruler of the Synagogue, Do not fear, only believe.

37. And he let none follow after him, excepting Peter, James, and John the Brother of James.

38. At laſt he came into the Ruler of the Synagogue's Houſe, and beheld the Buſtle, thoſe who wept and lamented much.

39. Thus he being entered in, ſays to them, Why do ye make a noiſe, and weep? The Girl is not dead, but aſleep:

40. At which they derided him; nevertheleſs he put them all forth, and takes the Father of the Girl, and the Mother, as alſo thoſe with him, and goes in where ſhe was lying.

41. Next he took hold of the Girl's Hand, and ſays to her, Talitha cumi, which is, being interpreted, Maid (I ſay to thee) riſe up.

42. And preſently the Maid aroſe, and walked; for ſhe was twelve Years old: whereupon they were ſeized with great Amazement.

43. He notwithſtanding commanded them much, that none ſhould know this; and ſaid there ſhould be *Something* given her to eat.

CHAP. VI.

AFTER this he went out thence, and came into his own Country, and his Diſciples follow him.

2. And when it was the Sabbath, he began to teach in the Synagogue; and many who heard were ſurprized, ſaying; Whence has he theſe Matters? And what Wiſdom is given to him, that even ſuch powerful Things are done by his Hands?

3. Is not this the Carpenter, the Son of Mary, as likewiſe the Brother of James, Joſes, Judas and Simon? And are not his Siſters here with us? So they were offended at him.

4. But Jeſus ſaid to them, that a Prophet is not without Honour, excepting in his own Country, among Relations, and in his own Houſe.

5. And he could not do any powerful Thing there, except that he put the Hands on a few Sick, and cured.

6. He alſo wondered by reaſon of their Unbelief; and went on round about in the Villages, teaching.

7. Afterwards he called thither the twelve, and began to ſend them two by two, and gave them Authority over unclean Spirits.

8. However he ordered them, that they ſhould take Nothing for the Road, excepting a Stick only; not a Bag, not Victuals, not Braſs in the Girdle:

Ver. 35. *Synagogue's*] *Houſe* being underſtood, as with us, nay denoted by the Apoſtrophe.

Ver. 36. *preſently*] *Mills*, though this immediately follows that at Ver. 22. in his *Proleg.* ſuppoſes the Word put in by ſome Scribe, as being not in *Luke* viii. 50.

Ver. 38. *he*] Some have *they came*, as may ſeem made from the preceding Ver. and *Luke* viii. 51.

Ib. *into*] the ſame Prepoſition as in *Mat.* ix. 23. and ſo ſignifying, nay with the Verb which that has the Participle of.

Ver. 41. *Talitha*] *Beza* juſtly condemns the *Lat.* and *Gr. Copies* which have *Tabitha* from *Acts* ix. 40. but I doubt with more Affectation of Knowledge than he had in the *Heb.* Tongue, through Ignorance of which, he ſays, that was made; ſince this Word is neither *Heb.* nor from it, but *Syriack* the Mother-tongue of our Lord, and from the *Chald.* which has in one *Targum taliyetha*. *Eſt.* ii. 9. and in another *talitha*, *Deut.* xxii. 21. the *Heb.* and *Chald.* being and ſignifying alike in the other Word, the Imperat. fem. of טְלִיתָא

Ver. 42. *old*] as rendered in *Luke* ii. 42. *Acts* iv. 22. 1 *Tim.* v. 9. and *of age*, *Luke* iii. 23. & viii. 42.

Ver. 3. *The Carpenter*] *Juſtin Martyr*, who was of *Samaria*, and born about 70 Years after the Death of *Jeſus Chriſt* (in his *Dialogue with Trypho the Jew*, lately tranſlated into *Engliſh* by *Brown*) relates that he made ἄροτρα καὶ ζυγὰ, *Ploughs and Yokes*, working at the Trade of a Carpenter.

Ib. *Brother*] Look at *Gal.* i. 9.

Ib. *Judas*] as *Mat.* xiii. 55.

Ver 7. *over*] A Power of the genitive Caſe, as in *Rom.* vi. 9. & vii. 1. 1 *Cor.* ix. 12. *John* xvii. 2. which might be comprehended, though not ſo well expreſſed, in *of*.

9. But

9. But to have Sandals tied on, and not to put on two Coats.

10. Beſides he ſaid to them, Whereſoever you enter into a Houſe, remain there, until you go out thence.

11. And to as many as ever will not receive you, nor hear you; go out thence, and ſhake off the Earth underneath your Feet, for a Teſtimony to them. I tell you certainly, It will be more tolerable for Sodom and Gomorra on the Day of Judgment, than for that City.

12. Accordingly they went out, and proclaimed that People ſhould repent.

13. Moreover they expelled many Devils, and anointed with Oil many ſick Perſons, and cured.

14. Which King Herod heard (for his Name was made publick) and ſaid, John the Baptizer is riſen from the Dead, and for this reaſon powerful Things operate in him.

15. Some ſaid, He is Elias; as did others, He is a Prophet, or as one of the Prophets.

16. But Herod hearing, ſaid, This is John whom I beheaded, he is riſen from the Dead.

17. For Herod himſelf had ſent, and taken hold of John, and bound him in Priſon, by reaſon of Herodias, the Wife of his Brother Philip, becauſe he had married her.

18. For John ſaid to Herod, It is not lawful for thee to have thy Brother's Wife.

19. Thus Herodias bore him a grudge, and would have killed him, but could not.

20. For Herod was afraid of John, knowing that he was a righteous and holy Man; ſo he obſerved him, and on hearing him, did many Things, as alſo heard him gladly.

21. At length there was a ſeaſonable Day, when Herod on his Birth-day made a Supper for his Grandees, Colonels, and the chief Men of Galilee;

22. And the Daughter of this Herodias coming in, danced, and pleaſing Herod, as likewiſe thoſe who were ſate down together, the King ſaid to the Maid, Aſk of me whatever thou wilt, and I will give thee.

23. Nay he ſwore to her, Whatever thou ſhalt aſk of me, I will give thee, to half my Kingdom.

24. And going out, ſhe ſaid to her Mother, What ſhall I aſk? And ſhe anſwered, The Head of John the Baptizer.

25. So ſhe came in preſently with Haſte to the King, and asked as follows, I am willing that thou ſhouldeſt give me the Head of John the Baptizer, at this Time on a Plate.

26. At which the King becoming very ſorry, would by reaſon of the Oath, and of thoſe who were ſitting together, not reject her.

27. Accordingly the King preſently ſent away the Executioner, and ordered his Head to be brought; ſo he went away, and beheaded him in the Priſon.

28. Moreover he brought his Head on a Plate, and gave it to the Maid; as ſhe alſo did to her Mother.

29. Which his Diſciples hearing, came, and took up the dead Body, and put it in a Grave.

30. The Apoſtles alſo gathered together to Jeſus, and declared to him all Things, both whatever they had done, and whatever they had taught.

31. And he ſaid to them, Come ye your ſelves privately into a deſart Place, and be refreſhed a little: for there were many coming and going, ſo that they had not Time to eat.

Ver. 11. *I tell you certainly, It will &c.*] All this to the End of the Verſe, five or ſix *MSS.* and a *Verſion* or two are without, ſo that ſome Criticks judge it tranſplanted hither from *Mat.* x. 15. Should it be ſo, it would be *Scripture*, but there is not *Country* here, which may denote otherwiſe, and *Mark* uſes to add Sentences or Expreſſions to *Matthew*, rather than leſſen them, when treating of the ſame Matter.

Ver. 12. *proclaimed*] to be different, as the *Gr.* is, from that in *Luke* ix. 6.

Ver. 15. *or*] Many leave out, and *Mills*, with *Grotius*, thought we ſhould, *Pr.* 674. which I ſhall not contradict.

Ver. 16. *This is*] *Matthew's*, cries *Mills*, in *Prol.* 411. ſince not with a few.

Ib. *John*] Is it not ſurprizing in the great Variety of *Reading* which *Mills* found, and ſo laboriouſly collected, that he ſhould ſo often throw Stumbling-blocks in our Way, by giving the Preference to a very few out of very many undiſtinguiſhed Votes, and generally againſt our *received Reading?* So here again the (little known) *Coptick Verſion*, and one (very particular and ſtrange) *Manuſcript* (as I may well diſtinguiſh them, and neither of them the ſame as before) not having *John*, our Critick pronounces it an Addition from *Luke* ix. 9. *Prol.* 402. when he had been juſt telling and repeating, how *Luke* carefully follows *Mark*; according to which then *Mark* had this Word.

Ver. 20. *righteous and holy*] Of whom *Wither* wrote,

And that his Voice *might not alone*
Informe us what we ſhould believe
His Life *declar'd what muſt be done,*
If Thee [Chriſt] *we purpoſe to receive:*
His Life *our patterne therefore make,*
That we the courſe he tooke may take.

Ver. 21. *ſeaſonable*] *Gr. well-timed.*

Ver. 27. *the King*] *is repeated, Mills* ſays, *from the laſt Ver.* How many ſuch Words may it be ſo pretended of, in the *Hiſtorical Books of the Old Teſtament!*

Ib. *preſently*] the *vul. Lat.* only being without, is alſo condemned by *Mills*, *Prol.* 413. But how odd would it have been for any one to put it, according to his Hypotheſis, in the *Marg.*

Ib. *went away*] the ſame, on no more Authority than the laſt, tells us he thinks this is of the Scribes, not *St. Mark.* But what ſhould the Scribes add it for? It is much eaſier to think they omitted it, becauſe they thought it might be; and this with all other *Copies* and *Tranſlations* againſt that one.

32. With

32. With that they went away into a deſart Place, in a Ship privately.

33. But the Multitude ſaw them going away, and many knew him; whereupon they ran together on Foot thither from all the Cities, and got before them, then went together to him.

34. Upon this Jeſus going out, ſaw much Company, and was moved with Affection to them, becauſe they were as Sheep that had not a Shepherd; and he began to teach them many Things.

35. And it being now a late Hour, his Diſciples came to him, and ſay; It is a deſart Place, and the Hour now late:

36. Send them away, that they may go home into the Fields and Villages round about, and buy themſelves Bread; for they have Nothing to eat.

37. But Jeſus made anſwer to them, Do ye give them *ſome* to eat. And they ſay to him, Shall we go away, and buy two hundred Penny-worth of Bread, and give them to eat?

38. Whereas he aſks them, How many Loaves have you? go, and ſee; and on knowing, they reply, Five, and two Fiſhes.

39. Next he ordered them to make thoſe all ſit in Companies on the green Graſs.

40. And they ſate down in Parcels, by hundreds and by fifties.

41. He alſo taking the five Loaves and two Fiſhes, looked up to Heaven, bleſſed, and broke apart the Loaves, then gave to his Diſciples, that they might ſet before them; the two Fiſhes likewiſe he divided to them all.

42. Who all did eat, and were filled.

43. Nay they took up twelve Baſkets full of Fragments, and ſome of the Fiſhes.

44. And there were who did eat of the Loaves about five thouſand Men.

45. He then preſently compelled his Diſciples to go aboard a Ship, and to go before to the farther Side towards Bethſaida, while he himſelf ſent the Company away.

46. And when he had taken leave of them, he went away on a Mountain to pray.

47. It being Evening too, the Ship was in the midſt of the Sea, and he himſelf alone on the Land.

48. And he ſaw them tormented in driving on (for the Wind was contrary to them) ſo about the fourth Watch of the Night he comes to them, walking on the Sea, and would have paſſed by them.

49. But on ſeeing him walk there, they thought it was an Apparition, and cried out.

50. (For they all ſaw him, and were troubled) and he preſently ſpoke to them in this manner, Take courage, it is I, do not fear.

51. Beſides he went up to them into the Ship, and the Wind ceaſed; ſo that they were very much amazed in themſelves, and wondered.

52. For they did not underſtand about the Loaves, ſince their Heart was hardened.

53. At laſt paſſing over, they came on the Country of Genneſaret, when they were got to Shoar.

54. Who being come out of the Ship, the People preſently knowing him,

55. Ran round about that whole Region, and they began to carry about thoſe who were ill on Beds, to the Place where they heard that he was.

56. Nay where-ever he entered into Villages, Cities or Fields, they put the Sick in the Market-places, and beſought him that they might but touch the Skirt of his Garment; and whoſoever touched him were made well.

Ver. 33. *and got before them*] according to *Mills* not in three *Copies*; but *Whitby* ſays *in two*, and charges *Mills* (inſtead of others he mentions) that he would have it be a *Scholium*, when he ſays expreſly the contrary both in his *Note* and *Pr.* p. 42. c. 2. or in *Kuſter*'s Edit. num. 398. As *Jeſus* and his Apoſtles might ſail round ſome Promontory, the People underſtanding whither he was going, could get thither before him by Land on Foot.

Ver. 36. *Fields*] to the publick Houſes in Roads, &c. the *Gr.* being plural, and meaning ſo.

Ib. *Bread*; *for they have Nothing to eat*] *Mills* after a few ſuppoſes it curtailed originally thus, *what they may eat*, the reſt, as he declares, being from Ch. viii. 2. Strange fetching and carrying, as vulgarly ſaid, at this Rate! but *Bread* is not there. How wrong and uncertain is *Whitby*'s *Examen* on this!

Ver. 44. *about*] wanting in about fifty *MSS.* beſides *Verſions*, and *Mills* ſays is of the other Evangeliſts; truly it is ſuſpicious, and *Mark* might have a more punctual Information (as ſuppoſed from *Peter*) viz. that there were full five thouſand: for why ſhould ſo many omit the Word in this only of all the four?

Ver. 45. *towards*] For it appears they did not go to *Bethſaida*, Ver. 53. *John* vi. 17. which ſurely they would, if *Jeſus* had ſo conſtrained them.

Ver. 46. *taken leave*] This is not the Verb in the foregoing Ver. but the ſame as in *Acts* xviii. 18, 21. 2 *Cor.* ii. 13. *Luke* ix. 61. there rendered in this Manner.

Ver. 51. *and wondered*] From a Couple of *Tranſlations* and another of *MSS. Mills* affirms theſe Words crept out of the *Margin*; but has not been ſo liberal as to tell us how they came in, or what they did there firſt.

Ver. 53. *when*] not after *they came into that land.*

Ver. 54. *the People*] which is divers times the proper Subject of Scripture Verbs, and here as ſhewn by *Mat.* xiv. 35. and *Chriſt*'s Diſciples doubtleſs knew him before, Ver. 45. nor is it to be thought, they that came out of the Ship carried the Sick.

Ver. 56. *touched him*] underſtand on any Part of his Cloaths.

CHAP. VII.

NOW there gather together to him Phariſees, and ſome of the Scribes, who came from Jeruſalem.

2. And ſeeing ſome of his Diſciples eating Victuals with polluted Hands, that is not waſhed, they found fault.

3. For the Phariſees, and all the Jews, except they waſh their Hands rightly, do not eat, holding the Tradition of the Elders.

4. When *come* from Market, except they are waſhed, they do not eat; and many other Things there are which they have received to hold, the Waſhing of Cups, Jugs, Kettles and Beds.

5. Next the Phariſees and Scribes aſked him, For what reaſon do not thy Diſciples walk according to the Tradition of the Elders, but eat Victuals with Hands not waſhed?

6. But he made anſwer to them: Eſaias propheſied well concerning you Hypocrites, as it is written; This People honour me with the Lips, but their Heart is far from me;

7. Thus they worſhip me in vain, teaching the Doctrines, the Commandments of Men.

8. For putting away the Commandment of God, you hold the Tradition of Men, the Waſhing of Jugs and Cups; and many other ſuch like Things you do.

9. He alſo ſaid to them: You reject the Commandment of God effectually, that you may keep your own Tradition!

10. For Moſes ſaid, Honour thy Father and thy Mother; and, Let him who curſes Father or Mother be quite put to death.

11. Yet you ſay; If a Man ſhall tell Father or Mother, Whatſoever thou mighteſt be profited with by me is Corban, that is a Gift;

12. You then permit him no more to do any Thing for his Father or his Mother:

13. Repealing the Word of God with your Tradition which you have delivered; and many ſuch like Things you do.

14. Moreover he called thither all the Company, and ſaid to them; Hear me, all, and underſtand:

15. There is Nothing without a Man that enters into him, which can pollute him; but the Things which come out from him, are thoſe that pollute a Man.

16. If any one has Ears to hear, let him hear.

17. And when he was entered into the Houſe from the Company, his Diſciples asked him concerning the Similitude.

18. Whereupon he ſays to them; Are you alſo ſo ſimple? Do not you underſtand, that every Thing without which enters into a Man, cannot pollute him?

19. Becauſe it does not enter into his Heart, but into the Belly, and goes out into the Vault, which purges all Meat.

20. But continued he; What goes out of a Man, that pollutes him.

21. For from within out of the Heart of Man evil Reaſonings go, Adulteries, Whoredoms, Slaughters,

22. Thefts, Covetings, Spite, Deceit, Wantonneſs, a ſpiteful Look, Blaſphemy, Pride, Folly:

23. All theſe wicked Things go out from within, and pollute a Man.

24. Afterwards he roſe up, and went away thence into the Limits of Tyre and Sidon; and entering into a Houſe, he would have Nobody know, but could not be concealed.

25. For a Woman whoſe little Daughter had an unclean Spirit, hearing about him, came, and fell down at his Feet;

26. (Now the Woman was a Greek, by Race from Syro-phenicia) and ſhe intreated

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Ver. 2. *that is*] without a Parentheſis as at Ver. 11.

Ib. *they found fault*] A few *Copies* and *Verſions* not having this, *Mills* reports that Somebody inconveniently put it in to finiſh the Sentence, which was perfect enough before, *Pr.* 1196, but it does not appear to me that it would join well with ἑπτιτα *next*, Ver. 5. without, and certainly not with γὰρ *for*, Ver. 3. *Whitby* ſtrangely has, as elſewhere, that it is only wanting in the *Ethiop.*

Ver. 3. *rightly*] It is uncertain how this was, and therefore I tranſlate according as in *Pſa.* xx. 3. *Theophylact* expounds it to be up to the Elbow, *Hammond* up to the Wriſt, *Beza* by rubbing the Hands together, the *Vulg. often*, others *accurately*, the Word being only here.

Ver. 4. *Jugs*] Pots being too vague a Word. It is ſaid to have held about a Pint and half.

Ib. *Beds*] ſo rendered every where elſe by our *Tranſlators* and in Ver. 30. of this Chap.

Ver. 5. *not waſhed*] A few have *polluted*, whence *Grot.* and *Mills* think this fetched from Ver. 2. as a *Comment*; but ſurely *polluted* would not have needed it here, when it was there.

Ver. 6. *anſwer*] The *Coptick Tranſ.* with three or four others omitting the Word for this, *Mills* aſcribes it to *Mat.* xv. 3. but the *Copt.* has it not there neither.

Ver. 8. *the Waſhing*] here being no more [as] than in Ver. 4.

Ver. 9. *alſo ſaid*] put foremoſt by *Matthew*, Chap. 15.

Ib. *effectually*] The Addition (for ſuch it is, tho' not marked in the *com. Tranſ.*) of *full* augments the Force of *well*, which requires to be alleviated.

Ver. 14. *all the Company*] Some have *again* for *all*, the *Gr.* Words being not very different; which *Mills* in his Wont would juſtify, as if this *all* was made from the other that follows, by Somebody after, *Prol.* 403, 404.

Ver. 16. This Verſe *Mills* ſays he very much ſuſpected, *Pr.* 1475. though he found it lacking only in a ſingle *Copy* and a *Verſion.*

Ver. 19. *which*] namely the Action of going out.

Ver. 22. *Spite*] as I render it *Rom.* i. 29. where ſee the *Note.*

Ib. *ſpiteful Look*] The Term being general in *Gr.* as *wicked* as in *Eng.* ſeems rather directed by its own Subſtantive here before, than by that in *Mat.* xx. 15.

Ib. *Look*] rather than *Eye*, to come out of the Heart.

Ver. 25. *little*] as Ch. 5. 23. this *Gr.* Word being only in theſe two Places.

him, that he would expel the Devil out of her Daughter.

27. But Jeſus ſaid to her, Permit the Children firſt to be filled: for it is not well to take the Children's Bread, and throw to Puppies.

28. Yet ſhe made anſwer to him, Yes, Lord; foraſmuch as Puppies underneath the Table eat of the Boys Crumbs.

29. And Jeſus replied to her, For this Saying go: the Devil is gone out of thy Daughter.

30. Accordingly ſhe going away into her Houſe, found the Devil gone out, and her Daughter put on the Bed.

31. And again going out of the Borders of Tyre and Sidon, he came to the Sea of Galilee, through the midſt of the Borders of Decapolis.

32. Where they bring to him a deaf Man, who could hardly ſpeak; and beſought him, that he would put the Hand on him.

33. So he took him away from the Company privately, and thruſt his Fingers into his Ears; as alſo ſpitting, touched his Tongue.

34. Beſides looking up to Heaven, he groaned, and ſays to him, Ephphatha, that is be opened.

35. When preſently his Ears were opened, and the Bond of his Tongue was let looſe, and he ſpoke rightly.

36. He notwithſtanding commanded them, that they ſhould tell Nobody; yet ſo much as he commanded them, the more abundantly they proclaimed *it*.

37. And they were ſurprized above meaſure, ſaying, He has done all Things well; he both makes the Deaf hear, and the Dumb ſpeak.

CHAP. VIII.

IN thoſe Days the Company being very much, and not having any Thing to eat, Jeſus called thither his Diſciples, and ſays to them;

2. I am moved with Affection to the Company, becauſe they have remained with me now three Days, and have Nothing to eat;

3. And if I ſhould ſend them away faſting home, they will be faint in the Way: for ſome of them came far off.

4. At which his Diſciples anſwered him, Whence can any one fill theſe here with Bread in the Wilderneſs?

5. And he aſked them, How many Loaves have you? To which they ſaid, Seven.

6. So he ordered the Company to ſit down on the Ground. Next he took the ſeven Loaves, and giving thanks, broke, and gave to his Diſciples, that they might ſet *them*; which they did before the Company.

7. They had likewiſe a few little Fiſhes, and bleſſing, he bade to ſet theſe alſo before *them*.

8. With that they eat, and were filled; nay they took up of the Fragments that were over and above ſeven Baſkets.

9. Now thoſe who eat were about four thouſand; at laſt he ſent them away.

10. And preſently going into a Ship with his Diſciples, he came into the Parts of Dalmanutha.

11. Where the Phariſees came out, and began to query with him, and ſought a Sign of him from Heaven, tempting him.

12. Upon this he groaned deeply in his Spirit, and ſays; Why does this Generation ſeek for a Sign? I tell you certainly, There ſhall not a Sign be given to this Generation.

13. Thus he left them, and going again into the Ship, went away to the farther Side.

14. Moreover they had forgot to take Bread, and had none with themſelves in the Ship, excepting one Loaf.

15. And he commanded them as follows, See, beware of the Leaven of the Phariſees, and that of Herod.

Ver. 31. *and Sidon, he came*] for which ſome have, *he came by* or *through Sidon*; which might not be worth minding, did not *Mills* vindicate it, and his Opinion without Proof advances it but little, *Prol.* 404. which the learned *Saubert* alſo confutes, as contrary to *Mat.* xv. 24. in *Proleg. Var. Lect.* there; nor does it appear that was the Way to the Sea of *Galilee*.

Ib. *Decapolis*] which by this Ver. evidently lay on the weſt Side of the Sea here mentioned, as likewiſe by *Mat.* iv. 25. but by *Mar.* v. 1, 20, 21. on the eaſt Side, being alſo a Matter of Controverſy among Writers; to be decided, I ſuppoſe by its lying on both Sides, and round the north End of that Sea; ſee of it *Whitby* in the *Table of Places*. N. B. it ſignifies *ten Cities*.

Ver. 34. *Ephphatha*] which in the *Syriack* Imper. of the Conjug. *Ithpehal* would be *Ethphetha*, ſo changed by Dialect, and originally from the *Chaldee phethah*; which the Reader may not have met with elſewhere.

Ver. 2. *Days*] divers have in another Caſe, and ſome at *Mat.* xv. 32. to be thus (*it is* or *there are* underſtood) *now three Days; they have remained with me*, in no different Senſe, and *Mills* thought was the right Reading, *Prolegom.* 1343, 1468. but it might be made ſo by reaſon of its Poſition there in *Gr.* or by the Miſtake of ι for ς, and ſeems too much forced, as it is without the Verb-ſubſtantive.

Ver. 12. *his*] is but an *Expoſition* according to *Mills*, who has multiplied ſuch in Oppoſition to the *com. Reading*.

Ib. *not*] in the Manner of the *Jewiſh* Atteſtations, or as in *Luke* xix. 42. & xxii. 42. where it is alſo thus rendered in the *com. Tranſ.*

16. There-

16. Therefore they reaſoned thus one to another, It is becauſe we have no Bread.

17. And Jeſus knowing, ſays to them; Why do ye reaſon, becauſe you have no Bread? Do ye not yet underſtand, nor mind? Have ye your Heart ſtill hardened?

18. Having Eyes, do ye not ſee? And having Ears, do ye not hear? And do ye not remember?

19. When I broke the five Loaves to the five thouſand, how many Baſkets full of Fragments did you take up? They anſwer him, Twelve.

20. When the ſeven alſo to four thouſand, how many Baſkets full of Fragments did you take up? And they anſwered, Seven.

21. He ſaid further to them, How do ye not mind?

22. At length he comes into Bethſaida, and the People bring a blind Man to him, and beſought him that he would touch him.

23. And taking hold of the blind Man by the Hand, he brought him out without the Town; and when he had ſpit in his Eyes, and put the Hands on him, he aſked him whether he ſaw any Thing.

24. Whereupon looking up, he ſaid, I ſee Men as Trees walking.

25. Afterwards he put the Hands again upon his Eyes, and made him look up; when he was reſtored, and ſaw all clearly.

26. Next he ſent him away to his Houſe, ſaying, Neither enter into the Village, nor tell any one in it.

27. Jeſus too went out, and his Diſciples, into the Villages of Ceſarea Philippi; and in the Way he aſked his Diſciples in this manner, Who do Men ſay that I am?

28. And they anſwered, John the Baptizer; ſome, Elias; and others, One of the Prophets.

29. He then enquires of them, But who do ye ſay that I am? And Peter makes anſwer to him, Thou art Chriſt.

30. However he charged them, that they ſhould ſpeak to Nobody concerning him.

31. Beſides he began to teach them, that the Man muſt ſuffer many Things, and be rejected by the Elders, chief Prieſts and Scribes, as alſo be killed, and three Days after ariſe.

32. And he ſpoke the Saying ſo boldly, that Peter took him aſide, and began to rebuke him.

33. But he turned about, and looking at his Diſciples, rebuked Peter as follows, Be gone behind me, Satan; ſince thou doſt not mind the Things of God, but thoſe of Men.

34. And calling thither the Company, with his Diſciples, he ſaid to them; Let him who would come after me deny himſelf, and take up his Croſs, and follow me.

35. For whoever would ſave his Life, will loſe it; but whoever ſhall loſe his Life for my ſake and the Goſpel's, he will ſave it.

36. For what Profit will it be to a Man, if he ſhould gain the whole World, and ſuffer the loſs of his Soul?

37. Or what ſhall a Man give for the Exchange of his Soul?

38. For whoever ſhall be aſhamed of me and my Words, in this adulterous and ſinful Generation, the Man too will be aſhamed of him, when he comes in the Glory of his Father with the holy Angels.

CHAP. IX.

HE alſo ſaid to them, I tell you certainly, that there are ſome of them that ſtand here, who will not at all taſte Death, until they ſee the Kingdom of God come in Power.

2. And after ſix Days Jeſus takes Peter, and James, with John, and brings them up on a high Mountain privately alone; where he was transformed before them:

3. So that his Cloaths became glittering, very white like Snow, ſuch as no Fuller on the Earth can whiten.

4. Moreover Elias appeared to them with Moſes, and were talking with Jeſus.

5. And Peter expreſſes himſelf thus to Jeſus, Rabbi, it is well that we ſhould be here; and let us make three Tabernacles, one for thee, one for Moſes, and one for Elias.

Ver 16. *one to another*] not as in *Mat.* xvi. 8.

Ver. 22. *he comes*] by a few *they come*, which paſſes with *Mills* for authentick, and to have been changed into ours, becauſe of the following *they bring*. Weak Conjecture!

Ver. 25. *made him look up*] In two *Copies* and the *vulg. Lat. he began to look up:* this *Mills* puts his Approbation to, and ſays *Chryſoſtome* and *Victor Antioch.* confirm it; which is giving them a ſtrange Authority.

Ver. 31. *three Days after*] that is the *third* Day, as in Ch. ix. 31. *Mat.* xvi. 21. &c.

Ver. 32. *aſide*] coherent with his turning about to his Diſciples, and *Peter* being then behind him, Ver. 33. but how unintelligible is *took* alone?

Ver. 34. *come*] Divers have *follow*, *Mills* ſuppoſes rightly, and ſays *come* is of *Mat. Pr.* 675. viz. Ch. xvi. 24. he having before remarked that it is *follow* in Ch. x. 38. ſo that one might have thought here would not have been an Alteration to either; yet an Alteration there is, and thus attended with Difficulty. However as *Mark* himſelf kept much to the Words of *Mat.* when he made no Addition, we may ſuppoſe him here following the Expreſſion that is moſt like his own, and that was in the ſame Order of the Hiſtory, which is that in Ch. xvi.

Ver. 2. *takes*] Here is no more [with him] than in *Mat.* xvii. 1. *Luke* ix. 28.

6. For

6. For he did not know what to ſpeak, ſince they were terrified.

7. Beſides there was a Cloud overſhadowing them; and a Voice came out of the Cloud, ſaying, This is my beloved Son; hear him.

8. And ſuddenly looking about, they ſaw none any more, but Jeſus only with themſelves.

9. Now as they came down from the Mountain, he commanded them that they ſhould tell Nobody the Things they ſaw, except when the Man ſhould ariſe from the Dead.

10. And they retained the Saying with themſelves, ſo as to diſpute together what the ariſing from the Dead was.

11. With that they thus aſked him, Why do the Scribes ſay, that Elias muſt come firſt?

12. And he made anſwer to them; Elias indeed will come firſt, and reſtore all Things; nay there will be ſo as it is written of the Man, that he will ſuffer many Things, and be contemned.

13. But I ſay to you, that even Elias has come (and they did to him whatever they would) as it is written of him.

14. And coming to the Diſciples, he ſaw a great Company about them, and the Scribes diſputing with them.

15. When preſently all the Company ſeeing him, were aſtoniſhed, as alſo ran thither, and ſaluted him.

16. Upon this he asked the Scribes, What are you diſputing with them?

17. At which one of the Company made anſwer; Maſter, I have brought to thee my Son, that has a dumb Spirit.

18. And where-ever it takes him, it tears him; inſomuch that he foams, and gnaſhes his Teeth, and waſtes away: ſo I told thy Diſciples, that they might expel it, and they were not able.

19. But he makes anſwer to him, O unbelieving Generation, how long ſhall I be with you? How long ſhall I bear with you? Bring him to me.

20. Accordingly they brought him to him; and when he ſaw him, preſently the Spirit tore him; ſo that he fell on the Ground, and rolled about, foaming.

21. He further asked his Father, How long ago is it ſince this came to paſs on him? And he ſaid, From Childhood.

22. Nay often it has alſo thrown him into the Fire, and into the Water, that it might deſtroy him; but if thou canſt *do* any Thing, help us, and be moved with Compaſſion for us.

23. And Jeſus ſaid to him, If thou canſt believe it, all Things may be to him who believes.

24. Upon which the Father of the Lad preſently crying out, ſaid with Tears, I believe, Lord, help my Unbelief.

25. And Jeſus ſeeing that the Company ran together, rebuked the unclean Spirit, ſaying to it, O dumb and deaf Spirit, I bid thee, do thou come out of him, and enter into him no more.

26. Therefore crying out, and tearing him much, it came out; and he became as it were dead, ſo that many ſaid, He is dead.

27. But Jeſus took hold of him by the Hand, and raiſed him up; ſo that he aroſe.

28. Afterwards he being entered into the Houſe, his Diſciples aſked him privately, Why could not we expel him?

29. And he anſwered them, This Kind can come forth by Nothing, but by Prayer and Faſting.

30. At length going forth thence, they

Ver. 10. *diſpute*] The *King's Tranſlators* have not put *one with another* to this Verb, as Part of it, any where elſe, and but once *together*, Ch. xii. 28. tho' the Word is uſed ten times, and here Ver. 14, 16.

Ib. *the ariſing*] viz. that of *Jeſus*, which he ſpoke of; but Somebody to make it plainer it ſeems altered the Words thus, as three or four *Books* have them, *what it was, when he ſhould ariſe from the Dead*; which *Mills* nevertheleſs ſets over the common. But who would have made the perſonal Verb impersonal for the ſake of Obſcurity? Nay ſo much that *Mills* himſelf did not underſtand it, but took it for the Reſurrection in general.

Ver. 11. *Why*] The *Gr.* Particle being very unuſual in the Meaning of this, ſee the Proof of it in *Whitby's Annotations.*

Ver. 12. *reſtore*] fut. like *Mat.* xvii. 11.

Ib. *there will be*] which is only the Verb-ſubſtantive, ſo frequently underſtood in *Scripture*, and needful here to make the Expreſſion intelligible as well as proper. One may perceive our *Tranſlators* introduced it with *told*, to make this Part oblique, and not the direct Words of *Chriſt*, but the following in the next Verſe ſhew they were the latter.

Ver. 13. *as it is written of him*] viz. that he ſhould come, *Mal.* iv. 5. but not the other, which therefore ſhould be in a Parentheſis, as divers more Members of Sentences; and for this read *Whitby*, with *Charles le Cene's French Eſſay for a new Tranſ.* printed 1696, tranſlated by *Hugh Roſs*, Part 1. 1701, Ch. 7.

Ver. 16. *the Scribes*] This *Mills* denies, as a few have *them*, which he interprets to be the Diſciples; when it is plain they were the Scribes, Ver. 14.

Ver. 19. *to him*] or *to it*. However *I be with you*, that is alſo in *Mat.* xvii. 17. *Luke* ix. 41. ſeems moſt ſuitable to the Diſciples, and *unbelieving Mat.* xvii. 17. with their *Unbelief*, Ver. 20. notwithſtanding *Guyſe* labours ſo hard with a *Note* in each *Book*, among ſo few that he has in his *Practical Expoſition*, printed 1739, to ſhew theſe were the *Scribes*, &c.

Ver. 20. *tore*] A *Copy* or two for συσπάραξεν have ἐτάραξεν, and ſo the *vul. Lat. troubled.*

Ver. 23. *it*] τὸ in *Gr.* the neut. Article as if to or for *the Thing*, which *Beza* expounds for *this*. What *Doddr.*

went along through Galilee; which he was not willing that any one ſhould know.

31. For he taught his Diſciples, and ſaid to them, The Man is delivered up into the Power of Men, who will kill him; and being killed, he will ariſe the third Day.

32. Yet they did not underſtand the Saying, and were afraid to ask him.

33. And he came into Capernaum, where being in a Houſe, he asked them, What did you reaſon with your ſelves in the Way?

34. Whereas they were ſilent: for they had reaſoned with one another in the Way, who ſhould be greateſt.

35. And ſitting down, he called the twelve, and ſays to them, If any one would be firſt, he ſhall be the laſt of all, and Waiting-man to all.

36. He alſo took a little Child, and ſet him in the midſt of them; then taking him in the Arms, ſaid to them,

37. Whoever ſhall receive one of ſuch little Children in my Name, receives me; and whoever ſhall receive me, does not properly receive me, but him who ſent me.

38. But John made him anſwer, Teacher, we ſaw Somebody expelling Devils in thy Name, who did not follow us; and we forbade him, becauſe he did not.

39. However Jeſus ſaid: Do not forbid him; for there is none who ſhall do a powerful Thing in my Name, can alſo quickly ſpeak ill of me.

40. For he that is not againſt us, is for us.

41. For whoever ſhall give you to drink a Cup of Water in my Name, becauſe you are Chriſt's, I tell you certainly, will not at all loſe his Reward.

42. Whoever too ſhall offend one of the little ones that believe in me, better would it be for him, if a Milſtone were put about his Neck, and he thrown into the Sea.

43. Nay if thy Hand ſhould offend thee, cut it off: it is better for thee to enter a Cripple into Life, than having the two Hands, to go away into Hell, into unextinguiſhable Fire:

44. Where their Worm does not die, nor is the Fire quenched.

45. Thus if thy Foot ſhould offend thee, cut it off: it is better for thee to enter into Life lame, than having the two Feet, to be thrown into Hell, into unextinguiſhable Fire:

46. Where their Worm does not die, nor is the Fire quenched.

47. As likewiſe if thy Eye ſhould offend thee, pluck it out: it is better for thee to enter into the Kingdom of God with one Eye, than having two Eyes to be thrown into Hell Fire.

48. Where their Worm does not die, nor is the Fire quenched.

49. For every one will be ſalted with Fire, and every Sacrifice be ſalted with Salt.

50. Salt is good; but if Salt become freſh, with what will you ſeaſon that? Have Salt in your ſelves, and be at peace among one another.

CHAP. X.

AND ariſing thence, he comes into the Borders of Judea, through the farther Side of Jordan; and the Multitude come together again to him, when as he uſed, he taught them again.

2. The Phariſees alſo coming thither, aſked him, Is it lawful for a Perſon to ſend away his Wife? tempting him.

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mentions is an Impoſition on the Publick, no *Copies* reading, nor the Verb being, as there.

Ver. 33. *he came*] with ſome few *they came*; the Difference very little, but *Mills* promotes that.

Ib. *with your ſelves*] crept in, ſays *Mills*, from the *Marg.* ſee on Ch. vi. 51.

Ver. 34. *in the Way*] Three *Copies*, and no more, being without this, *Mills* does not ſtick to ſay there is Nobody but ſees it is repeated (that is taken) from the laſt Verſe, *Prol.* 1344. but anſwers *Whitby*, there is Nobody but ſees it ought to be repeated.

Ver. 38. *becauſe he did not*] which reads heavy in the *com. Tranſ.* while our Language has a peculiar Advantage of expreſſing Repetitions by the *Signs* of the Verbs, as I rather call them than *Auxiliaries*. A few have left this out, through ſome Offence at the Repetition, as *Mills* quotes *Eraſmus* ſaying well; yet he himſelf afterwards in his *Pref.* N° 407. ſays it is *Luke*'s; but how much better according to his own Maxim, did *Luke* follow *Mark*.

Ver. 39. *quickly*] *lightly* wrong, or at leaſt obſcure.

Ver. 40. *againſt*] which Neutraliſts are by *Mat.* xii. 30. but this Man was not ſuch a one.

Ver. 41. *not at all*] by a double Negative in *Gr.* as at *Mat.* x. 42.

Ver. 43. *the two*] Here being the Article, and not in *Mat.* xviii. 8.

Ver. 49. *every one*] Expoſitors are divided in aſcribing this former Part of the Verſe, ſome to the Bad, and ſome (as all do the latter Part) to the Good. *Hammond* ingeniouſly, and as it may be allowed rightly, compares the two to Burnt-offerings and ſalted Oblations, yet is a principal Promoter of the firſt Opinion, not conſidering enough perhaps that Burnt-offerings were for a good Uſe as well as the other; and *Fire* here, tho' the Term might be taken from the other in Ver. 48. may denote the Suffering of cutting off the Hand or Foot, and plucking out the Eye, as the main Subject of the Matter before; beſides for the other Notion one might expect [but] between; of *Fire* alſo in this Senſe ſee 1 *Cor.* iii. 13, 15. 1 *Pet.* iv. 12. *Mal.* iii. 2, 3. and the *Geneva Note*.

Ver. 1. *through*] which *by* very obſcurely expreſſes, and rather denotes *near by*; and that is not the Meaning, as *Beza* ſhews.

Ver. 2. *coming*] One bad *Copy* alone being without it, *Mills* ſays it is of *Mat.* xix. 3. even though not the ſame there.

3. And

3. And he made anſwer to them, What did Moſes command you?

4. To which they ſaid, Moſes permitted to write a Bill of Divorce, and to ſend away.

5. Again Jeſus made anſwer to them; For the Hardneſs of your Heart he wrote you that Commandment.

6. But at the Beginning of the Creation, God made them Male and Female.

7. For this cauſe let a Man forſake his Father and Mother, that he may cleave to his Wife;

8. Since the two ſhall be one Fleſh. So that they are no more two, but one Fleſh:

9. What God therefore has yoked together, let not Man ſeparate.

10. And in the Houſe his Diſciples aſked him again concerning it.

11. Whereupon he ſays to them; Whoſoever ſhall ſend away his Wife, and marry another, commits Adultery againſt her.

12. If a Woman likewiſe ſhall ſend away her Huſband, and be married to another, ſhe commits Adultery.

13. Next they brought little Children to him, that he might touch them; but the Diſciples rebuked the Bringers.

14. Whereas Jeſus ſeeing, was much diſpleaſed, and ſaid to them; Permit little Children to come to me, and do not forbid them: for the Kingdom of God is of ſuch.

15. I tell you certainly, Whoſoever ſhall not receive the Kingdom of God as a little Child, will not at all enter into it.

16. So taking them in the Arms, he put Hands on them, and bleſſed them.

17. Afterwards he went forth into the Road, and Somebody ran thither, and kneeling down to him, aſked him, Good Maſter, what ſhall I do, that I may inherit everlaſting Life?

18. To whom Jeſus ſaid? Why doſt thou call me good? None is good, excepting one, *even* God.

19. Thou knoweſt the Commandments: Thou ſhalt not commit Adultery, thou ſhalt not murder, thou ſhalt not ſteal, thou ſhalt not give Evidence falſely, thou ſhalt not wrong, honour thy Father and Mother.

20. And he made anſwer to him, Maſter, all theſe Things I have obſerved from my Youth.

21. Now Jeſus looking on him, loved him, and replied to him, There is one Thing wanting to thee: go, ſell whatever thou haſt, and give to the Poor, and thou wilt have Treaſure in Heaven; and come, follow me, taking up the Croſs.

22. But he was ſad at the Saying, and went away ſorry: for he was one who had many Poſſeſſions.

23. Therefore Jeſus looked about, and ſays to his Diſciples, How difficult will it be for thoſe who have Wealth to enter into the Kingdom of God!

24. Whereas the Diſciples wondered at his Words: but Jeſus made anſwer again to them; Children, how difficult it is for thoſe who truſt in Wealth to enter into the Kingdom of God!

25. It is eaſier for a Camel to go through the Eye of a Needle, than for a rich Perſon to enter into that Kingdom.

26. Which they were ſurprized at exceeding much, ſaying with themſelves, Then who can be ſaved?

27. However Jeſus looking on them, replies, With Men *it* is impoſſible, yet not with God: for with God all Things are poſſible.

28. Upon this Peter began to ſay to him, Behold we have left all, and followed thee.

29. And Jeſus made anſwer; I tell you certainly, There is Nobody who has left Houſe, Brothers, Siſters, Father, Mother, Wife, Children, or Land, for the ſake of me and the Goſpel;

30. But that will receive a hundred-fold now at this Time, Houſes, Brothers, Siſters, Mothers, Children, and Land, with Perſecutions, and in the Age hereafter everlaſting Life.

31. But many firſt will be the laſt, and laſt the firſt.

32. Now they were in the Way, going up to Jeruſalem, and Jeſus was going along before them, who wondered, and as they followed, were afraid; when Jeſus took the twelve again, and began to tell them the Things that would come to paſs on him;

33. Behold we are going up to Jeruſalem, and the Man will be delivered up to the chief Prieſts and Scribes; and they will condemn

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Ver. 3, 4. According to *Whitby* theſe two Verſes are to come in between *Mat.* xix. 7 & 8.

Ver. 6. *of the Creation*] not in one *Copy* and two *Verſions*, but *Mark* might likely add it in his Manner to *Mat.* xix. 4.

Ib. *them*] not with three or four, whence *Mills* concludes it ſhould not with all, being he ſays of *Mat.* xix. 4. but much likelier it was left out by thoſe, becauſe deemed unneceſſary.

Ver. 19. *wrong*] either by Force or Fraud, as *Beza* obſerves.

Ver. 21. *taking up the Croſs*] ſome being without, *Mills* declares it a *Scholium* taken from Ch. viii. 34. or elſewhere: not thence, ſince it ſtands there before *follow me*; ſo that it may remain in quiet Poſſeſſion, unleſs ſome farther Bill of Ejectment comes.

Ver. 29. *Wife*] *Mills* ſeems well to obſerve, this is left out with ſome by means of the *or* repeated.

him

him to Death, as likewiſe deliver him up to the Gentiles;

34. Who will mock him, whip him, ſpit on him, and kill him; and the third Day he will riſe up.

35. After this there come to him James and John, the Sons of Zebedee, ſaying, Maſter, we would have thee to do for us whatſoever we ſhall aſk.

36. And he ſaid to them, What would you have me do for you?

37. Whom they anſwered, Grant that we may ſit, one at thy right Hand, and one at thy left, in thy Glory.

38. But Jeſus replied to them, You know not what you aſk: can you drink the Cup which I drink, and be baptized with the Baptiſm that I am baptized with?

39. However they told him, We can. Jeſus then ſaid to them, You will indeed drink the Cup which I drink, and be baptized with the Baptiſm that I am baptized with;

40. Nevertheleſs to ſit at my right Hand, and at my left, is not mine to give; but is for whom it is prepared.

41. This when the ten heard, they began to be enraged at James and John.

42. But Jeſus calling them thither, ſays to them; You know that thoſe thought to be the chief of the Gentiles rule over them, and their Grandees have authority above them.

43. Yet it ſhall not be ſo among you; but whoſoever would become great among you, ſhall be your Waiting-man:

44. And whoever would become the firſt of you, ſhall be the Servant of all.

45. For even the Man is not come to be waited on, but to wait on, nay give his Life a Redemption for many.

46. At length they come to Jericho; from whence as he went forth, with his Diſciples, and much Company, blind Bartimeaus, the Son of Timeaus, ſate by the Way begging.

47. And when he heard that it was Jeſus the Nazorite, he began to cry out in this manner, O Son of David, Jeſus, have mercy upon me.

48. Many therefore rebuked him, that he ſhould be ſilent; but he cried out much the more, Son of David, have mercy upon me.

49. And Jeſus ſtanding ſtill, ordered he ſhould be called; accordingly they call the blind Man, ſaying to him, Take courage, riſe up; he calls thee.

50. Upon which he threw away his Garment, and ariſing, came to Jeſus.

51. Who made anſwer to him, What wouldeſt thou have me do to thee? The blind Man then ſaid to him, Rabboni, that I may have ſight.

52. So Jeſus replied to him, Go; thy Faith has made thee well; when preſently he had ſight, and followed Jeſus in the Way.

CHAP. XI.

AND when they were come near Jeruſalem, to Bethphage and Bethany, at the Mount of Olives, he ſends two of his Diſciples,

2. To whom he ſays; Go to the Village oppoſite to you, and preſently entering into it, you will find a Colt tied, upon which no Man has ſate; him undo, and bring.

3. And if any one ſays to you, Why do ye this? anſwer, The Lord has Need of him; ſo he will preſently ſend him hither.

4. Accordingly they went away, and found a Colt tied to a Door without at a double Way; and they undid him.

5. Whereupon ſome of thoſe who ſtood there ſaid to them, What are you at in undoing the Colt?

6. But they anſwered theſe as Jeſus bade them; ſo they let them go.

7. Thus they brought the Colt to Jeſus, and caſt their Cloaths on him; and he ſate upon him.

8. Moreover many ſpread their Cloaths along in the Way; as alſo others cut off Boughs out of the Trees, and ſpread there.

9. They likewiſe that went before and followed, cried out thus; Pray ſave, he is bleſſed who comes in the Name of the Lord.

Ver. 35. *ſaying*] *by their Mother, as their Mouth, Mat.* xx. 20. *Whit.* but both in his *Paraph.* and *Annot.* it ſtands as the Expoſition of *come to him.*

Ver. 42. *thoſe thought*] left out by *Weſley.*

Ver. 43. *among you*] The latter *Mills* imagines to be made from the former, though not with the leaſt Countenance of any ſingle *Copy* or *Tranſ.* If the *Scripture* throughout was to be pared away at this Rate, it might look like ſome modern Compoſition, and next be taken for ſuch,

Ver. 46. *Bartimeaus*] The moſt remarkable of the two I ſuppoſe in *Mat.* xx. 30.

Ver. 51. *Rabboni*] as in *John* xx. 16. the two Places where it is; and *Syr.* from the *Chal. Ribbon*, I ſuppoſe.

Ver. 1. *to Bethphage*] repudiated by out *Mills*; but in *Mat.* xxi. & *Luke* xix. 29. then ſee on Ch. v. 22.

Ver. 3. *anſwer, The Lord*] By the Pointing and capital Letters in the *Gr.* here and *Luke* xix. 31. the Expreſſions are direct, as thus rendered, without *that* or *becauſe*, but in *Mat.* xxi. 3. oblique with *that*; notwithſtanding the King's *Tranſlators* have ſo varied from it in each.

10. The Kingdom of our Father David which comes in the Name of the Lord is bleſſed; pray ſave be to him that is in the higheſt Places.

11. At length Jeſus entered into Jeruſalem, and into the Temple, and when he had looked round at all Things, it being now the Evening Hour, he went forth into Bethany with the twelve.

12. The next Day alſo they coming out from Bethany, he was hungry.

13. When ſeeing a Fig-tree far off, that had Leaves, he came, if indeed he might find any Thing on it; and coming to it, he found Nothing but Leaves, ſince it was not a Time of Figs.

14. So Jeſus ſpoke in this manner to it, Let none eat Fruit from thee any more for ever: which his Diſciples heard.

15. They alſo come into Jeruſalem; and Jeſus entering into the Temple, began to put forth them who ſold and bought in the Temple; and he overthrew the Tables of the Money-changers, as likewiſe the Seats of thoſe that ſold Doves.

16. Nay he would not permit that any one ſhould carry an Inſtrument through the Temple.

17. And he taught, ſaying to them; Is it not written, My Houſe ſhall be called the Houſe of Prayer for all Nations; but you have made it a Cave of Robbers.

18. Which the Scribes and chief Prieſts heard, and ſought how they might deſtroy him: for they feared him, becauſe all the Company was ſurprized at his Doctrine.

19. Afterwards when it was Evening, he went forth without the City.

20. And in the Morning they going by, ſaw the Fig-tree withered from the Roots.

21. Upon this Peter called to remembrance, and ſays to him, Rabbi, lo the Fig-tree which thou didſt curſe is withered.

22. And Jeſus makes anſwer to them: Have Faith in God.

23. For I tell you certainly, that whoever ſhall ſay to this Mountain, Be taken away, and caſt into the Sea; and ſhall not doubt in his Heart, but believe that the Things which he ſays will come to paſs, there will be to him whatſoever he ſhall ſay.

24. For this reaſon I ſay to you, All Things whatever ye in praying ſhall aſk for, believe that ye will receive, and they will be to you.

25. And when ye ſhall ſtand praying, forgive, if ye have any Thing againſt any one; that your Father alſo who is in Heaven may forgive you your Offences:

26. Whereas if ye ſhall not forgive, neither will your Father who is in Heaven forgive your Offences.

27. Next they come again into Jeruſalem, and as he was walking in the Temple, there come to him the chief Prieſts, Scribes and Elders,

28. And ſay to him, By what Authority doeſt thou theſe Things? And who gave thee this Authority, that thou ſhouldeſt do them?

29. But Jeſus made anſwer to them; I will alſo aſk one Matter of you; ſo anſwer me, and I will relate to you by what Authority I do theſe Things:

30. Was the Baptiſm of John from Heaven, or from Men? Anſwer me.

31. And they counted thus to themſelves; If we ſay, From Heaven; he will retort, For what reaſon then did not you believe him?

32. On the contrary if we ſay, From Men; *we* are thoſe *who* feared the People: for they all held that John was really a Prophet.

33. So they make anſwer to Jeſus, We do not know. And Jeſus gives reply to them, Neither tell I you by what Authority I do theſe Things.

Ver. 10. *in the Name of the Lord*] is from the laſt Ver. *Mills* ſays; ſo we may think too, if we will prefer about four *Copies*, beſides *Verſions*, to all the reſt; and it might likelier be left out by thoſe becauſe ſaid before, as *which comes* is by four or five. *Whitby* on the other hand brings for it *Mat.* xxi. 9. & xxiii. 39. *Pſa.* cxviii. 26. where the Reader may ſee this Part is not, but that in the foregoing Verſe.

Ver. 11. *Jeſus entered*] *he entered* by three or four. *Jeſus* crept in, ſays *Mills* in his *Note*, from the *Gr. Readers*, but *Prol.* 408. he aſſerts it is of (other) *Evangeliſts*; why not rather of this, with a vaſt Majority of *Copies*?

Ver. 13. *a Time of Figs*] being not a Year for the Fig-trees bearing, as *Hammond* with great Judgment and Reaſon ſhews, and expoſes *yet* which our *Tranſlators* added; and tho' *Whitby* ſays it was five Months before Figs were ripe, it cannot be proved of that Tree, if of any there: nor is that in Chap. xiii. 28. *Mat.* xxiv. 32. *about Summer*, as he ſays; but as it ſeems green Figs were early in the Spring, and ſo might be fit to eat at the Paſſover.

Ver. 17. *for all*] as *Iſa.* lvi. 7. whence it is cited, and agreeable to the *Gr.* here.

Ver. 24. *aſk for*] The ſame Verb *Mat.* xxi. 22.

Ver. 31. *counted to*] not the ſame as in *Mat.* xxi. 25. excepting in ſome *Copies*, according to *Lucas Burgenſis* made from thence.

Ib. *then*] ſome want, if worth mentioning, with *Whitby*.

Ver. 32. *On the contrary if*] Some are without the former, and many without *if*, tho' it would then be *ſhould we ſay*.

Ib. we *are thoſe* who] It being what they ſaid, *Mat.* xxi. 26. *Luke* xix. 6. and very imperfect otherwiſe.

Ib. *held*] the Verb uſed *Mat.* xxi. 26.

CHAP. XII.

HE further began to ſpeak to them in Similitudes: A Man planted a Vineyard, put a Hedge about it, dug a Place under the Wine-preſs, built a Tower, let it out to Huſbandmen, and travelled away.

2. And he ſent a Servant to the Huſbandmen at the Time, that he might receive from them ſome of the Fruit of the Vineyard:

3. But they taking him, beat, and ſent away empty.

4. And again he ſent to them another Servant; and him they ſtoned, nay broke *his* Head, and ſent away diſgraced.

5. Again too he ſent another; and him they killed, as likewiſe many others, beating indeed ſome, and killing ſome.

6. Having therefore yet one Son, his beloved, he ſent him alſo to them the laſt, ſaying, They will reverence my Son.

7. But thoſe Huſbandmen ſaid with themſelves, This is the Heir, come, let us kill him, and the Inheritance will be ours.

8. Him accordingly they took, and killed, and threw forth without the Vineyard.

9. What therefore will the Maſter of the Vineyard do? He will come, and deſtroy the Huſbandmen, and give the Vineyard to others.

10. Have you not read that Scripture, The ſame Stone that the Builders rejected, is become the Head of the Corner:

11. This is come to paſs by the Lord, and it is wonderful in our Sight?

12. And they ſought to take hold of him, but feared the Company; for they knew that he ſaid the Similitude to them: ſo leaving him, they went away.

13. However they ſend to him ſome of the Phariſees and Herodians, that theſe might catch him in Diſcourſe.

14. Who coming, ſay to him; Maſter, we know that thou art true, and doſt not care for any: for thou lookeſt not at the Perſon of Men, but teacheſt in Truth the Way of God. Is it lawful to give Tribute to Ceſar, or not?

15. Shall we give, or not give? But he perceiving their Hypocriſy, ſaid to them, Why do ye tempt me? Bring me a Penny, that I may ſee.

16. Which they brought: and he aſks them, Whoſe Image and Superſcription is this? And they ſaid to him, Ceſar's.

17. With that Jeſus made anſwer to them, Render Ceſar's Things to Ceſar, and thoſe of God to God. And they wondered at him.

18. Next the Sadducees come to him, who ſay there is no Reſurrection, and aſked him as follows:

19. Maſter, Moſes wrote to us, if any Man's Brother dies, and leaves a Wife, leaving no Children, that his Brother ſhould take his Wife, and raiſe up Offspring for him.

20. There were then ſeven Brothers, and the firſt took a Wife, and dying, left no Offſpring.

21. The ſecond alſo took her, and died, neither left he Offspring; and the third likewiſe.

22. Nay the ſeven took her, and did not leave any: the laſt of all the Wife alſo died.

23. In the Reſurrection therefore, when they riſe, whoſe Wife of them will ſhe be? For the ſeven had her *for* a Wife.

24. And Jeſus made anſwer to them; Do ye not for this reaſon err, not knowing the Scriptures, nor the Power of God?

25. For when they ſhall riſe from the Dead, they neither marry, nor are married, but are as the Angels of God who are in the Heavens.

26. And concerning the Dead, that they are raiſed up, have not ye read in the Book of Moſes, when at the Buſh God ſaid thus to him, I *am* the God of Abraham, and the God of Iſaac, and the God of Jacob?

27. He is not the God of the Dead, but the God of the Living: You therefore err much.

28. And one of the Scribes came thither, who heard them diſpute together, and perceiving that he anſwered them well, aſked him, Which is the firſt of all the Commandments?

Ver. 3. *taking him*] according to the Pointing of *Mills*'s *Edit. &c.* as alſo Ver. 8. and left doubtful in others.

Ver. 4. *ſtoned*] not here in a ſmall Remnant of *Books*, and ſo caſt off by *Mills* for *Matthew*'s; whereas *Mark* writing after him, does not uſe to leſſen the Circumſtances. But I had almoſt overlooked his great Plea, that *Luke* has nothing of *ſtoning*; which may ſhew then the Rule of his adjuſting himſelf to *Mark* is not univerſal: neither does *Luke* mention *breaking the head*, though he comprehends both under *beating*.

Ver. 11. *Sight?*] Here ſeems the proper Place for the Note of Interrogation, as in *Mat.* xxi. 42. *Luke* xx. 17. though *Mills* has it at *Scripture*, as if he conformed the *Original* to our *Tranſlation*, being ſupported by inaccurate *Copies*.

Ver. 14. *Is it lawful*] This and the firſt Part of the next Verſe would have been much better in one, nay in a Verſe ſeparate both from the 14th and 15th; and that not only agreeable to the Matter, but alſo to the Diviſion of *Mat.* xxii. 16, 17, 18. *Luke* xx. 21, 22, 23. and with more Reaſon here, as the Verſe would have been longer. So *ſaying*, which ends Ver. 18. begins *Mat.* xxii. 24. *Luke* xx. 28. For the Partition of the *Books* of the *New Teſtament* into Verſes was made of late, but not of the *Old*; ſee *Prid. Connect.* An. 446.

Ver. 20. *then*] or *therefore*, not *now*.

Ver. 27. *the God*] the latter ſeveral are without, and ſome have *God* at firſt, both as in and from *Mat.* xxii. 32.

29. Whom

29. Whom Jeſus anſwered; The firſt of all the Commandments is, Hear, Iſrael, The Lord our God is one Lord.

30. And thou ſhalt love the Lord thy God with thy whole Heart, with thy whole Soul, with thy whole Mind, and thy whole Might; this is the firſt Commandment.

31. Moreover the ſecond being alike, is this, Thou ſhalt love thy Neighbour as thy ſelf. There is no other Commandment greater than theſe.

32. Upon which the Scribe ſaid to him; Well, Maſter, thou haſt ſaid in Truth, that there is one God, and there is no other beſides him.

33. And to love him with the whole Heart, with the whole Underſtanding, with the whole Soul, and the whole Might, as alſo to love a Neighbour as one's ſelf, is more than all Burnt-offerings and Sacrifices.

34. Thus Jeſus perceiving that he anſwered diſcreetly, ſaid to him, Thou art not far from the Kingdom of God. And none any more dared to enquire of him.

35. Jeſus further ſpoke in this manner, as he taught in the Temple; How do the Scribes ſay, that Chriſt is the Son of David?

36. For David himſelf ſaid by the Holy Spirit; The Lord ſaid to my Lord, Sit at my right Hand, until I make thy Enemies thy Footſtool.

37. David himſelf therefore pronounces him Lord, whence then is he his Son? And a great Company heard him gladly.

38. Beſides he ſaid to them in his Doctrine; Beware of the Scribes, that like to walk in Robes, and *love* Salutations in the Markets,

39. As likewiſe the firſt Seats in the Synagogues, with the firſt Places at Suppers;

40. Who devour Widows Houſes, and pray long in Pretence: theſe will receive more abundant Judgment.

41. Jeſus alſo ſitting oppoſite to the Treaſury, ſaw how the Company put Money into it; and many rich Perſons put in much.

42. And one poor Widow coming, put in two Mites, which is a Farthing.

43. Whereupon he called thither his Diſciples, and ſays to them; I tell you certainly, that this poor Widow has put in more than they all who put into the Treaſury.

44. For they all put in out of their Abundance; whereas ſhe out of her Want put in all that ever ſhe had, her whole Livelihood.

CHAP. XIII.

AFTERWARDS he going out of the Temple, one of his Diſciples ſays to him, Maſter, ſee what ſort of Stones, and what ſort of Buildings there are!

2. And Jeſus made anſwer to him, Doſt thou ſee theſe great Buildings? One Stone will not be left at all upon another, which will not be quite demoliſhed.

3. He alſo ſitting down on the Mount of Olives, oppoſite to the Temple, Peter, James, John, and Andrew aſked him privately,

4. Tell us, when will theſe Things be, and what the Sign when they are all hereafter to be finiſhed?

5. At this Jeſus anſwering them, began to ſay: Beware that none may ſeduce you.

6. For many will come in my Name ſaying, I am *Chriſt*; and will ſeduce many.

7. Beſides when you hear of Wars, and News of Wars, be not troubled: for they muſt come to paſs, but the End not yet.

8. For one Nation will riſe up againſt another, and one Kingdom againſt another; and there will be Earthquakes throughout the Places, as there will alſo Famines and Troubles: theſe will be the Beginning of Pangs.

9. But look to your ſelves: for they will deliver you up to the Councils, and to the Synagogues; you will be beat, and before Governors and Kings will be ſet for my ſake, for Evidence to them.

10. Yet the Goſpel muſt firſt be preached in all Nations.

11. However when they have *you* along, delivering you up, be not careful before what you ſhall ſpeak, nor ſtudy; but whatſoever is

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Ver. 29. *our*] Four *Verſions* and a *Copy* or two having *thy*, it ſeemed to *Mills* to be ſo at firſt, hence he writes that *our* is an Amendment from *Deut.* vi. 4. *Prol.* 1197. An Amendment indeed!

Ver. 32. *God*] *Mills* thinks is not expreſs'd, only underſtood, in the genuine *Reading*, *Prol.* 1097, 1098, 1101. 'tis true a pretty many *MSS.* are without it, but there is ſo much curtailing (more than adding) that it might be ſo here, and this Word ſeems neceſſary.

Ver. 42. *which is*] i. e. which Money or Sum is, the *Gr.* Article and Verb being both ſingular.

Ver. 8. *and Troubles*] *Mills* ſays is of ſome *Gloſſariſt*, not *St. Mark*, and was put in the *Marg.* to *Earthquakes*, then at length taken into the Text in a wrong Place. O frightful! what inſpired *Scripture* then is this! *Troubles* alſo to be the Interpretation of *Earthquakes*, as a *Gloſs* is! But let my Reader partake of my Comfort, that theſe Things have no Proof, and are quite too improbable for Realities. *Whitby* ſays Nothing of this.

Ver. 9. *to the Synagogues*] as *to the Councils*, and according to the approved Pointing.

Ib. *ſet*] being ſo in the *Gr.* and different from that in *Mat.* x. 18. *Luke* xxi. 12.

Ver. 11. *ſtudy*] Our *Tranſlators* turn it *meditate*, 1 *Tim.* iv. 15. without *pre*, which the *Gr.* Word does not ſignify.

given

given you the ſame Hour, ſpeak that: for you are not they who ſpeak, but *it* is the Holy Spirit.

12. And a Brother will deliver up the Brother to Death, as likewiſe a Father the Child; Children too will riſe up at the Parents, and cauſe them to be put to death.

13. Nay you will be hated by all for my Name; but he who perſeveres to the End, ſhall be ſaved.

14. And when you ſee the abominable Thing of Deſolation, ſpoken of by the Prophet Daniel, ſtand where it ſhould not (let him who reads underſtand) then let thoſe in Judea flee to the Mountains;

15. Let him too on the Houſe-top not come down into the Houſe, nor enter in, to take any Thing out of his Houſe;

16. And let him that is in the Field not return back to take his Garment.

17. Wo alſo will be to them who are with Child, and to ſuch as give ſuck in thoſe Days.

18. But pray that your Flight may not be in the Winter.

19. For on thoſe Days will be ſuch Affliction, as there has not been from the Beginning of the Creation which God created till now, nor will be at all.

20. And if the Lord did not ſhorten the Days, no Fleſh would be ſaved; whereas for the ſake of the choſen ones whom he choſe, he has ſhortened the Days.

21. And then if any one ſhall ſay to you, Behold here is Chriſt, or behold there; do not believe.

22. For falſe Chriſts and falſe Prophets will riſe up, and give Signs and Wonders; to the ſeducing away, if poſſible, even the choſen ones.

23. But do ye beware: behold I have foretold you all the Things.

24. Whereas in thoſe Days, after that Affliction, the Sun will be darkened, the Moon not give its Light,

25. The Stars of Heaven will be falling, and the Powers in the Heavens be ſhaken.

26. And then will they ſee the Man come in the Clouds, with much Power and Glory.

27. Then alſo he will ſend his Angels, and gather together his choſen ones from the four Winds, from the End of the Earth to that of Heaven.

28. Moreover learn a Similitude from the Fig-tree; When its Branch is now tender, and ſprouts forth Leaves, you know that Summer is near:

29. So alſo when you ſee theſe Things come to paſs, know that it is near at the Doors.

30. I ſay to you certainly, that this Generation will by no means paſs away, till all theſe Things are done.

31. Heaven and Earth will paſs away, but my Words will not at all.

32. Nevertheleſs concerning that Day and Hour none knows, not the Angels in Heaven, nor the Son, but the Father.

33. Beware, watch and pray: for you know not when the Time is.

34. It being as a Man who travelled away, and leaving his Family, gave Authority to his Servants, and to each his Work, in particular commanded the Porter that he ſhould watch.

35. Watch therefore (for you know not when the Maſter of the Family comes, at Evening, Midnight, Cock-crowing, or in the Morning)

36. Leſt he ſhould come ſuddenly, and find you aſleep.

37. Nay what I ſay to you, I ſay to all, Watch.

Ib. *but* it *is the Holy Spirit*] *Whitby* ſays, *From this and Luke* xxi. 14, 15. *collated together, it is evident, that this belongs to the Apoſtles alone, when they were brought before Kings and Rulers, Annot.* here; if ſo, what was all their Preaching and Writing? Was it *from their own Wiſdom?* for thus he expounds *ye that ſpeak*; or *from their own Abilities*, as he ſays at *Mat.* x. 20? And what *Interpretation* will prove falſer than that of his, if collated with *Acts* ii. 4. & i. 8. & viii. 29. & xiii. 2, 4. 1 *Cor.* ii. 4, 5, 13. & vii. 10. & xii. 3. & xiv. 24, 25. 2 *Pet.* i. 21. *Mat.* xxviii. 20. *Eph.* v. 18, 19. *Rom.* viii. 26. & xv. 19. &c? What a great Pity it is that this great *Commentator* of our national eſtabliſhed Church, ſhould write ſo oppoſite both to the *Scripture* and *Book of Common Prayer* in divers Places, in his Rage againſt *the ſenſeleſs fooliſh and ignorant Harangues of the Quakers!* which could not merit it from ſo wiſe a Man, whatever the far ſuperior Wiſdom of his Antagoniſt *Mills* might at other Times; and as his Station of *Dr. of Divinity* was inconſiſtent with his certainly knowing much of their *extemporary Effuſions*, it may better be accounted for by ſome Malice or Revenge, than by mere bearing falſe Witneſs, as unknown, againſt his Neighbours.

Ver. 14. *ſpoken of by the Prophet Daniel*] added from *Matthew* according to the Criticks; but *Mills* owns if ſo, it muſt indeed be in the firſt Ages. Probably then by *Mark* himſelf.

Ver. 16. *back*] as in *John* vi. 66. tho' *Eraſmus* and *Tyndal* have rendered it otherwiſe.

Ver. 18. *your Flight may*] There is pretty much Variety, but of no great Moment, in this ſhort Verſe; *Mills* is for the genuine Reading to be *it may*, he ſaying, *your Flight* is drawn hither from *Mat.* but why might not *Mark* write it as well as he? eſpecially as he does not uſually omit ſuch of his. And there are not many leave it out, with all their Variety.

Ver. 19. *Days will be*] thus the *Gr.* and emphatically, as *Amos* v. 20.

Ver. 23. *all the Things*] but not *all things* indiſcriminately.

Ver. 33. *and pray*] One only, and beſides being very ancient, perhaps the worſt *Copy* that is, has not this, and yet by *Mills* was vehemently ſuſpected of being put in; and I reckon twenty ſuch with him from the ſame *Copy*, in theſe four *Books* alone, *Prol.* 1278, 1279, 1280.

Ver. 34. *It being*] namely the Matter or Affair, ſee *Mat.* xxv. 14.

CHAP.

CHAP. XIV.

NOW there was the Paſſover, and unleavened Bread, two Days after; and the chief Prieſts and Scribes ſought, how they might take hold of him by Deceit, and kill.

2. However they ſaid, Not at the Feaſt, leſt at any time there ſhould be a Tumult of the People.

3. And he being in Bethany, in the Houſe of Simon the Leper, as he ſate down, there came a Woman who had an Alabaſter-box of Ointment, of coſtly liquid Spikenard; which Box ſhe broke open, and poured *that* on his Head.

4. But there were ſome enraged with themſelves, and ſaying; What is this Waſte of the Ointment made for?

5. Since that could have been ſold for above three hundred Pence, and this given to the Poor: thus they grumbled at her.

6. Nevertheleſs Jeſus ſaid; Let her alone, why do ye give her Trouble? For ſhe has wrought a good Work for me.

7. Since ye have always the Poor with you, and when ye will can do well for them; but have not me always.

8. She did what ſhe had to do: ſhe has undertaken before to anoint my Body for Burial.

9. I tell you certainly, Where-ever this Goſpel is preached in the whole World, what ſhe has done, ſhall alſo be ſpoken in Remembrance of her.

10. And Judas Iſcariot, one of the twelve, went away to the chief Prieſts, that he might deliver him up to them.

11. Which they hearing, were glad, and promiſed to give him Money: thus he ſought how he might ſeaſonably deliver him up.

12. On the firſt Day too of unleavened Bread, when they ſacrificed the Paſſover, his Diſciples aſked him, Whither wouldeſt thou have us go, and get ready, that thou mayeſt eat the Paſſover?

13. So he ſends two of his Diſciples, and ſays to them; Go into the City, and a Man carrying a Pitcher of Water will meet you; him follow.

14. And whereſoever he ſhall enter, tell the Houſholder, Maſter ſays, Where is a Room, whereat I may eat the Paſſover along with my Diſciples?

15. Upon this he will ſhew you a great Chamber furniſhed, *and* got ready: there get ready for us.

16. And his Diſciples went out, as alſo entered into the City, and found according as he ſaid to them; ſo they got the Paſſover ready.

17. While it was Evening, he alſo comes with the twelve.

18. Moreover as they ſate down, and did eat, Jeſus ſaid, I tell you certainly, that one of you who eats with me will deliver me up.

19. And they began to be ſorry, and to ſay to him one by one, Is it I? and another, Is it I?

20. At which he made anſwer to them; One of the twelve, who dips with me in the Diſh.

21. The Man indeed goes, as it is written concerning him; but wo will be to that Man by whom he himſelf is delivered up: it would have been well for that Man, if the ſame had not been born.

22. And as they were eating, Jeſus took Bread, and bleſſing, broke; then gave to them, and ſaid, Take, eat; this is my Body.

23. The Cup likewiſe he took, giving thanks, and gave to them; and they all drank of it.

24. He alſo ſaid to them; This is my Blood of the new Covenant, ſhed for many.

25. I tell you certainly, that I will no more at all drink any of the Product of the Vine, till that Day when I ſhall drink it new in the Kingdom of God.

26. And having ſung praiſe, they went out to the Mount of Olives.

27. Beſides Jeſus ſays to them; You will all be offended at me this Night: ſince it is written, I will ſmite the Shepherd, and the Sheep ſhall be diſperſed.

28. Yet after I am riſen up, I will go before you into Galilee.

Ver. 1. *after*] See *Mat.* xxvi. 2. this referring more directly to the Paſſover, which the other followed.

Ver. 3. *he being*] See *Mat.* xxvi. 6.

Ib. *liquid*] *Gr.* πιστικῆς of which conſult *Beza.*

Ib. *broke open*] for if ſhe *brake the box*, would not the Ointment run out without pouring it? But the *Greek* Word may denote that the Lid was broke in pieces.

Ver. 14. *whereat*] with *where*, as the *Gr.* ὅπου with πᾶ.

Ver. 15. *got ready*] four or five not having this, *Mills* firſt ſuppoſed it was from *Mat.* (very well! by *Mark* as uſual, tho' our Author did not intend ſo) afterwards an Explanation of *furniſhed*, when *furniſhed* might rather of that.

Ver. 17. *While it was Evening*] exactly as in *Mat.* xxvi. 20.

Ver. 19. *and another, Is it I?*] neglected by ſome of the *old Tranſlators*, as not neceſſary; but from their Omiſſion, our *Reading Criticks* fancy it added to the *com. Text* by Way of *Interpretation*; of which *Mills* gives a particular Account, as if he had been at the doing of it, when it is all Imagination.

Ver. 22. *eat*] Divers *Copies* have not this Word, and *Grotius* ſuppoſes it added from *Matthew.*

Ver. 27. *this Night*] *Mills* ſcarce doubted, as he writes, is of *Mat.* being not in four or five *Copies*, *Prol.* 1475. but then *Mark* left his Cuſtom of keeping *Matthew*'s Expreſſions, or not leſſening them.

29. Whereupon Peter ſaid to him, But if they ſhould all be offended, yet not I.

30. And Jeſus anſwers him, I ſay to thee certainly, that this very Night, before the Cock has crowed twice, thou wilt deny me thrice.

31. But he replied much the more, If I muſt die with thee, I will not at all deny thee: and in that Manner alſo they replied all.

32. Next they came into a Place, the Name of which was Gethſemane, and he ſays to his Diſciples, Sit here, while I pray.

33. So he takes Peter, James and John, and began to be aſtoniſhed, and grieved.

34. He likewiſe ſays to them, My Mind is very ſorrowful to Death; remain here, and watch.

35. And going on a little, he fell on the Ground, and prayed, that if it was poſſible, the Hour might paſs away from him.

36. And he ſaid, Abba Father, all Things are poſſible to thee, take away this Cup from me; yet not what I would, but what thou.

37. Afterwards he comes, and finds them aſleep, and ſays to Peter; Simon, art thou aſleep? Waſt not thou able to watch one Hour?

38. Watch, and pray, that you may not enter into Trial: the Spirit indeed is ready, but the Fleſh weak.

39. Moreover he went away again, and prayed, ſpeaking the ſame Matter.

40. And when he returned, he found them aſleep again: for their Eyes were heavy, and they knew not what to anſwer him.

41. He comes too the third time, and ſays to them; Sleep on, and be refreſhed; it is received, the Hour is come, behold the Man is delivered up into the Power of Sinners.

42. Riſe up, let us go along; behold he that delivers me up draws near.

43. And preſently while he was ſpeaking, there comes Judas one of the twelve, and with him a great Company, with Swords and Sticks, from the chief Prieſts, Scribes and Elders.

44. Now he that delivered him up had given them this Token, Whomſoever I ſhall kiſs is he; take hold of him, and have away ſafely.

45. And coming, he preſently going to him, ſays, Rabbi, Rabbi; and kiſſed him.

46. Accordingly they put their Hands upon him, and took hold of him.

47. However one of thoſe who ſtood by drew a Sword, and ſmote a Servant of the high Prieſt, ſo that he took off his Ear.

48. And Jeſus made anſwer to them; Are you come out as againſt a Robber, with Swords and Sticks to take me?

49. I was daily with you in the Temple teaching, and you did not take hold of me. But it was that the Scriptures might be fulfilled.

50. Moreover all left him, and fled.

51. And a certain young Man followed him, with fine Linen thrown over *his* naked *Body*; whom the young Men took hold of.

52. But he left the Linen, and fled from them naked.

53. Thus they had Jeſus away to the high Prieſt; and all the chief Prieſts, Elders, and Scribes come together to him.

54. And Peter followed him far off, to within the Hall of the high Prieſt; ſo that he ſate down along with the Officers, and warmed himſelf at the Fire.

55. Next the chief Prieſts, and the whole Council ſought for Witneſs againſt Jeſus, to put him to death; yet they found none.

56. For many gave Evidence againſt him falſely, but the Evidences were not alike.

57. At length ſome ſtanding up, gave the following falſe Evidence againſt him;

58. We heard him ſay, I will deſtroy this Temple made with Hands, and in three Days build up another made without Hands.

59. But neither ſo was their Evidence alike.

60. And the high Prieſt riſing up in the midſt, aſked him as follows, Doſt not thou anſwer any Thing? What do they teſtify againſt thee?

61. But Jeſus was ſilent, and anſwered Nothing. Again the high Prieſt aſked him in this manner, Art thou the Chriſt, the Son of the Bleſſed One?

62. And Jeſus ſaid, I am; nay you will

Ver. 39. *Matter*] ſing. and as the Continuers of *Poole's Annotations* obſerve, blaming the *pref. Tranſ.* ſince *Chriſt* did not ſpeak the ſame Words, as may be ſeen *Mat.* xxvi. 39, 42.

Ver. 41. *received*] as in *Mat.* vi. 2, 5, 16. *Luke* vi. 24. *Phil.* 15. and might it not be the Money by *Judas?* Since *enough* borrowed from *Beza*, does not ſeem ſufficiſupported for its Meaning.

Ver. 49. *But &c.*] The Words of *Mark*, not of *Jeſus*; being as in *Mat.* xxvi. 56. which the Verb *was done* there ſhews. And the next Verſe ſhould have begun here as in *Mat.*

Ver. 50. *all*] the Diſciples, *Mat.* xxvi.

Ver. 51. *naked*] only in the *Gr.* as in the following Verſe.

Ib. *the young Men*] ſome omit, *they* being included in the Verb; and this added to be ſure, if we hearken to *Mills.*

Ver. 53. *to him*] added by the Scribes, ſays *Mills*, viz. becauſe a few are without it.

Ver. 65. *Strokes*] rather of their *Staves* than *Palms*; ſee *Beza.*

ſee

ſee the Man ſit at the right Hand of Power, and come with the Clouds of Heaven.

63. Now the high Prieſt tore his Garments aſunder, and ſays, What Need have we of Witneſſes further?

64. You have heard the Blaſphemy: how does it appear to you? And they all condemned him to be guilty for Death.

65. Some further began to ſpit on him, as alſo to cover over his Face, and to beat him, then ſay to him, Propheſy; nay the Officers laid him on with Strokes.

66. And while Peter was in the Hall below, there comes one of the young Women of the high Prieſt;

67. Who ſeeing Peter warming himſelf, looked on him, and ſays, Thou alſo waſt with Jeſus of Nazareth.

68. Whereas he denied as follows, I am ignorant of, nor do I underſtand, what thou ſayeſt. So he went out into the Entry, and the Cock crowed.

69. And a young Woman who ſaw him again, began to ſay to thoſe ſtanding by, He is one of them.

70. But again did he deny. And a little after they again who ſtood by ſaid to Peter, Truly thou art one of them: for even thou art a Galilean, and thy Speaking is alike.

71. He notwithſtanding began to curſe and ſwear, I do not know this Man whom you ſpeak of.

72. And the ſecond time the Cock crowed. Upon this Peter called to remembrance the Words which Jeſus ſaid to him, Before the Cock has crowed twice, thou wilt deny me thrice. And reflecting on himſelf, he wept.

CHAP. XV.

PRESENTLY too in the Morning, the chief Prieſts had a Conſultation with the Elders, Scribes, and the whole Council; and bound Jeſus, as alſo carried away, and delivered *him* up to Pilate.

2. Who aſked him, Art thou the King of the Jews? And he made anſwer to him, Thou ſayeſt *it*.

3. And the chief Prieſts accuſed him of many Things, but he anſwered Nothing.

4. Whereupon Pilate aſked him again thus, Doſt not thou anſwer any Thing? Lo how many Things they teſtify againſt thee!

5. Nevertheleſs Jeſus did not yet anſwer any Thing; ſo that Pilate wondered.

6. Now at the Feaſt he releaſed one Priſoner to them, whomſoever they deſired.

7. There was alſo a Perſon called Barabbas, bound with ſome that made mutiny together, thoſe who had done Murder in the Mutiny.

8. And the Company crying out loud, began to requeſt, ſuch as he had always done for them.

9. So Pilate anſwered them as follows, Would you have me releaſe to you the King of the Jews?

10. For he knew that through Envy the chief Prieſts had delivered him up.

11. But the chief Prieſts ſtirred up the Company, that he ſhould rather releaſe Barabbas to them.

12. And Pilate made anſwer again to them, What then would you have me do with him whom you call the King of the Jews?

13. To which again they cried out, Crucify him.

14. Whereas Pilate ſaid to them, What Evil forſooth has he done? Yet they cried out more exceedingly, Crucify him.

15. Thus Pilate being willing to do what was ſufficient for the People, releaſed Barabbas to them, and delivered up Jeſus, having ſcourged *him*, that he might be crucified.

Ver. 70. *is alike*] *Mills* aſſerts this is not *Mark*'s own, *Prol.* 396. becauſe it does not occur in two *Tranſlations*, and two or three *Copies*, when thoſe are alſo void of *thy Speaking*, and yet *Mills* acknowledges that. But ſtrange as it is, what follows may be ſtranger, that it is *very probable* this was brought hither from *Mat.* xxvi. 73. though it is not there; which however was not an Overſight, ſince he inſinuates it ſhould be there, from one *Copy* only. And the ſtrangeſt of all may be, his eſteeming it to be put firſt in the *Margin* here, when there was Nothing for it in the *Text*.

Ver. 72. *And—crowed*] Better in the foregoing Ver. as *Mat.* xxvi. 64.

Ib. *reflecting on himſelf*] or *putting* it *on himſelf*; for the *Gr.* is *caſting* or *putting on*. The *Eng. Biſhops*, as well as ſeveral others following the *old Lat.* have, *hee began to weepe*; *Beza*, taking the Meaning from *Matthew* inſtead of the Word here, tranſlates, *when he had withdrawn himſelf, he wept*; our *anonymous Tranſlator* in 1729, and *J. Weſley*, *he cover'd his head, and wept*; and *Hammond* expounds it *look't on Chriſt*.

Ver. 3. *but he anſwered Nothing*] This is but in ſome *Copies*, and might be inſerted from *Mat.* xxvii. 12. as *Mills* thought.

Ver. 7. *thoſe who*] For *who* alone is uncertain to which it is referred.

Ver. 10. without a Parentheſis, as in *Mills*'s *Edit.* and *Mat.* xxvii. 18.

Ver. 12. *him whom you call*] the *Vulg.* (omitted in *Mills*'s *Various Readings*) and four or five more leave out.

16. Upon

16. Upon this the Soldiers brought him away into the Hall, which is the Judgment-hall, and called together the whole Regiment.

17. And they cloathed him with Purple, as alſo plaiting a thorny Crown, put *it* on him;

18. Then they began to ſalute him, Hail, King of the Jews.

19. Moreover they ſtruck him on the Head with a Reed, and ſpit on him; after they had put down the Knees, and worſhipped him.

20. And when they had mocked him, they ſtript him of the Purple, and put his own Cloaths on him; ſo had him out, that they might crucify him.

21. They further compelled Simon a certain Cyrenean, who paſſed by, coming from the Country, the Father of Alexander and Rufus, to take up his Croſs.

22. At length they bring him to the Place Golgotha, which is interpreted The Scull Place.

23. Where they gave him to drink Wine with Myrrh ſteeped; but he did not receive *it*.

24. And they crucified him, and divided his Garments, caſting Lots for them, who ſhould take any Thing.

25. It was alſo the third Hour when they crucified him.

26 And there was the Superſcription of his Crime written above, THE KING OF THE JEWS.

27. Beſides they crucify two Thieves with him, one at the right Hand, and one at his left.

28. So the Scripture was fulfilled which ſays, And he was reckoned with the Unrighteous.

29. As likewiſe thoſe who went by blaſphemed him, moving their Heads, and ſaying, Ah, thou who wouldeſt deſtroy the Temple, and in three Days build up,

30. Save thy ſelf, and come down from the Croſs.

31. And in like Manner alſo the chief Prieſts mocking one to another, with the Scribes, ſaid; He ſaved others, he cannot ſave himſelf.

32. Let Chriſt the King of Iſrael come down now from the Croſs, that we may ſee, and believe. Nay they who were crucified with him, reproached him.

33. Now it being the ſixth Hour, there was Darkneſs in the whole Country till the ninth.

34. At which Hour Jeſus cried out thus aloud, Eloi, Eloi, lama ſabachthani, that is being interpreted, My God, my God, for what haſt thou forſaken me?

35. And ſome of them who ſtood by hearing, ſaid, Behold he calls Elias.

36. Whereupon one running, filled up a Spunge with Vinegar, which he put on a Reed, and gave him to drink, ſaying, Do ye let alone, let us ſee whether Elias will come to take him down.

Ver. 16. *which is*] not *called*, however it came into the *Biſh. Tranſ.* which our laſt followed. *Mills* mentions four *Tranſ.* in *Prol.* 410. that have *of the Judgment-hall* (which is not in the *Notes*, and there is a Contradiction beſides) and for that he pleads as *Mark*'s own. But tho' he ſays the Hall is not the Prætorium, yet if it was *of* that, it was a Part belonging to or of the ſame; and he owns from *Matthew* and *John*, that *Jeſus* was brought by the Soldiers into the Prætorium or Judgment-hall.

Ver. 19. *after*] as by *Mat.* xxvii. 29, 30. and the manifeſt Coherence of this with Ver. 18.

Ver. 21. *Alexander and Rufus*] probably thoſe in *Acts* xix. 33. *Rom.* xvi. 13.

Ver. 25. *third Hour*] The *Gr.* ὥρα *hora* denotes *ſome Space of Time*, and not only *an Hour*, as any one may be fully ſatisfied by divers Places where it is uſed in the *Writings of the New Teſtament*, ſo that by this the Quarters of the Day, anſwerable to the four Watches of the Night, Ch. vi. 48. *Luke* xii. 38. might be, and it appears were called; by which this is to be reconciled with *John* xix. 14. where look, for more Exactneſs. Accordingly as the Day began at Sun-riſing, which did not vary much in that Country, and the Length of their Hours varied with it; this third great Hour commenced at Noon, and continued till the Middle of the Afternoon, the Time that *Jeſus* was crucified, which ſeems to be what *Mark* here intended, and not the Beginning of it. For Want of this laſt Conſideration Expoſitors do not clear it up, tho' they take in the other of the major Hours: for the neareſt to make the 3d and 6th Hour the ſame Time, muſt be at their Beginning; but the 3d greater Hour began in the Middle of the Day, and the 6th leſſer one an Hour before; ſo that if he began to be crucified at that 3d Hour, he could not be crucified an Hour ſooner, *Mat.* xxvii. 45. *Luke* xxiii. 44. But the *Aſſembly*'s *Annotations* have this 3d Hour, *nine of the clock in the morning*, and the 6th *John* xix. 14. *noon*; whereas he was not crucified ſo long before he was condemned; that alſo in *Heinſius*'s *Exercit.* of counting this our modern 3d Hour is a poor Pretence, and altering the Word in *Gerhard*'s *Harmony* worſe; as for what *Hammond* ſays on *John* xix. 14. that *all the ſpace from nine of clock till twelve was called the third houre*, by which the firſt muſt begin at 3 o'Clock in the Morning, neither at Midnight nor Sun-riſing; and his expounding *the third Hour* here to be *betwixt the third and the ſixt houre, i. e.* 9 & 12 *of the Clock*, as if it was neither of them, and could not be the 3d Hour *neer our twelve of clock*, his ſuppoſed *time of Chriſts crucifixion* at *John*; of thoſe the Reader may think as he pleaſes.

Ib. *when*] as *Beza* ſhews, and the Context demands.

Ver. 30. Though this Saying is longer in *Mat.* xxvii. 40. than here, it is there put all into one Verſe, which is beſt, but not *and ſaying* with it; ſo that the Diviſion is ill made in both Places.

Ver. 34. *Eloi*] See *Mat.* xxvii. 46.

37. But Jeſus uttered forth a loud Voice, and expired.

38. When the Veil of the Temple was divided into two, from Top to Bottom.

39. So that the Centurion who ſtood over againſt him ſeeing, that ſo crying out he expired, ſaid, Truly this Man was the Son of God.

40. And there were Women too looking far off: among whom was Mary Magdalene, with Mary the Mother of James the leſs and Joſes, as alſo Salome;

41. That even when he was in Galilee, followed him, and miniſtred to him; nay many others who came up with him to Jeruſalem.

42. Moreover when it was now Evening (ſince it was the Preparation, that is before the Sabbath)

43. Joſeph one from Arimathea came, an honourable Counſellor, who alſo himſelf was looking for the Kingdom of God, went in boldly to Pilate, and aſked for the Body of Jeſus.

44. Surprized that he ſhould be dead already, Pilate called thither the Centurion, and aſked him whether he had been dead ſome Time.

45. Which knowing from him, he gave the Body to Joſeph.

46. Who bought fine Linen, and taking him down, wrapt in it, and laid him down in a Grave which was cut out of a Rock; next he rolled a Stone on the Door of the Grave.

47. Mary Magdalene likewiſe, and Mary *the Mother* of Joſes beheld where he was laid.

CHAP. XVI.

AND when the Sabbath was paſſed over, Mary Magdalene, with Mary *the Mother* of James, as alſo Salome bought Spices, that they might come, and anoint him.

2. Accordingly very ſoon in the Morning of the firſt *Day* after the Sabbath, they come to the Grave, at the riſing of the Sun.

3. And they ſaid with themſelves, Who will roll away the Stone for us from the Door of the Grave?

4. And looking up, they beheld that the Stone was rolled away: for it was exceeding great.

5. With that they went into the Grave, and ſaw a young Man ſitting on the right Side, cloathed with a white Robe; at which they were aſtoniſhed.

6. Whereas he ſays to them; Be not aſtoniſhed; ye ſeek Jeſus of Nazareth who was crucified; he is riſen up, he is not here: there is the Place where they put him.

7. But go, tell his Diſciples and Peter, that he goes before you into Galilee; there ye ſhall ſee him, according as he told you.

8. They accordingly went out quickly, and fled from the Grave; nay Trembling and Amazement ſeized them, ſo that they told Nothing to any one; for they were afraid.

9. Now he riſing in the Morning on the firſt of the Week, appeared firſt to Mary Magdalene, from whom he had expelled ſeven Devils.

10. She went, and declared to thoſe that had been with him, who were lamenting and weeping.

11. However when they heard that he was alive, and had been ſeen by her, they did not believe.

12. But after theſe Things he appeared in another Form, to two of them walking along into the Country.

13. And though theſe went away, and declared *it* to the reſt, neither did they believe them.

14. Afterwards he appeared to the eleven, as they were ſitting down, and reproached their Unbelief and Hardheartedneſs, becauſe they did not believe thoſe who ſaw him after he was raiſed up.

15. Moreover he ſaid to them; Go into all the World, and preach the Goſpel to every Creature.

16. He who believes and is baptized, ſhall be ſaved; but he that does not believe, ſhall be condemned.

Ver. 41. *others*] without *women*, as *Luke* xxiv. 10.

Ver. 44. *that*] as this *Gr.* Particle is rendered *Acts* xxvi. 8, 23.

Ib. *Pilate*] It having been thought, that the *Book* of *Mark* was an Abſtract of *Matthew*'s; I would here take notice, that on the contrary I have oftener I think found, the latter enlarging on the ſame Paſſages which he has of the former, but has quite omitted a Deal more.

Ver. 47. the Mother] not in the *Greek* like Chap. xvi. 1.

Ver. 1. *bought*] beſides thoſe which they had got ready before, *Luke* xxiii. 56. not *had bought*, as *Doddridge* obſerves, that alſo ill agrees with *when*.

Ver. 5. *aſtoniſhed*] The Word is in Ch. ix. 15. & xiv. 33. with this and the next Verſe only.

Ver. 8. *nay*] *for* in a *Copy* or two after the *Lat. Vulg.*

Ib. *ſeized them*] according to the *Gr.*

17. And theſe Signs ſhall follow them who believe: they ſhall in my Name expel Devils, ſpeak with new Tongues,

18. Take up Serpents; and if they drink any deadly Thing, it ſhall not at all hurt them; they ſhall put Hands upon the Sick, who ſhall be well.

19. Therefore indeed after the Lord had ſpoken to them, he was received up into Heaven, and ſate at the right Hand of God.

20. So they went out, and preached every where, the Lord working together, and confirming the Word by Signs that followed after: ſo let it be.

NOTES

NOTES upon the BOOK of LUKE.

CHAP. I.

FORASMUCH as many have attempted to compoſe an Account, concerning the Matters that have been evidenced among us;

2. According as they delivered *them* to us, who from the Beginning themſelves ſaw, and were Miniſters of the Word:

3. It ſeemed well alſo to me, having traced up all Things diligently, to write to thee ſucceſſively on, very powerful Theophilus;

4. That thou mighteſt know the Certainty of the Things concerning which thou haſt been inſtructed.

5. There was in the Time of Herod King of Judea, a certain Prieſt named Zacharias, of the Courſe of Abia, as alſo his Wife one of the Daughters of Aaron, and her Name Elizabeth.

6. Who were both righteous before God, going in all the Commandments and Ordinances of the Lord faultleſs.

7. And they had no Child, becauſe Elizabeth was barren; nay they were both advanced in their Days.

8. Now in his executing the Prieſthood, in the Order of his Courſe before God;

9. According to the Ceremony of the Prieſthood, he was allotted to burn incenſe, on going into the Temple of the Lord.

10. And as all the Multitude of the People was praying without, at the Hour of Incenſe;

11. There appeared to him an Angel of the Lord, ſtanding at the right Side of the Altar of Incenſe.

12. Whom Zacharias ſeeing, was troubled, and Fear fell upon him.

13. But the Angel ſaid to him; Do not fear, Zacharias: becauſe thy Supplication is hearkened to, and thy Wife Elizabeth ſhall bear thee a Son, whoſe Name thou ſhalt call John.

14. So that thou ſhalt have Joy and Rejoicing, nay many will rejoice at his Birth.

15. For he will be great before the Lord, and ſhall not at all drink Wine or ſtrong Drink, and will be full of the Holy Spirit ſtill from his Mother's Womb.

16. Moreover he will turn many of the Iſraelites to the Lord their God.

17. And he will go before him in the Spirit and Power of Elias, to turn the Hearts of the Fathers to the Children, and the Diſobedient into the Prudence of the Righteous, to prepare for the Lord a People made ready.

18. Whereupon Zacharias ſaid to the Angel, By what ſhall I know this? For I am aged, and my Wife advanced in her Days.

19. And the Angel made anſwer to him; I am Gabriel, who ſtand before God; and am ſent to ſpeak to thee, and declare to thee theſe Things.

20. So behold thou wilt be ſpeechleſs, being unable to ſpeak, till the Day that theſe Things ſhall be done; becauſe thou didſt not believe my Words, which will be fulfilled in their Time.

21. In the mean while the People were waiting for Zacharias, and wondered that he delayed in the Temple.

22. At length coming out, he could not ſpeak to them; and they knew that he had ſeen a Viſion in the Temple, ſince he himſelf beckoned to them, and continued dumb.

23. And when the Days of his Service were fully up, he went away home.

24. After which Days his Wife Elizabeth conceived, and hid her ſelf five Months, ſaying,

25. Thus has the Lord done for me, in

Tit. *Luke*] mentioned *Col.* iv. 14. 2 *Tim.* iv. 11. *Phil.* 24. It is gathered he wrote or finiſhed this at *Alexandria* in *Egypt*, A. Dom. 64. about three Years after *Matthew*, and one after *Mark*, had their *Evangelical Hiſtories*; but *Woll* computes it at the Year 56 in *Macedonia*, *Cr. Not.*

Ver. 1. *made ſure*] aſcertained, or evidenced.

Ver. 3. *traced up*] ſtrictly to the *Gr.*

Ib. *very powerful*] as the *Gr.* Word undeniably ſignifies.

Ver. 6. *Commandments &c.*] *Wickliff*, *maundementis and juſtifyingis—withouten playnt.*

Ver. 12. The *Ethiop. Tranſ.* tho' only that, is without this Ver. whereas the following *But* and *Do not fear* ſhew it to be authentick. *Mills* notwithſtanding ſays, if it was not for the Conſent of *Copies*, he ſhould believe it made by Somebody, becauſe of the like Ver. 29. which *Whithy* very unjuſtly charges on him, without the Condition that makes it void, *Exam.* Lib. ii. 2. and alſo *Annot.* here.

Ver. 15. *Wine or ſtrong Drink*] In *Wickliff's Tranſ. wyn ne ſydyr.*

Ver. 20. *ſpeechleſs*] *Weſt. deaf.*

Ver. 22. *dumb*] *Doddridge* tranſlates it *deaf and dumb*, ſhewing by Inſtances that κωφος ſignifies the former as well as the latter; but has produced none where it ſignifies both together, and the firſt being plain, as he ſays, from Ver. 62. it is not therefore required here.

the Days that he looked on me, to take away my Diſgrace among Men.

26. In the ſixth Month likewiſe the Angel Gabriel was ſent by God, into a City of Galilee, named Nazareth;

27. To a Virgin eſpouſed to a Man named Joſeph, one of the Family of David, and the Virgin's Name was Mary.

28. And the Angel coming in to her, ſaid, Hail, O favoured one; the Lord is with thee, thou art bleſſed among Women.

29. Whom ſhe ſeeing, was troubled at his Saying, and reaſoned what Sort of Salutation it ſhould be.

30. Whereas the Angel ſaid to her; Do not fear, Mary: for thou art in Favour with God.

31. Inſomuch that behold thou ſhalt conceive in the Womb, and bear a Son, whoſe Name thou ſhalt call Jeſus.

32. He will be great, and ſhall be called the Son of the Higheſt; the Lord God too will give him the Throne of his Father David.

33. Nay he will reign over the Family of Jacob for ever, and of his Kingdom there will be no End.

34. But Mary ſaid to the Angel, How ſhall this be, ſince I have not the knowledge of a Man?

35. And he made anſwer to her; The Holy Spirit will come upon thee, and the Power of the Higheſt overſhadow thee: therefore alſo the Holy Thing born *of thee*, ſhall be called the Son of God.

36. Beſides lo thy Couſin Elizabeth her ſelf, has alſo conceived a Son in her old Age, and this is the ſixth Month to her who was called barren.

37. Since there will not be any Matter impoſſible with God.

38. To which Mary replied, Behold a Servant of the Lord, let it be to me according to thy Word. Then the Angel went away from her.

39. Now Mary ariſing in thoſe Days, went to the Hill-country with Haſte, to the City of Juda.

40. Where ſhe went into the Houſe of Zacharias, and ſaluted Elizabeth.

41. And as ſoon as Elizabeth heard Mary's Salutation, the Infant leaped in her Womb; moreover ſhe was full of the Holy Spirit.

42. Upon which ſhe called out aloud, and ſaid; Thou art bleſſed among Women, and the Fruit of thy Womb is bleſſed.

43. And whence is this for me, that the Mother of my Lord ſhould come to me?

44. For behold as ſoon as the Voice of thy Salutation was made in my Ears, the Infant leaped in my Womb for Joy.

45. She too who believes is bleſſed; becauſe there will be an Accompliſhment of the Things ſpoken to her from the Lord.

46. Mary likewiſe ſaid: My Soul magnifies the Lord,

47. And my Spirit has been joyful through God my Saviour.

48. Becauſe he has looked upon the Lowneſs of his Servant; for behold henceforth all Generations will count me bleſſed:

49. Becauſe the Powerful One has done for me great Things, and holy is his Name.

50. Nay his Mercy is to thoſe who fear him, to all Generations.

51. He has done mightily with his Arm, diſperſed the Proud in the Imagination of their Hearts;

52. Put down the Powerful from the Seats, and exalted the Lowly;

53. He has filled the Hungry with good Things, and ſent away the Rich empty:

54. Has helped Iſrael his Servant, by remembring Mercy;

55. According as he ſpoke to our Forefathers, Abraham and his Offspring for ever.

56. Afterwards Mary remained with her about three Months, and then returned home.

57. At laſt Elizabeth's Time being fully

Ver. 29. *reaſoned*] as turned Ch. v. 21. & xx. 14. *Mark* ii. 8. & alibi. Query, whether the Quaintneſs of ſome Expreſſions is not to be aſcribed to the Age our *Tranſlators* lived in?

Ver. 31. *Jeſus*] in the *Saxon Tranſ. Hælend*, viz. *Saviour*.

Ver. 35. of thee] This being but in a MS. *Copy* or two, out of near ſeventy, tho' in ſome *Tranſlations*, I have put it *Italick*; ſee *Not. Crit.* to *Wetſten*'s *Edit.* as alſo *Mills*'s. And *Whitby*'s Retortion on *Mills*, that not one out of 600 which the latter contends to be genuine is ſupwith equal Authority, is Nothing to us.

Ver. 39. *to the City*] as probably well known (elſe might have been told) and according to *Beza Hebron*.

Ver. 41. *leaped in her Womb*] *Doddr. in her Womb did leap*; as if an Expreſſion ſmooth before, wanted the Amendment of being rugged.

Ver. 46. *My Soul*] Different *Tranſlations* of this *Divine Poem* in ſome *old Eng. Manuſcripts* the Curious may ſee in *Lewis*'s *Hiſt. of the Eng. Tranſ.* p. 32, 33, 34. This *Magnificat*, as it is called, becauſe it begins ſo in the *Lat.* with the *Benedictus* beginning Ver. 68. and the *Nunc dimittis*, Ch. ii. 29. which were uſed in the *Liturgy* till the Year 1661, were taken from the *Primer* of *K. Hen.* 8. that was publiſhed 1546, inſtead of the *Proteſtant Tranſlations* of *Scripture* then prohibited, *Ib.* p. 227, 153, 154.

Ver. 46, 47. *Soul—Spirit*] Theſe, the *Geneva Note* ſays, *ſignifie the underſtanding and affection.*

Ver. 51. by *Wither* turned,

He by his Arme *declar'd his might:*
And this to paſſe hath brought;
That now the Proud *are put to flight,*
By what their hearts have thought.

up,

up, for her to be delivered, ſhe brought forth a Son.

58. When her Neighbours and Relations hearing, that the Lord had magnified his Mercy with her, did rejoice as well as ſhe.

59. On the eighth Day alſo they came to circumciſe the Child, and called him, by the Name of his Father, Zacharias.

60. Nevertheleſs his Mother made anſwer, No, but he ſhall be called John.

61. Yet they ſaid to her, There is none among thy Relations who is called by this Name.

62. Therefore they made ſigns to his Father, what he would have him called.

63. And he aſking for a Writing-table, wrote thus, His Name is John; at which they all wondered.

64. His Mouth alſo was opened immediately, with his Tongue, ſo that he ſpoke, bleſſing God.

65. Whereupon there was Fear on all who dwelt about them, nay all theſe Words were publiſhed in the whole Hill-country of Judea.

66. Which all that heard took notice of, ſaying, What Child indeed will this be? And the Hand of the Lord was with him.

67. His Father Zacharias too, full of the Holy Spirit as he was, propheſied as follows;

68. Bleſſed is the Lord God of Iſrael, becauſe he has viſited, and wrought Redemption for his People;

69. As alſo raiſed up a Horn of Salvation for us, in the Family of his Servant David;

70. According as he ſpoke by the Mouth of his holy Prophets ſince the World has been:

71. Salvation from our Enemies, and from the Power of all who hate us;

72. To perform the Mercy that was with our Forefathers, and to remember his holy Covenant;

73. The Oath which he ſware to our Forefather Abraham,

74. To cauſe us to ſerve him without Fear, being delivered from the Power of our Enemies,

75. In Holineſs and Righteouſneſs before him, all the Days of our Life.

76. And thou Child ſhalt be called the Prophet of the Higheſt: for thou wilt go before the Face of the Lord, to prepare his Ways:

77. To give the Knowledge of Salvation to his People, in the Forgiveneſs of their Sins;

78. By the Affections of the Mercy of our God, in which the Sun-riſing from on high has viſited us;

79. To appear to thoſe who ſit in Darkneſs and the Shadow of Death, to direct our Feet into the Way of Peace.

80. So the Child grew, and became ſtrong in Spirit, and was in the Wilderneſs till the Day of his ſhewing to Iſrael.

CHAP. II.

NOW in thoſe Days there came out an Order from Ceſar Auguſtus, that all the World ſhould be enrolled.

2. (This Enrolling was the firſt of what was done when Cyrenius was Governor of Syria)

3. So all went to be enrolled, each to his own City.

4. And Joſeph alſo went up from Galilee, out of the City of Nazareth, into Judea, to the City of David, which is called Bethlehem (by reaſon he was of the Family and Offspring of David)

5. To be enrolled with Mary an eſpouſed Wife to him, who was with Child.

6. And while they were there, the Days were fully up for her to be delivered:

7. As ſhe was of her Firſt-born Son, whom ſhe ſwathed up, and laid in a Manger, becauſe there was not Room for them in the Inn.

8. There were alſo Shepherds in that Country abiding in the Field, and keeping Watch over their Flock at Night.

9. And behold an Angel of the Lord came there, and the Glory of the Lord ſhone about them: at this ſeized as they were with a great Fear,

10. The Angel ſaid to them; Fear not: for behold I declare to you great Joy, which will be for all People.

11. Becauſe there is born to you this Day the Saviour, who is Chriſt the Lord.

Ver. 71. *Salvation*] that in Ver. 69. elegantly, being the ſame Word.

Ver. 2. *of what was done when*] This Enrolling or regiſtering of the Inhabitants being while *K. Herod* was alive, *Mat.* ii. and *Cyrenius* made Governor of *Syria*, after *Archelaus* had reigned ſeveral Years, *Mat.* ii. 19, 22. *Joſephus*, *Antiq.* B. 17. at End, 18. at Beg. and *Bell. Jud.* B. ii. 6, 7. ſo that the *preſ. Tranſ. Weſley*, *&c.* here ſtand condemned; ſee *Doddr. &c.* and on *Mark* ii. 26.

Ver. 7. *Manger*] In the *Geneva Tranſ. cratch*, tho' *Tyndal* had *manger*.

Ver. 11. (bloud
For the barne was borne in Bethlem, that wyth hys
(techinge, shal saue.
All that liuen in faith, and folowen his felawes
Viſion of Pierce Plowman, 17 Step.

12. And this ſhall be a Sign to you; ye will find the Infant ſwathed up, lying in a Manger.

13. Of a ſudden too there was with the Angel a Multitude of the heavenly Army, praiſing God, and ſaying,

14. Glory be in the higheſt Places to God, and on the Earth Peace, good Will among Men.

15. As ſoon as the Angels were gone away from them into Heaven, the Men *who* were Shepherds ſaid one to another, Let us go along now to Bethlehem, and ſee this Matter that is come to paſs, which the Lord has made known to us.

16. Accordingly they went in Haſte, and found both Mary and Joſeph, with the Infant lying in the Manger.

17. Which having ſeen, they made known concerning the Matter ſpoken to them about that Child.

18. So that all who heard, wondered at the Things ſpoken to them by the Shepherds.

19. Whereas Mary obſerved all theſe Matters, conſidering *them* in her Mind.

20. At length the Shepherds returned, glorifying and praiſing God, for all the Things which they had heard and ſeen, according as there was ſpoken to them.

21. And when the eight Days were fully up to circumciſe the Child, his Name alſo was called Jeſus, which it was called by the Angel before he was conceived in the Womb.

22. As likewiſe when the Days of their Cleanſing, according to the Law of Moſes, were fully up, they brought him to Jeruſalem, to preſent to the Lord,

23. (According as it is written in the Law of the Lord, that every Male who opens the Womb, ſhall be called holy to the Lord)

24. And to give a Sacrifice, according to what is ſaid in the Law of the Lord, a Couple of Turtle-doves, or two young Pigeons.

25. When behold there was a Man in Jeruſalem, whoſe Name was Simeon; which Man was righteous and religious, looking for the Comfort of Iſrael; and the Holy Spirit was on him.

26. By whom he was divinely admoniſhed, that he ſhould not ſee Death, before he ſaw the Chriſt of the Lord.

27. Thus he came by the Spirit into the Temple: and when the Parents brought in the Child Jeſus, that they might do according to the Cuſtom of the Law concerning him;

28. He himſelf took him into his Arms, and bleſſed God, and ſaid;

29. Thou now letteſt thy Servant go, Lord, according to thy Word, in Peace:

30. Becauſe my Eyes have ſeen thy Salvation;

31. Which thou haſt prepared before the Face of all People,

32. To be a Light for Revelation to the Gentiles, and the Glory of thy People Iſrael.

33. In the mean while Joſeph, and his Mother, were wondering at the Things ſpoken about him.

34. Beſides Simeon bleſſed them, and ſaid to Mary his Mother; Behold he is put for the Fall and Riſing of many in Iſrael, and for a Sign that will be ſpoken againſt;

35. (And a Sword too will paſs through thy own Soul) that the Reaſonings may be diſcovered out of many Hearts.

36. There was likewiſe Anna a Propheteſs, the Daughter of Phanuel, one of the Tribe of Aſer; ſhe being advanced in many Days, having lived *but* ſeven Years with a Huſband from her Virginity.

Ver. 14. on which *Wither*,

Thus Angells ſung, and thus ſing we;
To God on high all glorie be:
Let him on Earth his Peace beſtowe,
And unto Men his Favour ſhow;

but what *Watts* pick'd up, might not be immediately from this ſcarce Author.

Ib. *Peace, good Will among Men*] *Peace among Men of good Will* with ſome, which tho' *Mills* pleads for, but as quaintly as it is expreſs'd; was to my Apprehenſion, occaſioned by *good Will* ſtanding laſt in *Gr.* and only the Addition of a Letter; ſee alſo *Whitby*'s *Exam.* Lib. ii. 2.

Ver. 15. *As ſoon as*] According to the like in the *Heb.* and *as* in the *com. Verſ.* is improper.

Ib. *Matter that is come to paſs*] By the *Rhemiſts*, *word that is done*, which is the laſt of ſeveral Inſtances they bring in their *Pref.* as *againſt the ſpirituals of wickednes in the celeſtials*, *Eph.* vi. 12. is the firſt, whereof they ſay, *there is a certain majeſtie and more ſignification in theſe ſpeaches*; but ſpoil all by adding, *And why ſhould we be ſquamiſh at new words or phraſes in the Scripture, which are neceſſarie: when we do eaſily admit and follow new wordes coyned in court and in courtly or other ſecular writings?* for the latter knocks their uncouth Terms, and obſolete abſurd Expreſſions (which they abound with, and plead for) on the Head.

Ver. 22. *their*] *her* being a *various Reading* of little Authority, and with fewer than *his*; and that *their* is the right ſee fully both by *Mills* and *Whitby*, the former of whom applies it to the Jewiſh People, *Prol.* 676.

Ver. 32. *Revelation*] not a Verb, nor the Verb it comes from ſignifying *lighten*.

Ver. 33. *Joſeph, and his Mother*] But *Mills* would have the *true Reading*, *his Father and Mother*, from ſome, and *Joſeph* to be marginal. One obſcure *Helvidius*, againſt whom *Jerome* wrote, it ſeems diſliked *Father*; but had he more Power to eſtabliſh a wrong, than all the Church the right Word?

Ver. 36. but] which makes the Circumſtance of the Narrative intelligible, and proper; and is often thus to be inſerted, or underſtood, in the *Divine Writings*; as I ſince ſee *Dod.* has *only*.

37. And

37. And she was a Widow about eighty four Years old, who did not leave the Temple, but served with Fastings and Supplications, Night and Day.

38. She also coming thither in that Hour, made confession to the Lord, and spoke concerning him to all that looked for Redemption at Jerusalem.

39. At last when they had accomplished all Things according to the Law of the Lord, they returned into Galilee, to their City by Nazareth.

40. So the Child grew, and became strong in Spirit, being full of Wisdom; and the Grace of God was on him.

41. Now his Parents went yearly to Jerusalem, at the Feast of the Passover.

42. And when he was twelve Years old, they going up to Jerusalem, according to the Ceremony of the Feast;

43. And the Days being ended for them to return, the Boy Jesus staid in Jerusalem; which Joseph and his Mother did not know.

44. But supposing him to be in the Company, they came a Day's Journey; when they looked for him both among the Relations and Acquaintance.

45. Moreover not finding him, they returned to Jerusalem, and sought for him.

46. Whom they found three Days after, sitting in the midst of the Teachers, and not only hearing them, but enquiring of them:

47. Insomuch that all who heard him, were amazed at his Understanding and Answers.

48. They likewise seeing him, were surprized; and his Mother said to him, Child, why didst thou do so to us? Behold thy Father and I have sought after thee sorrowing.

49. But he said to them, What have you sought after me for? Did not you know that I must be in my Father's Affairs?

50. However they understood not the Saying which he spoke to them.

51. And he went down with them, as also came to Nazareth, and was subject to them; but his Mother preserved all these Sayings in her Heart.

52. Jesus further proceeded in Wisdom and Stature, nay in Favour with God and Man.

CHAP. III.

NOW in the fifteenth Year of the Reign of Tiberius Cesar, Pontius Pilate being Governor of Judea, Herod Tetrarch of Galilee, his Brother Philip Tetrarch of Iturea and the Country of Trachonitis, and Lysanius Tetrarch of Abilene;

2. Under the high Priests Annas and Caiaphas, John the Son of Zacharias had God's Commission in the Wilderness.

3. And he came into all the Country about Jordan, preaching the Baptism of Repentance, for the Forgiveness of Sins:

4. As it is written in the Book of the Words of the Prophet Esaias, who says; There is the Voice of one crying out in the Wilderness, Prepare the Way of the Lord, make straight Roads for him.

5. Every Valley shall be filled up, and every Mountain and Hill be made low; as also the crooked shall become straight, and the rough be smooth Ways.

6. Nay all Flesh will see the Salvation of God.

7. He said therefore to the Multitude that went forth to be baptized by him; Offspring of Vipers, who has shewn you to flee from the Wrath hereafter?

8. Therefore yield Fruit worthy of Repentance. And do not begin to say in your selves, We have Abraham *for* a Father; since I tell you that God can from these Stones raise up Children to Abraham.

9. And now also the Ax is put to the Root of the Trees: therefore every Tree that does not yield good Fruit, is cut down, and thrown into the Fire.

10. Whereupon the Multitude asked him as follows, What then shall we do?

11. And he makes answer to them, Let him who has two Coats, impart to him that has none; and let him who has Meat, do in like Manner.

12. Nay there came also Publicans to be baptized, and said to him, Master, what shall we do?

13. To whom he said, Do no more than is ordered you.

Ver. 37. *old*] ἐτῶν construed as in 1 *Tim.* v. 9. so not *had now been a Widow* so long, as by *Doddridge*.

Ver. 39. *returned*] See on *Mat.* ii. 13.

Ver. 40. *in Spirit*] added, says *Mills*, from Ch. i. 80. but his Authority for the Omission is too feeble, and the other is Imagination, that in Ch. i. being also said of *John*; see too *Whitby*'s *Annot.*

Ver. 44. *both among*] *among* being repeated, but the last was omitted in former and some latter *Editions* of the *com. Eng.*

Ver. 46. *Whom*] 'The Word εγενετο, *it came to pass*, 'is a mere Expletive, and not imagining that the Rules 'of the most exact *Translation* would oblige me always to 'retain it, I have frequently omitted it,' *Doddr.* according to what I done with the *Heb.* and here before.

Ver. 1. *Lysanius*] as *Pontius* here from the *Gr.* and as common in other Words of the same Termination.

Ver. 8. *in your selves*] 'added from *Mat.*' writes *Mills*; viz. because a *Transl.* or two of small Account (or the *Lat. Transl.* of that, being what he consulted) has not this.

Ver. 13. *Do*] in the Manner of gathering the Taxes, as well as rating them; seldom signifying *to exact* actively.

14. And

14. And the Soldiers too aſked him thus, And what ſhall we do? To whom he ſaid, Deal with none roughly, nor accuſe falſely, and be ſatisfied with your Wages.

15. Now the People expecting, and all reaſoning in their Hearts concerning John, whether or no he was Chriſt;

16. John made anſwer to them all; I indeed baptize you with Water; but there comes one ſtronger than I, the Latchet of whoſe Shoes I am not fit to undo, that will baptize you with the Holy Spirit and Fire.

17. Whoſe Fan is in his Hand, and he will cleanſe out his Floor; putting the Wheat together into his Granary, but will burn up the Chaff with unquenchable Fire.

18. Therefore indeed many other Things alſo exhorting, he preached to the People.

19. At length Herod the Tetrarch being convicted by him, concerning Herodias the Wife of his Brother Philip, and concerning all the wicked Things which Herod had done;

20. Added likewiſe this above them all, that he ſhut up John in Priſon.

21. But when all the People were baptized, Jeſus being baptized, and praying, the Heaven was opened;

22. And the Holy Spirit came down in a bodily Appearance, as a Dove on him; when there was a Voice from the Heaven ſaid, Thou art my beloved Son, with thee I am pleaſed.

23. Now Jeſus himſelf beginning, was about thirty Years old; being (as was ſuppoſed) the Son of Joſeph, that of Heli,

24. That of Matthat, that of Levi, that of Melchi, that of Janna, that of Joſeph,

25. That of Mattathias, that of Amos, that of Naum, that of Eſli, that of Nagge,

26. That of Maath, that of Mattathias, that of Semei, that of Joſeph, that of Judas,

27. That of Joanna, that of Rheſa, that of Zorobabel, that of Salathiel, that of Neri,

28. That of Melchi, that of Addi, that of Coſam, that of Elmodam, that of Er,

29. That of Joſe, that of Eliezer, that of Jorim, that of Matthat, that of Levi,

30. That of Simeon, that of Judas, that of Joſeph, that of Jonan, that of Eliakim,

31. That of Melea, that of Menan, that of Mattatha, that of Nathan, that of David.

32. That of Jeſſe, that of Obed, that of Booz, that of Salmon, that of Naaſſon,

33. That of Aminadab, that of Aram, that of Eſrom, that of Phares, that of Judas,

34. That of Jacob, that of Iſaac, that of Abraham, that of Thara, that of Nachor,

35. That of Saruch, that of Ragau, that of Phalec, that of Heber, that of Sala,

36. That of Cainan, that of Arphaxad, that of Sem, that of Noe, that of Lamech,

37. That of Mathuſala, that of Enoch, that of Jared, that of Maleleel, that of Cainan,

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Ver. 19. *Philip*] wanting with divers.

Ver. 21. *when*] *Whitby* in his *Examen Milii* ſays this is wanting in *MSS.* as if in divers or all *Manuſcripts*, for he mentions all the *Verſions* and no *MS.* that has it, tho' the *Ethiop. Verſion* too has it not; thus in his Manner he tells us from *Mills* where it is wanting, and yet *Mills* does not ſay ſo of any *MS.* but relates that one only and the *Eth. Verſ.* have *after* for *when*. What an Anſwer to *Mills* is this! but ſuch as may ſtand among *Whitby*'s, than which perhaps I never peruſed any *Treatiſe* more incorrect.

Ver. 23. *beginning, was*] Verbally, or joined together *began*; but without *to be*, which makes poor Senſe. It may refer to Ch. iv. 1.

Ib. *that*] only an Article in *Gr.* but what is far worſe in the *com. Eng.* than merely adding in [which] is its being made a Relative to the Perſon next before, inſtead of [Son] here, and ſo making *Matthew* and *Luke* irreconcileable; for how could *Joſeph* have two Fathers, *Heli* and *Jacob*, *Mat.* i. 16? Whereas now, and as modern Writers expound, *Mary* the Mother of *Jeſus* being the Daughter of *Heli*, *Jeſus* himſelf, not *Joſeph*, was the Son of *Heli* lineally, and ſo at laſt he, and not *Adam*, the Son of *God*. Thus the two Genealogies are not ſo much as redundant, but on the contrary very neceſſary, this being *Mary*'s, and the other in *Mat. Joſeph*'s. And indeed if one is not hers, how is *Jeſus* proved hence to be of the Offspring of *David* according to the Fleſh, as in *Rom.* i. 3. *John* vii. 42. *Acts* xiii. 23? Or to what Purpoſe did *Luke* add this to *Matthew*'s? *Whitby*'s Diſcourſe to the contrary, is ſo confuſed and infirm, that a clear-headed Reader may peruſe it for farther Confirmation. In ſeveral Places of the learned *Broughton*'s *Works* in a large Folio, may be ſeen how he exclaims againſt our *Tranſlators* for putting it as they have done; and the *Biſh. Bib.* 1575, in a Page for that Purpoſe, has *Heli* the natural Father of the *Virgin Mary*.

Ib. *Heli*] According to Tradition, the Father of *Mary* the Mother of *Jeſus*, was named *Joakim*; but *Mills* ſhews that *Eliakim* was a ſynonymous Name to *Joakim*, and *Eli* to *Eliakim*, *Prol.* 668, 669.

Ver. 26. *Judas*] See the ſame Genitive, Ver. 33. (comp. with *Mat.* i. 3.) *Acts* ix. 11. & i. 16.

Ver. 36. *Cainan*] Though *Whitby* makes a very great Matter of this Name being here, and not in *Gen.* nor *Chron.* reſerving it till after his 15 Years Study in the *Paraphraſe and Commentary on the New Teſtament*, yet at laſt he has neither, as I think, taken the beſt nor right Determination, in his 1ſt *Pref.* not the beſt, becauſe he brings it to a Corruption, not inſerted by *Luke*; nor the right, ſince he labours to ſhew it was not with the *Septuag.* as their own, but an Addition in ſome *Copies* (and ſo corrupt indeed, and would be too great a Blemiſh in our *Bible*) which is doubly unaccountable (and therefore I ſuppoſe wrong) how it came thus into their *Verſion*, and being only a *various Reading* from thence into *Luke*. Whereas it is eaſily to be accounted for, that the LXX themſelves put it into *Gen.* xi. 12. to increaſe the Length of Time, as they added 100 Years to the Age of ſeveral others, in order to match the pretended Antiquity in *Egypt*, where that *Tranſlation* was made; and that *Luke* followed them in this, as he did in the *ſeventy five*, *Acts* vii. 14. &c. according to which it is right, as a Quotation from them in Conformity to the *vulgar Reading*; ſee the *Note* of *Mills*. *Beza* left it out of his *Tranſ.* following, he ſays the Authority of *Moſes*, and a very old *Copy* (but withal very erroneous) that he had; for which the *Rhemiſh Tranſlators* expoſe him in their *Pref.*

38. That

38. That of Enos, that of Seth, that of Adam, that of God.

CHAP. IV.

SO Jeſus being full of the Holy Spirit, returned from Jordan, and was led in the Spirit into the Wilderneſs,

2. Being forty Days tempted by the Devil; during which Time he did not eat any Thing, but when they were finiſhed, he afterwards was hungry.

3. With that the Devil ſaid to him, If thou art the Son of God, command this Stone that it ſhould become Bread.

4. And Jeſus returned this Anſwer to him; It is written, Man ſhall not live upon Bread alone, but upon every Word of God.

5. The Devil further bringing him up to a high Mountain, ſhewed him all the Kingdoms of the World in a Moment of Time.

6. And he ſaid to him; I will give thee all this Authority, with the Glory of them; ſince it is delivered to me, and I give it to whomſoever I will.

7. If thou therefore wilt worſhip before me, all ſhall be thine.

8. At which Jeſus made anſwer to him; Be gone behind me, Satan: for it is written, Thou ſhalt worſhip the Lord thy God, and ſerve him alone.

9. He alſo brought him into Jeruſalem, and ſetting him on a Turret of the Temple, ſaid to him, If thou art the Son of God, throw thy ſelf down hence:

10. For it is written, He will command his Angels concerning thee, to keep thee;

11. And they will hold thee up in *their* Hands, leſt at any time thou ſhouldeſt ſtrike thy Foot againſt a Stone.

12. But Jeſus made reply to him, It is ſaid, Thou ſhalt not tempt the Lord thy God.

13. Thus the Devil finiſhing all the Temptation, departed from him till the Time.

14. And Jeſus returned in the Power of the Spirit into Galilee; at length the Fame concerning him went forth throughout the Country round about.

15. Moreover he taught in their Synagogues, being extolled by all.

16. He likewiſe came to Nazareth, where he was bred up; and entered into the Synagogue according to his Cuſtom, on the Sabbath-day, and ſtood up to read.

17. When there was delivered to him the Book of the Prophet Eſaias; which unfolding, he found the Place where it was written;

18. The Spirit of the Lord is upon me, becauſe he has anointed me to preach to the Poor; has ſent me to heal thoſe who are of a broken Heart, to proclaim Diſcharge to the Captives, and receiving ſight to the Blind, to ſend the Bruiſed away diſcharged;

19. To proclaim the acceptable Year of the Lord.

20. Then he folded up the Book, and delivering *it* to the Miniſter, ſate down; when the Eyes of all thoſe in the Synagogue were looking ſtedfaſtly at him.

21. And he began to ſay to them, To Day this Scripture is fulfilled in your Hearing.

22. Upon which they all teſtified for him, and wondered at the gracious Words that came out of his Mouth, and ſaid, Is not this the Son of Joſeph?

23. And he replied to them; You will entirely ſay to me this Proverb, Phyſician, cure thy ſelf: what Things ſoever we have heard done in Capernaum, do alſo here in thy own Country.

24. But added he; I ſay to you certainly, that no Prophet is accepted in his own Country;

25. Nay in Truth I tell you, there were many Widows in Iſrael in the Time of Elias,

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Ver. 1. *in the Spirit*] as at *Rev.* i. 10. and more explicitly here in Ver. 14.

Ver. 2. *afterwards*] which *Mills* publiſhes to be *Matthew's*, *Prol.* 415. as often; but I would know why *Mark* might not as well follow him.

Ver. 7. *all*] Though a great many have it ſingular, the *received Reading* is *all the Things*, but I follow ours.

Ver. 8. *Be gone behind me, Satan*] Some have not this, and *Grotius* ſuppoſed none of the *Greeks* before *Theophylact* owned it here, which *Whitby* anſwers: *Mills* counts it taken from *Mat. behind me* being added afterwards; but the laſt, tho' of much greater Moment than the other, *Whitby* ſays is not worth ſearching out. On the Suppoſition that it is authentick, by the Authority and Advantage of its *Copies*, the *Vulg.* might draw others into the Omiſſion of it, and that may be found the likelieſt Caſe. How ſtrange alſo would it be for this Place to be twice corrupted by Addition, and for *behind me* to be put in here by the Scribes, and not in *Mat.* yet for that to be added when the reſt was taken from *Mat.* would be ſtranger ſtill.

Ib. *for*] a great many are without, and *Grotius* thought was added, being one too forward that Way.

Ver. 14. *Galilee*] where he now ſpent ſome Years in a private Life, *Wall*, *Whitby*, *Uſher*, &c. as it ſeems about three and a half.

Ver. 18. *to heal thoſe who are of a broken Heart*] Nothing will ſerve *Mills*, as two *Copies*, ſome *Tranſlations* and *Authors* are without it, but that this is ſupplied from the *Verſion* τῶν ὁ, *of the Septuagint*, viz. *Iſa.* lxi. 1. and by *Grot.* from the *Heb.* juſt as if *Luke*, or rather *Jeſus*, would not quote or read the *Scripture* right.

Ib. *receiving ſight to the Blind*] in the *Verſion* of the LXX *Iſa.* lxi. 1. from which *Jeſus* may be ſuppoſed to read, and as not in the *Heb.* there, taken from Ch. xlii. 7.

Ver. 23. *done in Capernaum*] which according to *Wall's Critical Notes* follow after out of Courſe, at Ver. 31, 33, &c. compared with *Mark* i. 21, 23.

when the Heaven was ſhut up for three Years and ſix Months, when a great Famine was in all the Country;

26. And to none of them was Elias ſent, excepting into Sarepta of Sidon, to a Widow Woman.

27. There were likewiſe many Lepers in Iſrael under the Prophet Eliſeus; and none of them was cleanſed, excepting Neeman the Syrian.

28. At this all in the Synagogue who heard theſe Things, were full of Wrath;

29. And riſing up, put him forth without the City; and brought him to the Brow of the Hill, on which their City was built, to throw him down headlong.

30. Whereas he going through the midſt of them, went away.

31. He went down too into Capernaum a City of Galilee, and taught them on the Sabbaths:

32. Inſomuch that they were ſurprized at his Doctrine; ſince his Word was with Authority.

33. Beſides in the Synagogue there was a Man who had the Spirit of an unclean Devil, and he cried out aloud,

34. Saying, Let alone, what haſt thou to do with us, Jeſus of Nazareth? Art thou come to deſtroy us? I know who thou art, the Holy One of God.

35. However Jeſus rebuked him thus, Hold thy peace, and come out of him. Accordingly the Devil throwing him in the midſt *of them*, came out of him, and did him no more hurt.

36. And there was Aſtoniſhment in them all, and they talked together one to another as follows, What Word is this, that with Authority and Power he bids the unclean Spirits, and they come out?

37. Whereupon the Noiſe concerning him went forth into every Place of the Country round about.

38. Next getting up out of the Synagogue, he entered into the Houſe of Simon; whoſe Mother-in-law was oppreſſed with a great Fever, and they intreated him concerning her.

39. Upon this he ſtanding over her, rebuked the Fever, and it left her; ſo that ſhe immediately got up, and waited on them.

40. And the Sun ſetting, all whoever had thoſe weak with various Diſeaſes, brought them to him; and he putting Hands on each of them, cured them.

41. Even Devils alſo came forth from many, crying out in this manner, Thou art Chriſt, the Son of God; but he rebuking, did not let them ſpeak, becauſe they knew him to be Chriſt.

42. At length when it was Day, being gone out, he went into a deſart Place; yet the Multitude ſought after him, and came to him, and held him that he might not go from them.

43. But he ſaid to them, I muſt preach the Kingdom of God alſo to other Cities, becauſe for this I am ſent.

44. Accordingly he preached in the Synagogues of Galilee.

CHAP. V.

NOW while the Company were urgent at him to hear the Word of God, he was ſtanding by the Lake Geneſaret.

2. By which he ſaw two Ships ſtanding; but the Fiſhermen being gone down from them, were waſhing the Nets.

3. So going aboard one of the Ships which was Simon's, he intreated him to put off a little from the Land; and ſitting down he taught the Multitude out of the Ship.

4. At length as he left off ſpeaking, he ſaid to Simon, Put off into the Deep, and let down your Nets for a Draught.

5. To whom Simon made anſwer, Maſter,

Ver. 33. *the Spirit of an unclean Devil*] Some officious Scribe thinking *an unclean Devil* was ſufficient or more proper, ſeems to have altered it ſo, it being thus with a few. Whereas the Opinion of *Mills* ſeems too diſingenuous, if not abſurd (for the ſake perhaps of his beloved *vulg. Lat.* authenticated by the *Popiſh Council* of *Trent*) for that to be *Luke*'s own, and this now of ours *Mark*'s; when he ſo much inculcates, that *Luke* keeps the other's Words. *Spirit*, he ſays, was firſt prefix'd; but *Mark* has it in a different Termination, Ch. i. 23. and who would deſignedly put *a Spirit an unclean Devil*, though one *Copy* may have it ſo by Miſtake? Afterwards, adds he, it was changed as now for right Conſtruction. Was that other *Reading* then prevalent before? Incredible! Or would ſuch as thought it ungrammatical alter it without conſulting other *Copies*?

Ib. *aloud*] We are told by *Mills* theſe Words in the *Original* are crept in, as lacking in the *Gothick Verſion*, and one *MS.* but, adds our Author, *Mark* does not own them. The more Sign, ſay I, that they are genuine.

Ver. 35. Two Verſes *Mark* i. 25, 26. an Inſtance how ill they were parted.

Ib. *no more*] See *Mark* i. 26.

Ver. 41. *art Chriſt*] Some few are without this *Chriſt*, which *Mills* aſcribes to *Mat. Prol.* 416. yet no ſuch Word appears in the parallel Paſſage Ch. viii. 16.

Ver. 42. *being gone out*] viz. long before Day, *Mark* i. 35. not *departed when it was day*, but went into the Deſart then.

Ver. 1. *Now*] After thoſe of the two Ships, Ver. 2. had been fiſhing all Night unſucceſsfully, Ver. 5. and were near come to Land, I ſuppoſe, *Jeſus* walking there, called to *Simon* and *Andrew* as they were caſting a Net (not *to waſh it*, as *Ham.* and *Whitby* merely fancy, but) for fiſhing, *Mat.* iv. 18, 19. and ſo on Ver. 20, 21, 22. a little after on the ſame Day a Company reſorted to him, as in this Verſe, and the two Ships, or Boats as *Ham.* calls them, lying there vacant, becauſe the Servants were gone out, and waſhing (not *had waſhed*, as our *Commentators* would ſtrain it) the Nets, Ver. 2. the Narrative proceeded as here follows.

in

in labouring the whole Night long, we have taken Nothing; yet at thy Word I will let down the Net.

6. And doing this, they incloſed a great Multitude of Fiſhes, inſomuch that their Net was torn aſunder.

7. Upon this they beckoned to the Partners in the other Ship, to come and help them; who came, and filled both the Ships, ſo that they were ſinking.

8. Which Simon Peter ſeeing, fell down at the Knees of Jeſus, ſaying, Go forth from me, Lord, becauſe I am a Man *that* am a Sinner.

9. For Aſtoniſhment ſeized him and all thoſe with him, at the Draught of Fiſhes which they had taken;

10. And in like Manner alſo James and John, the Sons of Zebedee, who were Partakers with Simon. And Jeſus ſaid to Simon, Do not fear, henceforth thou ſhalt be a Catcher of Men alive.

11. With that they brought away the Ships to Land, and leaving all, followed him.

12. And when he was at one of the Cities, there was a Man full of Leproſy, who ſeeing Jeſus, fell on the Face, and prayed him, ſaying, Lord, if thou wilt, thou canſt cleanſe me.

13. Whereupon he ſtretching forth the Hand, touched him, and ſaid, I will; be thou cleanſed: and preſently the Leproſy went away from him.

14. And he ordered him to tell Nobody; but going away, ſhew thy ſelf to the Prieſt, and offer for thy Cleanſing, as Moſes commanded, for a Teſtimony to them.

15. Nevertheleſs the Diſcourſe concerning him went about the more; and great Multitudes came together to hear, and to be cured by him of their Ailments.

16. Afterwards he withdrew into the Wilderneſs, and prayed.

17. Beſides on one of the Days he was teaching, when the Phariſees and Teachers of the Law were ſitting, who were come out of every Town in Galilee, Judea and Jeruſalem; and there was the Power of the Lord to heal thoſe.

18. And behold Men carried on a Bed a Perſon who had the Palſy; whom they ſought to bring in, and put before him.

19. When not finding in what Manner they might bring him in by reaſon of the Company, they went up on the Roof, and let him down through the Tiling with the Couch, into the midſt before Jeſus.

20. Who at ſeeing their Faith, ſaid to him, Man, thy Sins are forgiven thee.

21. At which the Scribes and Phariſees began to reaſon thus, Who is this that ſpeaks Blaſphemies? Who can forgive Sins, excepting God alone?

22. Whereas Jeſus knew their Reaſonings, and made anſwer to them, What do ye reaſon in your Hearts?

23. Which is eaſier, to ſay, Thy Sins are forgiven thee; or to ſay, Ariſe, and walk?

24. But that you may perceive, the Man has Authority on the Earth to forgive Sins (he ſaid to him who had the Palſy,) I order thee, Ariſe, and taking up thy Couch, go home.

25. Accordingly he forthwith riſing before them, took up that which he lay on, and went away home, glorifying God.

26. Amazement ſeized them all at this, and they glorified God; nay were full of Fear, ſaying, We have ſeen admirable Things to Day.

27. After which he went out, and beheld a Publican named Levi, ſitting at the Cuſtom-houſe, and ſaid to him, Follow me.

28. So leaving all, he roſe up, and followed him.

29. Moreover Levi made a great Feaſt for him in his Houſe; and there was much Company of Publicans, and others who were ſitting with them.

30. Therefore their Scribes and Phariſees murmured to his Diſciples, ſaying, For what reaſon do ye eat and drink with Publicans and Sinners?

31. And Jeſus made anſwer to them, Such as are well have no Need of a Phyſician, but thoſe who are ill.

32. I am not come to call the Righteous, but Sinners to Repentance.

33. In the next place they ſaid to him, For

Ver. 7. *were ſinking*] Here being no other Verb for *began*, nor is it wanted; yet *Beza* upon the Faith of two *Manuſcripts* only, adds παρά τι *almoſt*, to the *Original*.

Ver. 10. *alive*] The Verb ſignifying *to catch alive*.

Ver. 12. *at*] Lepers dwelling without the Cities, *Num.* v. 2, 3. 2 *Kings* vii. 3.

Ver. 14. *for a Teſtimony to them*] *Marcion* the Heretick, as it appears, had it, *that this may be* (*for*) *a Teſtimony to you*, which *Mills* eſpouſes, *Prol.* 289, 416.

Ver. 17. *thoſe*] the Multitudes, Ver. 15.

Ver. 22. *Reaſonings*] from the following Verb; and *thoughts* ſeems taken heedleſly from *Mat.* ix. 4. where the Gr. Word is different.

Ver. 30. *Wall* in *Crit. Not.* writes, *One would wonder what the Word* their *does here* (but I ſay if *one* would, *another* would not, the Scribes being thoſe that belonged to ſome of the Company, yet *Hammond* ſtruggles with it worſe than he) *but ſome* Gr. MSS. adds *Wall*, *have* ἀντῶν· yes almoſt all of them, therefore not *many are without it*, unleſs three are many, tho' there are alſo three *Editions* and five *Verſions*; but it is apparent Nobody would have framed that Addition to the Text.

Ver. 31, 32. Theſe two Verſes might have been one as well as *Mark* ii. 17.

what reaſon, when the Diſciples of John faſt frequently, and make Prayers, and in like Manner thoſe of the Phariſees, do thine eat and drink?

34. However he ſaid to them? Can you make the Sons of the Bridegroom faſt, while he is with them?

35. But the Days alſo will come when the Bridegroom will be taken away from them, then ſhall they faſt in thoſe Days.

36. And he alſo ſpoke a Similitude to them; None puts a Patch of a new Garment upon an old one; for if ſo both the new does rend, and the Patch from the new agrees not with the old.

37. None likewiſe puts new Wine into old Bottles; for if ſo the new Wine will break the Bottles, be ſhed out, and the Bottles will periſh;

38. But new Wine is to be put into new Bottles, and both are preſerved together.

39. Nay none having drunk old, preſently would have new: for he ſays, The old is better.

CHAP. VI.

AND he went on the firſt Sabbath after the ſecond *Day of the Paſſover* through the ſtanding Corn; and his Diſciples plucked the Ears, and did eat, rubbing in the Hands.

2. But ſome of the Phariſees ſaid to them, Why do ye that which is not lawful to do on the Sabbath?

3. And Jeſus made anſwer to them; Have you not read this which David himſelf did, when he was hungry, and thoſe who were with him?

4. How he entered into the Houſe of God, and did take and eat the Preſence-bread, and gave alſo to thoſe with him; which it is not lawful to eat, excepting for the Prieſts only.

5. He ſaid further to them, The Man is Lord even of the Sabbath.

6. Now in another Sabbath alſo he entered into the Synagogue, and taught; and a Man was there, whoſe right Hand was withered.

7. At which the Scribes and Phariſees watched him, whether he would cure in the Sabbath, that they might find an Accuſation of him.

8. Whereas he knew their Reaſonings, and ſaid to the Man who had the Hand withered, Get up, and ſtand in the midſt *of them*; which he did accordingly.

9. Jeſus therefore ſaid to them; I will aſk you Something, Is it lawful to do good, or to do evil on the Sabbath? to ſave Life, or to deſtroy?

10. When looking round about at them all, he ſaid to the Man, Stretch forth thy Hand; and he doing ſo, that was reſtored as ſound as the other.

11. Upon this they were full of Madneſs, and talked publickly one to another what they ſhould do to Jeſus.

12. At that Time alſo he went out on a Mountain to pray, and paſſed the Night in Prayer to God.

13. And when it was Day, he called to his Diſciples; and choſe out from them twelve, whom he alſo named Apoſtles;

14. Simon, whom he alſo named Peter, and his Brother Andrew, James, and John, Philip, and Bartholomew,

15. Matthew, and Thomas, James of Alpheaus, and Simon called Zelotes,

16. And Judas *the Brother* of James, and Judas Iſcariot, who alſo was the Betrayer.

17. Afterwards Jeſus going down with them, ſtood in a Place of the Plain; with the Company of his Diſciples, and a great Multitude of People from all Judea, and Jeruſalem, nay the Sea-coaſt of Tyre and Sidon, who came to hear him, and to be healed of their Diſeaſes;

18. As alſo thoſe that were troubled by unclean Spirits: and they were cured.

19. And all the Company endeavoured to touch him; becauſe there went out Power from him, and healed them all.

20. Beſides he looking up on his Diſciples, ſaid: Bleſſed are you that are poor; ſince the Kingdom of God is yours.

21. Bleſſed are ye who are hungry now; ſince you will be filled. Bleſſed are ye that weep now; ſince you will laugh.

22. Bleſſed will ye be when People ſhall hate you, when they ſhall ſeparate you, reproach, and caſt out your Name as wicked, for the Man's ſake.

Ver. 36. *the Patch*] is not found with divers, and *Mills* aſſerts crept from the former Part of the Ver. *Prol.* 1378. he being at laſt much inclined to that Way of thinking; but is there not much more Probability it was left out becauſe there, and as that is by fewer than thoſe he ſuppoſes took it in?

Ver. 1. *firſt Sabbath*] The *ſecond firſt Sabbath*, as it is in the Original, being the *firſt Sabbath* of ſome *ſecond*.

Ib. *Paſſover*] or *Sabbath* as it is called *Lev.* xxiii. 15. this ſeeming the firſt of the ſeven there; for which ſee *Whitby*'s *Annot.* here more particularly, with my *Notes* there and on Ver. 10.

Ver. 5. There is ſubjoined to this Verſe in two *Manuſcript Greek Copies*, both as *Junius* ſays very old, and I think was in that called *The Goſpel of Nicodemus*; *On the ſame Day ſeeing one at work on the Sabbath, he ſaid to him, Man, if thou knoweſt indeed what thou art doing, thou art bleſſed; but if thou doſt not know, thou art curſed, and a Tranſgreſſor of the Law:* of which however *Beza* ſays, *it did not ſeem to him to ſavour of the Majeſty or Truth of the Goſpel.*

Ver. 16. the Brother] as *Jud.* 1.

23. Be

23. Be glad at that Time, and ſkip for joy; for behold your Reward will be much in Heaven: for according to theſe Things your Forefathers did to the Prophets.

24. But wo is to you rich ones; ſince ye receive your Comfort.

25. Wo is to you who are filled; ſince ye will be hungry. Wo is to you who laugh; ſince ye will lament, and weep.

26. Wo is to you, when all Men ſhall ſpeak well of you: for according to theſe Things your Forefathers did to the falſe Prophets.

27. On the other hand I ſay to you who hear; Love your Enemies, do well to them that hate you,

28. Bleſs them that curſe you, and pray for ſuch as moleſt you.

29. To him that gives thee a Blow on the Cheek, yield alſo the other; and to him who takes away thy Coat, do not forbid alſo the Waiſtcoat.

30. Nay give to every one that aſks of thee, and aſk not again from him who takes away thy Things.

31. And as ye are willing that Men ſhould do to you, do ye alſo to them in like Manner.

32. Since if ye love *but* thoſe who love you, what Favour is yours? For even Sinners love thoſe that love them.

33. If ye likewiſe do good *but* to ſuch as do good to you, what Favour is yours? For even Sinners do ſo.

34. And if you lend to thoſe from whom you hope to receive back, what Favour is yours? For even Sinners lend to Sinners, that they may receive back equal.

35. But love your Enemies, and do good, and lend, hoping for Nothing back; ſo your Reward will be much, and you will be the Sons of the Higheſt; ſince he is kind to the Unthankful, and the Wicked.

36. Become therefore merciful, even as your Father is merciful.

37. As likewiſe do not judge, and you will not at all be judged: do not condemn, and you will not at all be condemned: releaſe, and you will be releaſed.

38. Give, and there will be given to you, good Meaſure, ſqueezed, ſhaken, and running over will People give into your Boſom: for with the ſame Meaſure which you meaſure, there will be meaſured again to you.

39. Moreover he ſpoke a Similitude to them: Can a blind Perſon guide a blind one? Will not both fall into a Pit?

40. A Scholar is not above his Teacher; but every one who is compleated will be as his Teacher.

41. And why doſt thou look at the Mote in thy Brother's Eye, and not obſerve the Piece in thy own?

42. Or how canſt thou ſay to him, Brother, let me pull out the Mote in thy Eye, not ſeeing thy ſelf the Piece in thy own? O Hypocrite, pull firſt the Piece out of thy own Eye; and then thou wilt ſee throughly to pull forth the Mote in thy Brother's.

43. For a good Tree does not yield corrupt Fruit, nor yet a corrupt one that which is good.

44. Since each Tree is known by its own Fruit: for People do not pick off Figs from Briers, nor gather Grapes from a Buſh.

45. A good Man from the good Treaſure of his Heart produces a good Thing; and a wicked Man from the wicked Treaſure of his Heart produces a wicked Thing: for his Mouth ſpeaks from the Abundance of the Heart.

46. And why do you call me, Lord, Lord, and not do the Things which I ſay?

47. Every one that comes to me, and hears my Words, and does them, I will ſhew you whom he is like.

48. He is like a Man that built a Houſe, who digged, and that deep, and laid the Foundation on a Rock: then there being an Inundation, the Flood daſhed on that Houſe, and it could not be ſhaken; ſince it was founded on a Rock.

49. But he that hears, and not does, is like a Man who built a Houſe on Earth without a Foundation: on which the Flood daſhed; ſo that it preſently fell, and the Overthrow of that Houſe became great.

Ver. 23. *ſkip for joy*] comparatively.

Ver. 26. According to this *Antiſthenes* the Philoſopher, hearing that a great many ſpoke very honourably of him, ſaid, *What Harm have I done!* As *Diogenes Laertius* in the *Life* of him relates.

Ib. *to you*] being abſent from many *Books*, *Mills* ſays crept in, *Prol.* 1230. but he was quite too partial towards ſuch Subductions, I hope not to make his Work the more important; though if I had a leſs Opinion of his Sincerity, I might ſuſpect it.

Ib. *all*] *Mills* thought put in, being indeed out of divers, *Prol.* 820, 1230. after he had ſaid in his *Note* here, *There is no Cauſe for it to be added, ſome for it to be taken away*, which conſiderable Argument of his own he does not anſwer.

Ver. 34. *equal*] wanting only in a ſingle ſtrange *Copy*, yet to *Mills* ſeemed a *marginal Interpretation*, *Prol.* 1280.

Ver. 38. *you meaſure*] Why is *withal* thruſt in here in the *Biſhops* and *K's Tranſlations*, without diſtinguiſhing it too, any more than at *Mat.* vii. 2?

Ver. 42. How much better this long Verſe is parted *Mat.* vii. 4, 5. though both together ſhorter! But how diſcordant is the Partition there and here?

CHAP. VII.

NOW after he had compleated all his Words in the Hearing of the People, he entered into Capernaum.

2. When a Servant of a certain Centurion, who was dear to him, was ill, and about to die.

3. But hearing about Jeſus, he ſent to him ſome Elders of the Jews, intreating him, that he would come, and ſave his Servant.

4. So being come to Jeſus, they beſought him earneſtly, ſaying, that he was worthy on whom he ſhould beſtow this.

5. For he loves our Nation, and has himſelf built us a Synagogue.

6. Accordingly Jeſus went with them, and he being now not far diſtant from the Houſe, the Centurion ſent to him Friends, ſaying to him; Lord, do not trouble thy ſelf: for I am not fit that thou ſhouldeſt enter under my Roof.

7. Therefore neither did I count my ſelf worthy to come to thee; but ſpeak in a Word, and my Lad will be healed.

8. For thus I, who am a Man appointed to be in Authority, having Soldiers under me; ſay to one, Go, and he goes; to another, Come, and he comes; and to my Servant, Do this, and he does.

9. And when Jeſus heard theſe Things, he wondered at him, and turning about, ſaid to the Company who followed him; I tell you, I have not found ſo much Faith in Iſrael.

10. And thoſe that were ſent returning to the Houſe, found the Servant who was ſick become well.

11. Beſides on the *Day* following he went to a City called Nain; when many of his Diſciples went with him, and a great Company.

12. Now as he came near the Gate of the City, behold alſo one dead was carried out, the only begotten Son of his Mother, and ſhe a Widow; with whom there was much Company of the City.

13. And the Lord ſeeing her, was moved with Affection to her, and ſaid to her, Do not weep.

14. Next he went near, and touched the Coffin (thoſe who carried *it* ſtanding ſtill) and ſaid, Young Man, I ſay to thee, Riſe up.

15. At this the dead one ſate up, and began to ſpeak; and he gave him to his Mother.

16. Upon which Fear ſeized them all, and they glorified God, ſaying, A great Prophet is riſen up among us; and God has viſited his People.

17. Nay this Account went forth in all Judea concerning him, and in the whole Country round about.

18. Moreover the Diſciples of John told him of all theſe Things.

19. Who called thither two in particular of them, and ſent to Jeſus enquiring, Art thou he who was to come, or are we to expect another?

20. And the Men being come to him, ſaid; John the Baptizer ſent us to thee with Enquiry, Art thou he who was to come, or are we to expect another?

21. In that Hour too he cured many of Diſeaſes, Sores, and wicked Spirits; nay to many blind ones he gave Sight.

22. Whereupon Jeſus made anſwer to them; Go, and tell John what Things you ſee and hear; that the Blind have ſight, the Lame walk, the Leapers are cleanſed, the Deaf hear, the Dead are raiſed up, the Poor are preached to;

23. And whoever ſhall not be offended at me is bleſſed.

24. Beſides when John's Meſſengers were gone away, he began to ſpeak to the Multitude concerning John; What did you go out into the Wilderneſs to ſee? A Reed ſhaken by the Wind?

25. But what went you out to look at? A Man dreſſed in ſoft Cloaths? Behold thoſe who are in gay Cloathing and Pleaſure, are in Palaces.

26. However what went you out to look at? A Prophet? Yes, I tell you, and much more than a Prophet.

27. This is he of whom it is written, Behold I ſend my Meſſenger before thy Face, who ſhall make ready thy Way before thee.

28. For I ſay to you; There is not a greater Prophet, among thoſe that are born of Wo-

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Ver. 11. *many of*] Strange, if not incredible, is the Relation which *Mills* gives, for this *to have crept in* (*irrepſiſſe*, a trite Word with him) from the following Verſe, did not he put to it *videtur*, *it ſeems*, viz. to himſelf, *Prol.* 416. when it is uſed of different Perſons, and here plur. there ſing. and that only the twelve were in that great Company is unlikely, as well as without any Proof.

Ver. 16. *ſaying, A*] Both the ὅτι here, which otherwiſe ſignify *that*, being apparently Expletives, as ſometimes.

Ver. 22. *Jeſus*] is *Matthew's*, ſays *Mills* in his Manner, *Prol.* 417. but as it was not ſuperfluous in *Mat.* xi. 4. why ſhould *Luke* leave it out, to give others Occaſion to add it in?

Ver. 24. *Multitude*] as *Mat.* xi. 7.

Ver. 25. *in brilliant Cloathing*] So the *Gr.* has a Prep. Adj. and Subſt.

Ib. *Pleaſure*] a Noun.

Ver. 27. *before thee*] not in two very odd *Copies*, yet adjudged to *Mat.* by *Mills*.

Ver. 28. *Prophet*] about a Dozen are without, and *Mills* eſteemed it born of an *Interpretation*, that the *Baptiſt* might not be ſaid to be greater than *Chriſt* himſelf; but would not ſuch careful Notioniſts then have added it likewiſe in *Mat.* xi. 11.? And how much likelier was it omitted here, becauſe there!

men,

men, than John the Baptizer; yet the leaſt in the Kingdom of God is greater than he.

29. And all the People who heard, with the Publicans, juſtified God, being baptized with the Baptiſm of John.

30. Whereas the Phariſees and Expounders of the Law rejected the Counſel of God to themſelves, being not baptized by him.

31. The Lord alſo ſaid; To what therefore ſhall I liken the Men of this Generation? And what are they like?

32. They are like Boys that ſit in the Market, and calling one to another, ſay, We have piped to you, and ye not danced: we have mourned to you, and ye not cried.

33. For John the Baptizer is come neither eating Bread, nor drinking Wine; and you ſay, He has a Devil.

34. The Man is come eating and drinking, and you ſay, Behold a Man *who* is a Glutton and a Wine-drinker, a Friend of Publicans and Sinners.

35. Yet Wiſdom is juſtified by all its Children.

36. And one of the Phariſees intreated him, that he would eat with him; ſo going into his Houſe, he ſate down.

37. When behold a Woman in the City, who was a Sinner, knowing that he ſate down in the Phariſee's Houſe, brought an Alabaſter-box of Ointment.

38. And ſtanding by his Feet behind weeping, began to wet them with Tears; and wiped with the Hair of her Head, as alſo kiſſed them, and anointed with the Ointment.

39. Which the Phariſee who invited him ſeeing, he ſaid thus in himſelf, If this was a Prophet, he would have known who, and what ſort of a Woman it is that touches him; ſince ſhe is a Sinner.

40. And Jeſus made anſwer to him, Simon, I have Something to ſay to thee; who replied, Teacher, ſay *it:*

41. Some Creditor had two Debtors, one owed five hundred Pence, and the other fifty;

42. But they having not to pay, he forgave them both: tell which of them therefore will love him moſt?

43. To which Simon made anſwer, I ſuppoſe he to whom he forgave moſt. And he rejoined to him, Thou haſt judged rightly.

44. Then turning to the Woman, he ſaid to Simon; Doſt thou ſee this Woman? When I came into thy Houſe, thou gaveſt no Water for my Feet; but ſhe wet them with Tears, and wiped with the Hair of her Head.

45. Thou gaveſt me no Kiſs; but ſhe, ſince ſhe came in, has not ceaſed kiſſing my Feet.

49. Thou didſt not anoint my Head with Oil; whereas ſhe has anointed my Feet with Ointment.

47. For which Cauſe I ſay to thee, Her Sins that were many are forgiven, ſince ſhe loved much; but he to whom little is forgiven, loves little.

48. He likewiſe ſaid to her, Thy Sins are forgiven.

46. Upon this they who were ſitting down together began to ſay in themſelves, Who is this that even forgives Sins?

50. Nevertheleſs he ſaid to the Woman, Thy Faith has ſaved thee; go in Peace.

CHAP. VIII.

AND thenceforward he travelled throughout City and Village, proclaiming and preaching the Kingdom of God: the twelve being with him;

2. As likewiſe ſome Women that had been cured of wicked Spirits, and Ailments; Mary called Magdalene, from whom ſeven Devils were come out;

3. And Joanna the Wife of Chuza Herod's Steward, and Suſannah, with many others,

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Ver. 37. *a Woman*] That this is not the ſame Perſon nor Hiſtory as in *Mat.* xxvi, *Mark* xiv. and *John* xii. ſee by *Hammond* here, and *Wall*'s *Critical Notes*, with *Whitby*, *&c.*

Ver. 38. *Tears*] by *Weſley a ſhower of tears*; though the original Word ſignifies ſimply *Tears*, as he himſelf alſo renders it in Ver. 44. and every where elſe.

Ver. 42. *tell—of them*] Some omit one, or the other, or both of theſe, only at firſt perhaps becauſe it might be done, and then *Mills* concludes it ſhould. They came, ſays he from the *Margin*, *Prol.* 417. but what brought them thither? No Need of *Interpretation*, or *Explanation*.

Ver. 43. *he*] or *that he will:* for *that*, as in our *com. Reading*, diſturbs the Propriety of Speech; and the *Gr.* Particle may be redundant, as at Ver. 16.

Ver. 45. *ſhe came*] as ſome *Copies* and *Tranſlations* have, and according to the Remark of *Doddridge* appears undoubtedly right by Ver. 17. and it may be added the common wrong; for how could it be from the Time *Jeſus* came, which is more expreſs in the *Gr.* than the *Eng.* when ſhe was not there at firſt? The Difference is ſo ſmall as ο and ε.

Ver. 46. *my Feet*] *Mills* ſuſpected to be brought from Ver. 38. though lacking only in three *Copies*, and neceſſary here.

Ver. 47. *ſince*] *Ham.* and *Whit.* ſtrenuouſly inſiſt this ſhould be *therefore*, though to ſay ὅτι ſignifies it; in the plain Scripture Style too, is like calling black white, and as for the latter ſaying one of the two muſt bear that Senſe in *John* xiv. 17. there is not the leaſt Neceſſity for it. Beſides *For this Cauſe* here is ſtronger than *ſince* or *for*, and both agreeable to Ver. 50. and *ſince* if not caſual, may be demonſtrative.

Ver. 2. *were come out*] the Form of the preterpluperfect Tenſe to a Verb Neuter, and the ſame as at Ver. 35, 38.

Ver. 3. *Joanna*] or *Joan.*

who miniſtered to him of the Things which they had.

4. At laſt when a great Company was together, and coming to him throughout the Cities, he ſaid by a Similitude:

5. A Sower went forth to ſow his Seed. As he was doing this, ſome indeed fell by the Way, ſo that it was trod on, and the Fowls of the Air eat it up.

6. And another *Part* fell on a Rock, and when it ſprung withered, becauſe it had not Moiſture.

7. Moreover another fell amongſt Briers; which ſpringing together, choaked it.

8. And another fell in good Land, and being ſprung produced Fruit a hundred-fold. Having ſaid theſe Things, he cried out, He that has Ears to hear, let him hear.

9. Afterwards his Diſciples aſked him thus, What may this Similitude be?

10. And he ſaid: It is given you, to know the Myſteries of the Kingdom of God; but to the reſt in Similitudes: that when ſeeing they may not clearly ſee, and hearing they may not underſtand.

11. Now the Similitude is this; The Seed is the Word of God.

12. Next they by the Way, are thoſe who hear; afterwards the Devil comes, and takes away the Word from their Hearts, that they may not believe, and be ſaved.

13. They alſo on the Rock, when they hear, take the Word with Joy; and theſe have not Root, who believe for a Time, and in that of Trial go away.

14. That likewiſe on which it fell among Briers, theſe are who having heard, are choaked as they go on, by the Cares, Riches, and the Pleaſures of Life together, and do not bring *it* to perfection.

15. That too of good Land, theſe are who having heard the Word, with a good and upright Heart keep, and bear Fruit with Patience.

16. And none lighting a Candle, covers it with a Veſſel, or puts underneath a Bed; but puts upon a Candleſtick, that they who go in may ſee the Light.

17. For there is not a Thing hid, which will not be manifeſt; nor has been hidden, which will not be known, and come to Manifeſtation.

18. Beware therefore how you hear: for to him whoever has, ſhall be given; and from him whoever has not, ſhall be taken even what he ſeems to have.

19. There were moreover come to him his Mother and Brethren, and could not get to be with him for the Company.

20. And it was told him as follows, Thy Mother and thy Brethren ſtand without, who would ſee thee.

21. But he made anſwer to them, My Mother and my Brethren are theſe that hear the Word of God, and do it.

22. One Day alſo he went into a Ship, with his Diſciples, and ſaid to them, Let us go along to the farther Side of the Lake: ſo they went off.

23. But as they ſailed, he fell aſleep; in the mean while there came down a tempeſtuous Wind into the Lake, and they were filled up, ſo as to be in danger.

24. So coming near, they awakened him, and ſaid, Maſter, Maſter, we are periſhing; but he roſe up, and rebuked the Wind, with the Waves of Water; which thereupon left off, and there was a Calm.

25. Beſides he ſaid to them, Where is your Faith? But they were afraid, and wondered, ſaying one to another, Who indeed is this, that he even bids the Winds and Water, and they obey him?

26. At length they were ſailed to the Country of the Gadarenes, which is over againſt Galilee.

Ver. 8. *Having ſaid &c.*] All this to the End of the Ver. *Mills* ſays was taken from the Lecturers, and put in the wrong Place, they having it, as alſo ſeveral *Copies*, at the End of Ver. 15. and it is wanting in a few here, *Prol.* 1426. What Pity it is that great Man at laſt ſo far fruſtrated the right End of his worthy Labour!

Ver. 14. *on which it fell*] Let the intelligent Reader conſider how neceſſary this is, with [of] in the next Verſe, and compared with *Mat.* xiii. 22, 23. *Mark* iv. 18, 20.

Ver. 15, 16. Our *Tranſ.* has three *its* added in, and but one of them *Ital.*

Ver. 18. *ſeems*] *Weſley* has, *what he moſt aſſuredly hath*, and ſays on the *Note*, *Wherever this Word occurs, it does not weaken, but greatly ſtrengthen the Senſe.* Whereas no ſuch Thing appears, it ſignifying to *think* or *ſeem*; being commonly rendered by the former in his *Tranſ.* and the latter Ch. i. 3. *Acts* xvii. 18. & xxv. 27. 2 *Cor.* x. 9. with *ſeem good* elſewhere; and *ſuppoſe Mark* vi. 49. *Luke* xii. 51. & xiii. 2, 4. *John* xx. 15. *Acts* xxvii 13. *Heb.* x. 29. and was *Mary aſſured Jeſus* was the Gardener, *John* xx. 15. as he turns it in *John* v. 39. for the ſake of which the reſt ſeem to be made; or were the Heathen *aſſured* they ſhould be heard for their much ſpeaking, *Mat.* vi. 7? or the Diſciples that *Jeſus* ſpoke of being aſleep, when *John* ſays he did not, Ch. xi. 13? that he was a Spirit, *Luke* xxiv. 37. which he diſproves, Ver. 39? or that *ſome* were *aſſured* of what *none* knew, Ch. xiii. 28, 29? *Peter* of what was not, *Acts* xii. 9? and *Paul* that he ought to do many Things contrary to *Jeſus*, Ch. xxvi. 9? which alſo would make no Senſe, or worſe, in divers other Paſſages. If otherwiſe, this noted Author's Reply is deſired, for clearing up the Truth.

Ver. 19. *his Mother and Brethren*] *Gr. the Mother and Brethren of him*, becauſe *his* is added in the *com. Tranſ.*

Ver. 25. *that*] as *Mat.* viii. 27. *Mark* iv. 41.

27. When he coming out to Land, there met him ſome Man from the City, who had Devils for a great while, and did not wear Cloathing, nor remain in a Houſe, but among the Tombs.

28. However when he ſaw Jeſus, with crying out, he fell down to him, and ſaid aloud, What haſt thou to do with me, Jeſus, the Son of the Higheſt God? I pray thee, that thou wilt not torment me.

29. For he ordered the unclean Spirit to come out from the Man: ſince it many times caught him; upon which he was bound with Chains, and confined with Fetters; yet he tore the Bonds aſunder, and was driven by the Devil into the Wilderneſs.

30. Whom Jeſus thus aſked, What is thy Name? To which he ſaid, Legion; becauſe there were many Devils entered into him:

31. As alſo beſought him, that he would not bid them go away into the Deep.

32. Now a Herd was there of many Hogs feeding on the Mountain; ſo they did beſeech him, that he would permit them to enter into them, which he did.

33. Accordingly the Devils coming out from the Man, entered into the Hogs; when the Herd ran with violence down a ſteep Place into the Lake, and were choaked.

34. The Keepers then ſeeing what was done, ran away; and being gone, told *it* both in the City and the Fields.

35. So the People came out to ſee what was done; and when they came to Jeſus, they found the Man ſitting, from whom the Devils were come out, cloathed, and being ſober, at the Feet of Jeſus; at which they were afraid.

36. Nay thoſe alſo who ſaw told them, how he in whom the Devils were was made well.

37. With that all the Multitude of the Gadarenes of the Country round about intreated him, to go away from them, becauſe they were preſſed with great Fear; and he going aboard the Ship, returned.

38. And the Man from whom the Devils were come out prayed him, to be with him; yet Jeſus ſent him away, ſaying,

39. Return to thy Houſe, and tell whatever Things God has done for thee. Accordingly he went away, proclaiming throughout the whole City, all the Things which Jeſus had done for him.

40. At the Return alſo of Jeſus, the Company received him: for they were all waiting for him.

41. When behold there came a Man whoſe Name was Jairus, and he was a Ruler of the Synagogue; and falling down at the Feet of Jeſus, he beſought him to come into his Houſe:

42. Becauſe he had an only begotten Daughter, about twelve Years old, and ſhe was dying. But at his going, the Multitude crouded him.

43. And a Woman that was with a Flux of Blood for twelve Years, who having conſumed her whole Livelihood on Phyſicians, could not be cured by any;

44. Now came near behind, and touched the Skirt of his Garment; and immediately the Flux of her Blood was ſtanched.

45. And Jeſus aſked, Who touches me? But when all denied, Peter ſaid, and thoſe with him, Maſter, the Multitude preſs thee, and throng, and doſt thou enquire, Who touches me?

46. Jeſus notwithſtanding ſaid, Somebody has touched me; for I know that Power is gone out from me.

47. The Woman then ſeeing that ſhe was not hid, came trembling, and when ſhe was fallen down to him, told him before all the People, by what Motive ſhe had touched him, and how ſhe was healed immediately.

48. Upon which he ſaid to her, Take courage, Daughter, thy Faith has made thee well; go in Peace.

49. While he was ſpeaking, Somebody comes from the Ruler of the Synagogue's, ſaying to him, Thy Daughter is dead; do not trouble the Maſter.

50. But Jeſus hearing, made him anſwer, Do not fear; only believe, and ſhe ſhall be made well.

Ver. 27. *from the City*] not *out of*, as *Grotius* and *Wall* remark, who take it to mean he was one of the City; but I rather think it was from the Tombs at the Outſide of the City.

Ver. 31. *As alſo beſought*] ſing. the very ſame as in *Mark* v. 10. and here in Ver. 41. but indeed *Beza* and the *old Lat.* have both the ſame Fault, whom our *Tranſlators* ſeem too implicitly to have followed.

Ver. 33. *a ſteep Place*] *Weſt. the ſteep* only.

Ver. 34. *being gone*] is not in a great Parcel of *Books*, and by *Mills* is of *Mat.* but as Omiſſion in general, and as it appears in Fact, is far likelier than Addition, by Overſight, why not here?

Ver. 36. *in whom the Devils were*] *added*, ſays *Mills* without any Authority at all for it, *for the ſake of Clearneſs*; but could any one not know who *he* was? And are the *inſpired Writings* to be handled thus?

Ver. 42. *But at*] How unſuitably have our *Tranſlators* here put a long Parentheſis, and not in *Mark* v.

Ver. 48. *Take courage*] *Matthew's*, ſays *Mills*; but rather *Luke* went in his Footſteps.

Ver. 49. *the Maſter*] *Mills* ſays is *Mark's*, Ch. viii. 35. and imagines as at Ver. 36. here ſhould be *him* for it; but why any more than there? Such Work is blaſted with ſuch Inconſiſtency.

51. In the next place when he went into the Houſe, he let none go in, excepting Peter, James and John, with the Father of the Girl, and the Mother.

52. And as they all wept, and lamented her, he ſaid, Do not weep; ſhe is not dead, but aſleep.

53. At which they derided him, knowing that ſhe was dead.

54. Nevertheleſs he put them all out, and taking hold of her Hand, called out thus, Girl, riſe up.

55. And her Spirit returned, and ſhe aroſe immediately; when he ordered there ſhould be *Something* given her to eat.

56. Whereupon her Parents were amazed; but he charged them that they ſhould tell Nobody what was done.

CHAP. IX.

AND calling together his twelve Diſciples, he gave them Power and Authority over all Devils, as likewiſe to cure Diſeaſes.

2. Whom he ſent to preach the Kingdom of God, and to heal the Sick.

3. However he ſaid to them; Take Nothing for the Road, neither Sticks, nor a Bag, nor Victuals, nor Money; nor have two Coats apiece.

4. And into whatever Houſe you enter, remain there, and go out thence.

5. And to as many as ever will not receive you; at coming out from that City, ſhake away even the Duſt from your Feet, for a Teſtimony againſt them.

6. So going out, they went through the Towns, preaching and curing every where.

7. Now Herod the Tetrarch heard all that was done by him; and doubted, becauſe it was ſaid by ſome, that John was riſen from the Dead;

8. And by ſome, that Elias appeared; and by others, that one of the old Prophets was riſen up.

9. Whereas Herod ſaid, I have beheaded John; but who is this, concerning whom I hear ſuch Things? Therefore he ſought to ſee him.

10. The Apoſtles alſo returning, told him whatever Things they had done; with that he took them, and withdrew privately into a deſart Place belonging to the City called Bethſaida.

11. Yet the Multitude knowing, followed him; and he receiving them, ſpoke to them concerning the Kingdom of God, and healed thoſe who had need of Cure.

12. At length the Day began to decline; when the twelve came, and ſaid to him, Send the Company away, that they may go hence into the Villages and Fields round about, and lodge, as alſo get Victuals; becauſe we are here in a deſart Place.

13. But he anſwered them, Do ye give them *ſome* to eat. And they ſaid, There are not with us more than five Loaves, and two Fiſhes; except we ſhould go, and buy Meat for all theſe People:

14. For they were about five thouſand Men. Next he ſaid to his Diſciples, Cauſe them to ſit down by fifties in a Company.

15. And they did ſo, making them all ſit down.

16. When he taking the five Loaves and two Fiſhes, looked up to Heaven, bleſſed them, and broke apart; then gave to the Diſciples, to ſet before the Company.

17. Who did all eat, and were filled; nay there were taken up what was over and above to them of Fragments twelve Baſkets.

18. While he was praying too alone, his Diſciples were with him; and he aſked them as follows, Who do the Multitude ſay that I am?

19. And they made anſwer, John the Baptizer; ſome, Elias; and others, that ſome old Prophet is riſen up.

20. He further enquired of them, But who do you ſay that I am? And Peter made anſwer, The Chriſt of God.

21. Nevertheleſs he charging them, ordered they ſhould tell this to Nobody;

22. Saying, that the Man muſt ſuffer many Things, and be rejected by the Elders, chief Prieſts and Scribes, as alſo be killed, and the third Day be raiſed up.

23. Beſides he ſaid to them all; If any one would come after me, let him deny himſelf, and take up his Croſs daily, and follow me.

Ver. 54. *put them all out, and*] condemned for *Mark*'s by *Mills*, *Proleg.* 417. although he ſo frequently tells how *Luke* follows *Mark*.

Ver. 1. *his twelve Diſciples*] Many have but *the twelve*, and *Mills* looked on the other to be taken from the Evangelizers, as tho' he would catch at what he could againſt the *received Reading*, and ſome have *the twelve Apoſtles*.

Ver. 3. *Sticks*] Some have *Stick*, not well conſiſtent with *Mark* vi. 8.

Ver. 10. *belonging to the City called*] *Mills* diſcharges, as not in one *Copy*, *Prol.* 417. yet among his *various Readings* has from the ſame *the Town called* (by another *Gr.* Word;) and as for the *Verſions*, he quotes them having *which is*, or what is like it.

Ver. 17. *were taken up what*] The *Gr.* having a true Concord ſing. tho' not the *Eng. was taken up twelve.*

Ver. 18. *alone*] from the Multitude, as *Mark* iv. 10. at his private Devotion.

Ver. 23. *come*] *elthein* in the 2 Aoriſt, which notwithſtanding *Mills* quotes *Origen* to be of *Mat.* xvi. 24. *Pr.*

24. For

24. For whoever would ſave his Life, will loſe it; and whoever ſhall loſe his Life for my ſake, he will ſave it.

25. For what Profit will it be to a Man, when he has gained the whole World, but loſt himſelf, or is ruined?

26. For whoever ſhall be aſhamed of me and my Words, of him the Man will be aſhamed, when he comes in his Glory, and the Father's, and the holy Angels.

27. But I tell you truly, There are ſome of them that ſtand here, who will not at all taſte Death, until they ſee the Kingdom of God.

28. About eight Days alſo after theſe Sayings, he taking Peter, and John, with James, went up on a Mountain to pray.

29. Where in his praying, was another Appearance of his Face, and his Cloathing was gliſtering white.

30. Moreover behold two Men talked with him, who were Moſes and Elias;

31. That appearing in Glory, ſpoke of his Deceaſe, which he was about to fulfil at Jeruſalem.

32. But Peter and thoſe with him were heavy with Sleep; however awaking, they ſaw his Glory, and two Men ſtanding with him.

33. And at their parting from him, Peter ſaid to Jeſus, Maſter, it is well that we ſhould be here; and let us make three Tabernacles, one for thee, one for Moſes, and one for Elias: not knowing what he ſaid.

34. Now as he ſpoke, there was a Cloud, and it overſhadowed them; but they were afraid at their entering into it.

35. And there was a Voice out of the Cloud ſaid, This is my beloved Son; hear him.

36. And when the Voice was done, Jeſus only was found; and they held their peace, and declared Nothing of the Things which they ſaw to any one in thoſe Days.

37. Next on the Day following, as they came down from the Mountain, much Company met him.

38. And behold a Man from the Company cried out loud, ſaying; Maſter, I pray thee, look upon my Son, becauſe he is my only begotten one.

39. And lo a Spirit takes him, and he cries out of a ſudden, ſince it tears him with Foaming, and hardly departs from him bruiſing him.

40. So I prayed thy Diſciples, that they would expel him, and they could not.

41. But Jeſus made anſwer, O unbelieving and perverſe Generation, how long ſhall I be with you, and bear with you? Bring thy Son along hither.

42. However while he was coming near, the Devil tore him, and mangled; but Jeſus rebuked the unclean Spirit, and healed the Lad, whom he delivered to his Father.

43. Hereupon they were all ſurprized at the Majeſty of God. And they all wondering at all the Things which Jeſus did, he ſaid to his Diſciples,

44. Do ye lay up theſe Words in your Ears: for the Man is about to be delivered up into the Power of Men.

45. Yet they did not underſtand this Saying, and it was concealed from them, that they might not be ſenſible of it; and they were afraid to aſk him concerning the ſame.

46. Afterwards a Reaſoning entered into them, who it was ſhould be the greateſt of them.

47. And Jeſus knowing the Reaſoning of their Heart, took hold of a little Child, and ſet him by him;

48. And ſaid to them, Whoever ſhall receive this little Child in my Name, receives me; and whoever ſhall receive me, receives him who ſent me: for he that is the leaſt among you all, will be great.

49. But John made anſwer, Maſter, we ſaw Somebody expelling Devils in thy Name; and we forbade him, becauſe he did not follow with us.

50. And Jeſus ſaid to him, Do not forbid; for he that is not againſt us, is for us.

51. At laſt when the Days for him to be taken up were fulfilled, he fixed his Face to go to Jeruſalem.

52. And ſent Meſſengers before himſelf; who going, entered into a Village of the Samaritans, for them to make ready for him.

53. Whereas they did not receive him, becauſe his Face was to go to Jeruſalem.

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679. I ſhould chooſe to think *Luke* followed him, and that it was altered to *erchesthai* to be more ſuitably as imagined in the preſent Tenſe, as ſome *Copies* have it.

Ib. *daily*] many *Copies* are without, and *Mills* againſt it, *Prol.* 676, 1363. tho' *Grotius* for it; I incline to the former, for though it is notable, it might more likely be added, and as being in 1 *Cor.* xv. 31. and unlikely to be omitted, whereas the *Vulg.* having it would promote it, tho' that had it not at firſt.

Ver. 28. *eight*] The two Days on which the Things were, being added to the ſix whole ones of *Mat.* and *Mark* between.

Ver. 36. *when the Voice was*] ſhewing it ſpoken of *Jeſus*, not of *Moſes* nor *Elias*; and agreeable, as it muſt be, to the Beginning of Ver. 33. as likewiſe to the *Gr.* which is, *in the being of the Voice*: ſo that the *Vulg.* and *Eraſ.* have *dum, while*; *Caſt. Interea dum, In the mean time while*; and a late *Eng. Tranſ. before the ſound was gone.*

Ver. 42. *tore*] as in Ch. v. 37. *Mat.* vii. 6. *Mark* ix. 18. not *threw down.*

Ver. 44. *lay up theſe Words in your Ears*] that is, *remember you have heard them.*

Ver. 48. *will be*] *Vulg. Lat. &c. is*, which *Mills* allows to be a Miſtake among a few others.

54. Which his Diſciples James and John ſeeing, they ſaid, Lord, wilt thou have us ſpeak for Fire to come down from Heaven, and conſume them, even as Elias did?

55. But he turning about, rebuked them, and ſaid, You know not what Spirit you are of.

56. For the Man is not come to deſtroy, but to ſave Men's Lives. Then they went to another Village.

57. As they were going, Somebody alſo ſaid to him, I will follow thee whither ſoever thou goeſt, Lord.

58. To whom Jeſus ſaid, The Foxes have Holes, and the Fowls of the Air Neſts, but the Man has not where he may lay down the Head.

59. He alſo ſaid to another, Follow me; whereas he anſwered, Lord, permit me firſt that I may go away to bury my Father.

60. But Jeſus replied to him, Leave the Dead to bury their own Dead; and do thou go away, and declare the Kingdom of God.

61. And another likewiſe ſaid, I will follow thee, Lord; but permit me firſt to take leave of thoſe at my Houſe.

62. Upon which Jeſus ſaid to him, None who puts his Hand upon the Plough, and looks backward, is fit for the Kingdom of God.

CHAP. X.

AND after theſe Things the Lord alſo pointed out ſeventy others, and ſent them two together before himſelf, into every City and Place whither he was about to go.

2. So he ſaid to them: The Harveſt indeed is great, but the Workmen few; pray therefore to the Maſter of it, that he would ſend forth Workmen into his Harveſt.

3. Go; behold I ſend you like Lambs into the midſt of Wolves.

4. Do not carry a Purſe, nor Bag, nor Shoes; and ſalute none by the Way.

5. Beſides into whatever Houſe you enter, firſt ſay, Let there be Peace to this Houſe.

6. And if indeed the Son of Peace be there, your Peace ſhall reſt upon it; but if otherwiſe, it ſhall turn back upon you.

7. Nay in that Houſe remain, eating and drinking the Things with them: for the Workman is deſerving of his Wages. Do not depart from Houſe to Houſe.

8. And into whatever City alſo you enter, and they receive you, eat the Things ſet before you.

9. As likewiſe cure the Sick in it, and ſay to them, The Kingdom of God is come near you.

10. But into whatever City you enter, and they do not receive you; come forth into the Streets of it, and declare,

11. Even the Duſt that ſticks to us from your City, we wipe off to you; nevertheleſs know this, that the Kingdom of God has come near you.

12. Yet I ſay to you, that it will be more tolerable for Sodom on that Day, than for that City.

13. Wo is to thee, Chorazin, wo is to thee, Bethſaida; ſince if the powerful Things done in you, had been done in Tyre and Sidon, they would have repented of old, ſitting in Sackcloth and Aſhes.

14. But it will be more tolerable for Tyre and Sidon, in the Judgment, than for you.

15. And thou, Capernaum, exalted as thou art to Heaven, will be caſt down to Hell.

16. He who hears you, does me; and he that rejects you, does me; nay he that rejects me, does him who ſent me.

17. At length the Seventy returned with Joy, ſaying, Lord, even the Devils are ſubject to us through thy Name.

18. Whereupon he ſaid to them; I ſaw Satan as Lightning fall from Heaven.

Ver. 54. *ſpeak for Fire*] In *Rider*'s preſent *Propoſals* for his *Chriſtian's Family Bible*, he inſiſts that in 2 *Kings* i. ſhould be rendered *Fire will come down*; but this may ſhew it to be otherwiſe, eſpecially with *Chriſt*'s not taking it ſo, as he apparently did not here in Ver. 56. by his making a Diſtinction between his own Work and that particular one of the Prophet; ſee likewiſe the Power of the two Witneſſes, *Rev.* xi. 5, 6.

Ib. *even as Elias did*] It did not diſcourage me from vindicating the *Scripture*, either to find that *Mills* was turned againſt owning this, or that *Kuſter* ſo gladly embraced his latter Opinion: for what is the Authority of a Couple of ſtragling *Copies*, and three looſe *Verſions* only, when oppoſed to all the reſt? But there is the *vulg. Lat.* for one, which *Mills* manifeſtly preferred above the *preſent received Original*; and what do the *Popiſh Writers* more? His Query, *What ſenſible Perſon would have blotted out ſuch notable Words?* may be anſwered by another, *How would Luke then have been ſenſible in omitting them?* And he who did it might not be very *ſanus*, *ſound*, rather than one of the moſt elegant inſpired Penmen.

Ver. 60. *Jeſus*] *Mills*, as if to ſwell his Catalogue of Diſcoveries, refers this to *Mat. Prol.* 419. for lo a very bad *Copy*, *Prol.* 1492. and an uncertain *Tranſ.* are without it.

Ver. 61. *to take leave of thoſe at my Houſe*] which is what, and all that the *Gr.* has. The beſt I can make of the *vulg. Reading* is, that the *Tranſlator* firſt turned it *at home*, and then mended it by *at my houſe*, without croſſing out the other; whereby both were printed, and ſo have continued.

Ver. 1. *ſeventy*] Very few, but the *Vulg.* for one, have *ſeventy two*, from Tradition, ſays *Mills*; rather firſt from Imagination, of ſix to each Tribe or Apoſtle.

Ver. 11. *near*] Some have not *to you*, which *Mills* therefore pronounces crept from Ver. 9. *Prol.* 419. but his Credit in this Reſpect is almoſt gone with me.

19. Behold

19. Behold I give you Authority to tread upon Serpents and Scorpions, and over all the Power of the Enemy; nay not any Thing ſhall at all do you injury.

20. Nevertheleſs do not rejoice at this, that the Spirits are ſubject to you; but rather rejoice, that your Names are written in Heaven.

21. At that Hour Jeſus was joyful in Spirit, and ſaid; I make acknowledgment to thee, Father, Lord of Heaven and Earth, ſince thou haſt hid theſe Things from the wiſe and underſtanding ones, and revealed them to little Children: yes, O Father; becauſe there has thus been good Will before thee.

22. All Things are delivered to me by my Father: and none knows who the Son is, excepting the Father; and who the Father is, excepting the Son, and he to whom the Son is minded to reveal *him*.

23. And turning to the Diſciples, he ſaid privately; The Eyes are bleſſed that ſee the Things which you ſee.

24. For I tell you, that many Prophets and Kings would have beheld the Things which you ſee, and did not; and heard the Things which you hear, and did not.

25. And behold ſome Expounder of the Law ſtood up, trying him in this manner, Maſter, what ſhall I do to inherit everlaſting Life?

26. Upon this he ſaid to him, What is written in the Law? How doſt thou read?

27. To which he made anſwer, Thou ſhalt love the Lord thy God with thy whole Heart, with thy whole Soul, with thy whole Might, and thy whole Mind; and thy Neighbour as thy ſelf.

28. And he ſaid to him, Thou haſt anſwered rightly; do this, and thou wilt live.

29. But he being willing to juſtify himſelf, interrogated Jeſus, And who is my Neighbour?

30. Which Jeſus taking up, ſaid; Some Man went down from Jeruſalem to Jericho, and fell among Robbers; who even ſtripping him, and laying on Blows, went away, and left him being half dead.

31. When as it fell out ſome Prieſt went down that Way, and ſeeing him, paſſed oppoſite.

32. And in like Manner alſo a Levite who was at the Place, coming and ſeeing, paſſed oppoſite.

33. But ſome Samaritan who travelled, came by him; and ſeeing him, was moved with Affection.

34. So that going thither, he bound up his Wounds, pouring in Oil and Wine; then ſetting him on his own Beaſt, he brought him to an Inn, and took care of him.

35. And on the next Day when he went away, pulling out two Pence, he gave to the Landlord, and ſaid to him, Take care of him, and whatſoever thou ſpendeſt more, I will pay thee at my coming back.

36. Which therefore of theſe three, does it ſeem to thee, was Neighbour to him that fell in with the Robbers?

37. To this he anſwered, He who uſed Mercy with him. Jeſus therefore ſaid to him, Go, and do thou in like Manner.

38. Now in their going, he entered into ſome Village; where a certain Woman named Martha received him into her Houſe.

39. And ſhe had a Siſter called Mary, who alſo ſitting by the Feet of Jeſus, heard his Word.

40. But Martha was buſy about much Service, ſo that coming thither, ſhe ſaid, Lord, haſt thou no Care that my Siſter has left me to ſerve alone? Bid her therefore that ſhe ſhould aſſiſt me.

41. On the contrary Jeſus made anſwer to her; Martha, Martha, thou art careful, and troubled about many Things;

42. Whereas there is Need of one: now Mary has choſen the good Part, which will not be taken away from her.

Ver. 20. *rather*] Such Abundance are without it, that one can ſcarce pretend it is genuine.

Ver. 22. *Mills* begins with, *And turning to the Diſciples, he ſaid*, from *old Manuſcripts*, tho' in his *Prolegomena*, as *Kuſter* obſerves, he ſuppoſes it introduced from the next Ver. *Wetſten* joins it to Ver. 21.

Ib. *knows*] How much better would our Language have ſuited the *Marcionites*, to turn it from the preſent Time into *knew*, than as they did from γινώσκει to ἔγνω· but now another Way is taken, to expound or merely aſſert it away.

Ver. 25. *everlaſting*] *Marcion blotted out*, ſays *Mills*, as he ſhews from *Tertullian*; yet afterwards *Mills* changed his Mind, and pretends it crept in from ſome other Place, *Prol.* 291, 1511. Surely he muſt have entertained a mean Opinion of the *received Reading*, and have a ſtrange Belief (*nec dubito, nor do I doubt*) to reject this Word, only becauſe a Heretick and Corrupter of the *Scripture* (whom he himſelf reckons ſuch) did.

Ver. 30. *taking up*] more ſuitable to the *Gr.* and that in *Acts* i. 9. than *anſwering*; ſee alſo *Beza*'s *Annot.*

Ver. 31. *it fell out*] as *Hammond* ſays *the rendring will moſt exactly be*. And *Weſley* ſays, 'The common Tranſ-'lation is, *By chance*. Which is full of groſs Impro-'prieties.'

CHAP. XI.

AND at his praying in ſome Place, as he ceaſed, one of his Diſciples ſaid to him, Lord, teach us to pray, according as John alſo taught his Diſciples.

2. Upon this he ſaid to them: When you pray, ſay; Our Father, who art in Heaven, ſacredly reverenced be thy Name; let thy Kingdom come; may thy Will be done, even on the Earth according as in Heaven;

3. Do thou give us our daily Bread according to the Day;

4. And forgive us our Sins, for we our ſelves alſo forgive every one who treſpaſſes againſt us; and do not bring us into Trial, but deliver us from Wickedneſs.

5. He further ſaid to them: Which of you ſhall have a Friend, to whom he ſhall go at Midnight, and ſay to him, Friend, lend me three Loaves;

6. Since a Friend of mine is come to me from a Journey, and I have Nothing which I can put before him:

7. To which he from within will make anſwer, Do not give me Trouble: the Door is now ſhut, and my little Children are with me in Bed; I cannot riſe to give thee?

8. I ſay to you, If he even will not riſe and give him, by reaſon that he is his Friend; yet by reaſon of his Importunity, he will get up, and give him as many as he has need of.

9. I alſo ſay to you; Aſk, and there will be given you; ſeek, and you will find; knock, and there will be opened to you.

10. For every one who aſks, receives; and he that ſeeks, does find; and to him who knocks, there will be opened.

11. And what Father of you, that a Son ſhall aſk for Bread, will give him a Stone? And if for a Fiſh, will he give him inſtead of it a Serpent?

12. Or even if he aſk for an Egg, will he give him a Scorpion?

13. If therefore you being wicked, know how to give good Gifts to your Children; how much more will the Father who is from Heaven, give the Holy Spirit to thoſe that aſk of him!

14. And he expelled a Devil, that was dumb; but when the Devil was come out, the dumb Man ſpoke; at which the Multitude wondered.

15. Yet ſome of them ſaid, He expels Devils by Beelzebul the Prince of them.

16. Whereas others tempting, aſked of him for a Sign from Heaven.

17. But he perceiving their Imaginations, ſaid to them: Every Kingdom divided aſunder againſt it ſelf, is made deſolate; and one Houſe againſt another, falls.

18. So if Satan alſo be divided againſt himſelf, how will his Kingdom ſtand? becauſe you ſay, that by Beelzebul I expel Devils.

19. Nay if I by Beelzebul expel Devils, by whom do your Children expel *them*? For this reaſon they will be your Judges.

20. But if I by the Finger of God expel Devils, then the Kingdom of God is come to you.

21. When a ſtrong Man armed keeps his own Hall, the Things which he has are in Peace.

22. However a ſtronger than he coming upon *him* after, overcomes him, takes his whole Armour in which he truſted, and diſtributes his Spoils.

23. He who is not with me, is againſt me; and he that does not gather with me, diſperſes.

Ver. 2. Why two Verſes in *Mat.* are but one here, may be aſcribed to Careleſſneſs, as likewiſe the Continuance of it; ſince Authority has not thought them worth mending.

Ib. *Our—who art in Heaven*] This too according to *Mills* crept in, though he found but one *Copy* without it.

Ib. *let thy Kingdom come*] By *Tertullian*, who flouriſhed in the latter End of the 2d Century, we learn that *Marcion* in the former Part of it had a *Copy*, which *Mills* commends in other Things, as had alſo *Gregor. Nyſſen.* in the 4th Cent. wherein there was for this, *let thy Holy Spirit come upon us, and bleſs us*: which might be, as this *Prayer* beſides is not the ſame with that in *Mat.* nor delivered at the ſame Time; and that Sentence might be an Expoſition of the other in *Mat.* which is obſcure of it ſelf; nor is this the moſt that may be ſaid for it, ſince Ver. 13. here, and which is not in *Mat.* ſeems to refer to ſuch a Petition, as *Mat.* vi. 14. does to another. Moreover the great Occaſion of altering the Text, being to make it as in ſome other Place; that might alſo be the Caſe here: and on the other hand, if this had been originally the ſame as in *Mat.* one would ſcarce have been changed without the other.

Ib. *may thy Will &c.*] This to the End of the Ver. if *Origen* and *Auguſtine* may be credited, beſides the Omiſſion of two or three *Copies*, does not belong to *Luke*; but ſee *Whit. Examen.*

Ver. 7. *To which he will*] Whereby it is good Senſe, with the Note of Interrogation at laſt.

Ver. 13. *the Holy Spirit*] *The chiefeſt thing*, ſays the *Gen. Note*, *that wee can deſire of God, is his holy Spirit.*

Ib. *Holy*] *Mills* reciting ſix or ſeven *Gr. Copies*, with two *Verſions*, and *Eraſmus* aſſenting, that have it *Good*, fairly and clearly, as his Practice is; *Whitby* falls on him very unfairly, in his *Examen*, Lib. 2. C. 1. nay with glaring Falſehood, that all the *Gr. Copies* agree in *Holy*, when he had mentioned four from *Mills* which did not; and that all the *oriental Verſions* render it ſo, when he ſaw the *Armenian* did not, nor the *Ethiopick* as he ſays they do, and again Cap. ii. that all the *Verſions* are repugnant to *Good*. This *good* undoubtedly came from that before, to make the comparative Clauſes more alike.

Ib. *aſk of him*] For *aſk him* in the *com. Verſ.* may be *the Holy Spirit*, and is doubtful which.

Ver. 21. *Hall*] Thoſe that have *Palaces*, do not uſe to keep them themſelves.

24. When

24. When the unclean Spirit is gone forth from a Man, he goes through dry Places, ſeeking Refreſhment; and upon not finding, he ſays, I will return into my Houſe, whence I came forth;

25. And coming, he finds *it* ſwept, and adorned.

26. Then goes he, and takes ſeven other Spirits, more wicked than himſelf, and they entering in, dwell there; ſo that the laſt Things of that Man become worſe than the firſt.

27. Now on his ſpeaking theſe Things, ſome Woman of the Company with an exalted Voice, ſaid to him, Bleſſed is the Womb that did bear thee up, and the Breaſts which thou didſt ſuck.

28. But he pronounced, Nay indeed bleſſed are thoſe who hear the Word of God, and keep it.

29. At length the Multitude being got together, he began to ſay: This is a wicked Generation; it ſeeks for a Sign, and none will be given to it, excepting that of the Prophet Jonas.

30. For as Jonas became a Sign to the Ninevites, ſo will the Man alſo be to this Generation.

31. The Queen of the South will riſe up in Judgment with the Men of this Generation, and condemn them; becauſe ſhe came from the Ends of the Earth to hear the Wiſdom of Solomon, and behold one above Solomon is here.

32. The Men of Nineveh will ariſe in Judgment with this Generation, and condemn it; becauſe they repented at the Preaching of Jonas, and behold one above Jonas is here.

33. And none lighting a Candle, puts in Secret, or under a Buſhel; but on a Candleſtick, that they who go in may ſee the Brightneſs.

34. The Eye is the Lamp of the Body; when thy Eye therefore ſees diſtinctly, even thy whole Body is light; whereas after it is bad, even thy Body is dark.

35. Watch therefore, that the Light in thee may not be Darkneſs.

36. And if thy whole Body be light, not having any Part dark, the whole will be as light as when a Lamp enlightens thee with the Glittering.

37. Beſides at his ſpeaking, ſome Phariſee intreated him, that he would dine with him; ſo he went in, and ſate down.

38. This the Phariſee ſeeing, wondered that he was not firſt waſhed before Dinner.

39. The Lord notwithſtanding ſaid to him: Now ye Phariſees cleanſe what is without the Cup and Plate; but what is within you is full of Pillage and Wickedneſs.

40. Fooliſh ones, did not he who made what is without, make alſo what is within?

41. Nevertheleſs give Alms of the Things poſſeſſed; and behold all Things are clean to you.

42. But wo is to you Phariſees; becauſe ye give tithe of Mint, Rue and every Herb, and paſs by Judgment, and the Love of God: ye ought to do theſe, though not to leave them.

43. Wo is to you Phariſees; becauſe ye love the firſt Seats in the Synagogues, and Salutations in the Markets.

44. Wo is to you, Scribes, and Phariſees, Hypocrites; becauſe ye are as Sepulchres that do not appear, which the Men who walk over know not of.

45. But one of the Expounders of the Law made anſwer to him, Maſter, in ſaying theſe Things thou alſo abuſeſt us.

46. Whereupon he ſaid: And to you Expounders of the Law is Wo; becauſe ye load Men with Loads grievous to be born, and ye your ſelves do not touch the Loads with your own Fingers.

Ver. 29. *the Prophet*] we need not doubt, ſays *Mills*, is of *Mat. Prol.* 1404. when only a few very exceptionable *Books* are without it.

Ver. 36. *And*] A 2d *therefore*, as in *com. Tranſ.* as I have elſewhere remarked of *for*, when it is to be referred back to the ſame Matter as the 1ſt, as this is to Ver. 34. is after the Manner of our Language, in which a cloſe Connection is regarded, more clear and proper to be turned into *and*, whereby there is a joining alſo to that immediately before. Whereas *Doddridge*'s Propoſal to change the Meanings of ουν *therefore* and γαρ *for* (by which latter he renders the former here) is the Way to Uncertainty, and may be to hurtful Miſinterpretation, which Expoſitors ſhould endeavour to guard from. Nay, they are ſo oppoſite, that it has the very Look of Abſurdity.

Ver. 38. *ſeeing, wondered that*] three or four have, *reaſoning in himſelf began to ſay, Why*; and *Mills* approves of it, *Prol.* 240, 291, 420. which may be enough to mention, among ſo many Criticiſms of his remarked beſides.

Ver. 41. *the Things poſſeſſed*] The *Vulg.* having *quod ſupereſt, what is over and above* or *remains*, *Nary* in his *Pref.* would juſtify it under the Ambiguity of the *Latin*, as if it might mean like our *Engliſh*; which is intolerable Sophiſm: nay to help out his Popiſh adopted *Tranſ.* he affirms, *The* Latin *being taken from the* Greek, *and the* Greek *from the* Hebrew, *it is certain the* Latin *Sentences, &c. can have no other literal Senſe than that which the* Hebrew *has*; but this tho' audaciouſly falſe, is making the *Original* the full Teſt of Scripture Verity.

Ver. 44. *Scribes, and Phariſees, Hypocrites*] a few *Books* (and then ſome Criticks would quite) diſmiſs.

Ver. 45. *us*] They being ſuch as are deſcribed, and alſo comprehended in *Scribes*; which is for, not againſt, the Genuineneſs of that in the preceding Verſe.

47. Wo

47. Wo is to you; becauſe ye build up the Sepulchres of the Prophets, but your Forefathers killed them.

48. Surely ye teſtify, and conſent to the Deeds of your Forefathers; that they indeed killed them, but ye build up their Sepulchres.

49. For this reaſon alſo the Wiſdom of God ſaid; I will ſend them Prophets, and Apoſtles; ſome of whom ye will kill, and perſecute:

50. That there may be required from this Generation, the Blood of all the Prophets ſhed from the founding of the World;

51. From the Blood of Abel, to that of Zacharias, who periſhed between the Altar and the Houſe: yes I tell you, it will be required from this Generation.

52. Wo is to you Expounders of the Law; becauſe ye have taken away the Key of Knowledge: ye your ſelves neither go in, and thoſe who were going in ye have hindered.

53. But when he ſpoke theſe Things to them, the Scribes and Phariſees began vehemently to urge, and to make him ſpeak about many Things;

54. Lying in wait for him, and endeavouring to catch Something out of his Mouth, that they might accuſe him.

CHAP. XII.

AMONG which ten thouſands of Company being gathered together, ſo that they trod on one another, he began to ſay to his Diſciples firſt: Take heed to your ſelves of the Leaven of the Phariſees, which is Hypocriſy.

2. As there is Nothing covered up, which will not be revealed; and hid, which will not be known.

3. For which cauſe whatever you have ſpoken in the Darkneſs, will be heard in the Light; and what you have talked to the Ear in the Cloſets, will be proclaimed on the Houſe-tops.

4. And I ſay to you my Friends; Be not afraid of them that kill the Body, and after theſe Things have not any Thing to do over and above.

5. But I will ſhew you whom you ſhall fear; Let it be him that has Authority, after he has killed, to caſt into Hell; yes I ſay to you, fear him.

6. Are not five Sparrows ſold for two Halfpence, not one of which is forgot before God?

7. Whereas even the Hairs of your Head have been all numbered. Therefore do not fear; you excel many Sparrows.

8. I further ſay to you; Every one whoever makes confeſſion of me before Men, the Man will alſo make confeſſion of him before the Angels of God.

9. But he that denies me in the preſence of Men, will be quite denied in the preſence of God's Angels.

10. And every one who ſhall ſay a Word in oppoſition to the Man, it will be forgiven him; but he that blaſphemes againſt the Holy Spirit will not be forgiven.

11. However when they carry you to the Synagogues, Principalities and Powers, be not careful how or with what you ſhall make defence, or what you ſhall ſay;

12. Since the Holy Spirit will teach you in that Hour, the Things which you ſhould ſay.

13. And one of the Company requeſted him, Maſter, ſpeak to my Brother to divide the Inheritance with me.

14. To whom he ſaid, Man, who made me a Judge or a Divider over you?

15. He alſo ſaid to them, See, and take heed of Covetouſneſs; becauſe to any one his Life is not in the abounding of the Things which he has.

16. Moreover he ſpoke a Similitude to them as follows: The Ground of ſome rich Man did bear well.

17. And he reaſoned thus in himſelf, What ſhall I do, becauſe I have not where I may gather together my Fruits?

18. This, added he, will I do: I will pull down my Barns, and build up bigger; and there will I gather together all my Product and my good Things.

Ver. 49. *the Wiſdom of God*] *Chriſt* ſo termed by *Luke*, as 1 *Cor.* i. 24.

Ib. *ſaid*] as in *Mat.* xxiii. 34, 35, 36. and ſo theſe three Verſes added by *Luke*, being what *Chriſt* ſaid at another Time.

Ver. 51. *Houſe*] not *temple* as *Mat.* xxiii. 35.

Ver. 53. *urge*] *faſten upon* him, by *Weſley*, and much farther from the *Original*.

Ib. *make him ſpeak*] in Imitation of the *Heb.* Conjug. *Hiphil*, as *Hammond* ſhews on *Mark* xiv. 54.

Ver. 1. *firſt—to your ſelves*] *Mills* was ſo fond of the *Vulg.* that he would throw theſe out; but he ſhould not be ſo free with his *aliunde*, when he cannot ſo much as gueſs from whence his rejected Words are inſerted.

Ver. 14. *or a Divider*] *Marcion* or ſome other pruning away this from the *Scripture*, has notwithſtanding the Approbation of *Mills*, *Prol.* 292.

Ver. 15. *Covetouſneſs*] Divers *MS. Copies* and ſome *Tranſlations* having *all* to it, though της the Article might ſuffer the Change into πασης by Overſight, I ſuppoſe it rather deſignedly, to mend the *Scripture*; which was a Trade formerly on the *Books* of the *New Teſt.* lately on thoſe of the *Old*.

Ver. 17. *gather together*] *Weſt. ſtow.*

Ver. 18. *and my good Things*] Theſe Words being not in two *Copies* and one *Author*, *Mills* declares, but only from Imagination, were firſt written at the Marg. from the next Ver. and at length crept into the Context. How much has he injured his valuable Labours by his Notions at laſt! and *Whitby*'s *Exam.* may be ſeen.

Ib. *good Things*] which his Ground ſhould yield.

19. And

19. And to my Soul will ſay, Soul, thou haſt many good Things laid up for many Years; be refreſhed, eat, drink, be merry.

20. But God ſaid to him, O fooliſh one, this Night thy Soul will be demanded from thee; and who will have the Things which thou haſt prepared?

21. Thus is he that treaſures up for himſelf, and is not rich to God.

22. Beſides he ſaid to his Diſciples: For this reaſon I ſay to you; Be not careful for your Life, what you ſhall eat; nor for the Body, what you ſhall wear.

23. The Life it ſelf is more than the Food, and the Body than the Apparel.

24. Obſerve the Ravens; ſince they do not ſow, nor reap; have neither Storehouſe, nor Barn; but God feeds them: how much more excellent are you than Fowls:

25. Nay which of you being careful, can add one Cubit to his Stature?

26. If you are therefore not capable of the leaſt Thing, why are you careful about the reſt?

27. Obſerve how the Lillies grow; they do not labour, nor ſpin: yet I tell you, Solomon in all his Glory was not cloathed like one of theſe.

28. Now if God thus array the Herbage in the Field, that exiſts to Day, and to Morrow is thrown into the Oven, how much more will *he* you, ye of little Faith?

29. So do not you ſeek what you ſhall eat, or what you ſhall drink; and get not up in Imagination.

30. Though all theſe Things the Gentiles of the World ſeek for; nay your Father knows, that you have need of theſe:

31. Nevertheleſs ſeek the Kingdom of God; and they will all be added to you.

32. Do not fear, little Flock; ſince your Father is pleaſed to give you the Kingdom.

33. Sell the Things which you have, and give Alms: make for your ſelves Purſes that become not old, a Treaſure in Heaven that does not fail; where a Thief comes not near, nor Moth deſtroys.

34. For at the Place where your Treaſure is, your Heart alſo will be.

35. Let your Loins be girded about, and the Lamps burning;

36. And be you like Men who look for their own Maſter, when he will return from the Marriage; that he coming, and knocking, they may preſently open to him.

37. Thoſe Servants will be bleſt, whom the Lord when he comes ſhall find watching: I ſay to you certainly, that he will gird himſelf about, and make them ſit down; and paſſing along, will miniſter to them.

38. And if he comes in the ſecond Watch, or does in the third, and finds *them* ſo, thoſe Servants will be bleſſed.

39. But this know, that if a Houſholder had known in what Hour the Thief would come, he would have watched, and not permitted his Houſe to be broke through.

40. And be you therefore ready; ſince the Man comes in an Hour which you do not think.

41. Whereupon Peter ſaid to him, Lord, doſt thou ſpeak this Similitude to us, or even to all?

42. At which the Lord ſaid: Who then is a faithful and wiſe Steward, whom the Lord will ſet over his Family, to give their Allowance of Food in Seaſon?

43. That Servant will be bleſt, whom his Lord when he comes ſhall find doing ſo.

44. Truly I tell you, that he will ſet him over all the Things he has.

45. But if that evil Servant ſays in his Heart, My Lord delays to come; and begins to beat the Servant-men and Maids, nay to eat and drink, and be drunk:

46. The Lord of that Servant will come in a Day that he does not expect, and in an Hour that he does not know of; and will cut him aſunder, and put his Part with Unbelievers.

47. That Servant too who knows his own Lord's Will, and does not get ready, nor does according to his Will, ſhall be beat with many *Stripes*.

48. Whereas he that does not know, and does Things deſerving of Stripes, ſhall be

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Ver. 21. Several *Codices* have at the End; *Having ſaid theſe Things, he cried out, He that has Ears to hear, let him hear*; but ſuſpiciouſly from Chap. viii. 8.

Ver. 23. *The Life it ſelf is more than the Food*] *God who has given you your Life, will not fail to give you thoſe leſſer things that are neceſſary to it, Wall's Crit. Note*; ſee alſo at *Mat.* vi. 25.

Ver. 24. *Fowls*] but *they* inſtead of it, as *Mills* would, with ſcarce any *Reading* for it, thoſe of *Veleſius* being uncertain. The *Explanation*, which he ſays it is, is none, or ridiculous; what to tell *Ravens* are *Fowls!*

Ver. 25. *one Cubit to his Stature*] by *Weſt. the leaſt meaſure to his age*, yet owning *one Cubit* is in the *Original*; and Means may be of uſe for lengthening Age, more than Stature.

Ver. 29. *get up*] according to the *Gr.* but *to be doubtful*, which it does not appear the *Gr.* ſignifies, though *Beza* labours for it, is rather *to be caſt down.*

Ver. 31. *all*] ſome *Copies* are void of, but I would not have it therefore counted ſpurious with *Mills.*

Ver. 37. *and make &c.*] This latter Part of the Verſe may be found repeated in the next with *Mills.*

Ver. 38. For *ſecond Watch, or does in the third, Marcion* had, as in an old *Copy* or two ſtill, *evening Watch*, with the well liking of *Mills.*

Ver. 40. *therefore*] not in the *Vulg.* and therefore ſhould not, we may expect, in the Opinion of *Mills*; and his Pretence, that it was put into ours for the ſake of Connexion, is a poor one, that being made by *And.*

beat with few. Nay every one to whom much is given, there will be much required of him; and him whom Men have committed much to, they will aſk for the more.

49. I am come to put Fire on the Earth; and what would I have, if it be already kindled up?

50. But I have a Baptiſm to be baptized with; and how am I preſſed, until it is accompliſhed?

51. Do ye think, that I am come to give Peace on the Earth? No, I ſay to you, but Diviſion.

52. For henceforth there will be five in one Houſe divided, three againſt two, and two againſt three.

53. A Father will be divided againſt the Son, and the Son againſt him; a Mother againſt the Daughter, and the Daughter againſt her; a Mother-in-law againſt her Daughter-in-law, and ſhe againſt her Mother-in-law.

54. And he alſo ſaid to the Multitude; When you ſee a Cloud riſe from the Weſt, preſently you ſay, There comes a Shower; and it is ſo.

55. And when the ſouth Wind is blowing, you ſay, that it will be hot; and it is.

56. You Hypocrites, ſee how to find out by the Face of the Earth and the Heaven; but how do you not find out by this Time?

57. And why do not you alſo of your ſelves judge what is righteous?

58. For as thou goeſt with thy Adverſary to the Ruler, give a Fee in the Way to be delivered from him; leſt at any time he ſhould hale thee away to the Judge, and this deliver thee to the Conſtable, ſo that the latter ſhould throw thee into Priſon.

59. I tell thee, Thou wilt not at all come out thence, until thou payeſt even the laſt Mite.

CHAP. XIII.

AND ſome were preſent at that Time who told him concerning the Galileans, whoſe Blood Pilate mixed with their Sacrifices.

2. To whom Jeſus made anſwer; Do ye think, that theſe Galileans were Sinners above all the Galileans, becauſe they ſuffered ſuch Things?

3. No, I ſay to you; but except ye repent, ye will all in like Manner periſh.

4. Or thoſe eighteen on whom the Tower at Siloam fell, and killed them; do ye think, that they were Treſpaſſers above all Men who dwelt at Jeruſalem?

5. No, I ſay to you; but except ye repent, ye will all likewiſe periſh.

6. He further related this Similitude; Somebody had a Fig-tree planted in his Vineyard, and came ſeeking for Fruit on it, but found none.

7. Upon this he ſaid to the Workman of the Vineyard, Behold three Years I come, ſeeking for Fruit on this Fig-tree, and find none; cut it down, why ſhould it even make the Ground void?

8. But he made anſwer to him; Lord, let it alone alſo this Year, until I ſhall dig about it, and put Dung.

9. And if indeed it will yield Fruit, *let it*; but if not, thou mayeſt cut it down hereafter.

10. Now he was teaching in one of the Synagogues, on the Sabbath.

11. And lo there was a Woman had a Spirit of Weakneſs eighteen Years; ſo that ſhe was bowed together, and could not ſtand upright by any means.

12. Whom Jeſus ſeeing, ſpoke to, and ſaid to her, Woman, thou art releaſed from thy Weakneſs.

13. He alſo put Hands on her, and ſhe was immediately made ſtraight, and glorified God.

14. Yet the Ruler of the Synagogue, enraged that Jeſus cured on the Sabbath, ſaid thus to the Company, There are ſix Days in which it is fit to work; in them therefore come, and be cured, and not on the Sabbath Day.

Ver. 56. *ſee how to find out by*] Our *Tranſlators* have rendered two different Verbs by *diſcern*, and left out another.

Ib. *find out*] not the abſurd or unintelligible *diſcern*, as in *Mat.* xvi. 3. from which it is different.

Ib. *the Earth and the Heaven*] In which Order the *Original* ſtands, as our *Gen. Verſ.* did, and *Tyndal's*; but our *laſt Tranſlators* looked too much upon the *old Lat.* or *Beza*.

Ib. *this Time*] *Nary*, who of late tranſlated the *Books of the New Teſt.* from the *Lat. Vulg.* among a few plain *Notes* and *marginal Gloſſes* (which the common *Rom. Catholicks* might have more Need of than the *Proteſtants*) has for one here to this, *i. e. The time of the coming of the* Meſſias *ſo plainly pointed at by your own Prophets*; *Whitby* thus, *how do ye not diſcern (from what I do and teach, that) this (is the) time (of the Meſſiah's Advent!)*

Ver. 57. *righteous*] as the *Gr.* ſignifies, and as contradiſtinct to their Hypocriſy, V. 56.

Ver. 58. *a Fee*] *Gr. Gain*, *Acts* xvi. 16. 19. & xix. 24. or Workmanſhip, Ver. 25. but not *diligence*. *New Verſ.* in 1729. has *the intereſt*, leſs ſuitable to the Context.

Ver. 59. *at all*] by a double negative as *Mat.* v. 26.

Ver. 2. *Jeſus*] left out of the *vulg. Lat.* as being not of Neceſſity; ſo denounced by *Mills* to be grafted into the *Orig.*

Ver. 3. *in like Manner*] as they did when *Jeruſalem* was taken: not the ſame as in Ver. 5.

Ver. 10. *one of the Synagogues*] *their Synagogue*, *Vulg.* in a looſe Way of tranſlating. *Mills* makes choice of *Synagogue* for the right *Reading*, and would degrade ours to a *marginal Explanation*.

15. The

15. The Lord therefore made anſwer to him; O Hypocrite, does not each of you on the Sabbath let looſe his Ox, or Aſs from the Stall, and take away to watering?

16. Is it not fit then that ſhe, being a Daughter of Abraham, whom Satan has bound lo eighteen Years, ſhould be let looſe from this Bond on the Sabbath Day?

17. And he having expreſſed theſe Things, all who oppoſed him were aſhamed; and the whole Company rejoiced, at all the glorious Things that were done by him.

18. Moreover he ſaid; What is the Kingdom of God like? And to what ſhall I liken it?

19. It is like a Grain of Muſtard, which a Man took, and caſt into his own Garden; and it grew up, nay became a great Tree; and ſo the Fowls of the Air dwelt in the Branches of it.

20. And again he ſaid; To what ſhall I liken the Kingdom of God?

21. It is like Leaven, which a Woman took, and hid in three Pecks of Flour, until the whole was leavened.

22. Afterwards he paſſed throughout the Cities and Villages, teaching, and making a Journey to Jeruſalem.

23. When one ſaid to him, Lord, are there few that will be ſaved? And he ſaid to them:

24. Strive to go in at the narrow Gate; ſince many, I tell you, will endeavour to enter in, and will not be able.

25. Whenever the Houſholder is riſen up, and has ſhut the Door: whereupon you begin to ſtand without, and to knock at it, ſaying, Lord, Lord, open to us; and he ſhall make anſwer to you, I do not know whence you are:

26. Then you will begin to ſay, We have eat before thee, and drunk, and thou haſt taught in our Streets.

27. But he will reply, I tell you, I do not know whence you are; be gone from me, all you that work Unrighteouſneſs.

28. There Weeping and Gnaſhing of Teeth will be, when you ſhall ſee Abraham, Iſaac, Jacob, and all the Prophets in the Kingdom of God, but you thruſt out abroad.

29. And People will come from the Eaſt and Weſt, as alſo from the North and South, and will ſit down in the Kingdom of God.

30. Beſides lo there are laſt who will be the firſt, and there are firſt who will be the laſt.

31. On that Day ſome of the Phariſees came, ſaying to him, Be gone, and go hence; becauſe Herod is minded to kill thee.

32. And he anſwered them; Go and ſay to that Fox, behold I expel Devils, and accompliſh Healings to Day and to Morrow, and on the third I ſhall be compleated.

33. But I muſt go on to Day, and to Morrow, and the next; ſince it cannot be that a Prophet ſhould periſh out from Jeruſalem.

34. O Jeruſalem, Jeruſalem, that killeſt the Prophets, and ſtoneſt thoſe who are ſent to thee, how often would I have gathered thy Children together, in the Manner as a Hen her own Chick under the Wings, and ye would not!

35. Behold your Houſe is left to you deſart. And I tell you certainly, that ye ſhall not at all ſee me, until *the Time* comes when ye ſay, He is bleſſed who comes in the Name of the Lord.

CHAP. XIV.

AND at his going into the Houſe of one of the Rulers of the Phariſees, to eat ſome Victuals, they were watching him.

2. When behold there was ſome Man before him that had the Dropſy before him.

3. And Jeſus ſpoke to the Expounders of the Law, and the Phariſees, in the following manner, Is it lawful to cure on the Sabbath?

4. At which they were ſilent. And he taking, healed him, and ſent away;

Ver. 15. *Hypocrite*] Not a few have it *Hypocrites*, which I am inclined to think might be firſt, as ſpoken to ſeveral, Ver. 17. and made ſing. for a more apparent, though leſs Reaſon, becauſe but one ſpoke to *Jeſus*.

Ver. 21. *three Pecks of Flour*] *Flour* only *Mills* would have it, *Pr.* 425. from Something *Ambroſe* ſaid, one of whom might make a Miſtake.

Ver. 24. *will not be able*] becauſe not done in a right Manner; according to *Rom.* ix. 32.

Ver. 25. *Lord, Lord*] being doubled, is with *Mills*, as of *Mat. Pr.* 423. which is as if *Luke* himſelf might not as well copy him, and as if (for both are neceſſary) a *Copy* or two, with a couple of *Verſions*, exceed more than ſeventy.

Ib. *not know whence you are*] or *not know of you whence you* are, idiomatical as it may ſeem from the *Heb.* as in *Gen.* i. 4. &c. by *Beza* as in this *Verſion*.

Ver. 32. *Fox*] as *Herod* might ſeek to do it in Subtilty; and thus they, or even he, might know that *Jeſus* was not unacquainted with it.

Ver. 33. *out from Jeruſalem*] or *without*, becauſe the *Sanhedrim* were there to judge ſuch, according to *Lightfoot*, *Hammond* and *Whitby*; as alſo *Wall* with Advantage, *Jeruſalem monopolizes to it ſelf the Trade of killing Prophets.* But *periſh out of Jeruſalem* reads as if a Prophet ſhould not fail from thence, or it ſhould not be without a Prophet, as common Readers I ſuppoſe generally underſtand it.

Ver. 35. *deſart*] lacking in about 20 *Copies*, and has been thought added from *Mat.* xxiii. 38. but Somebody might leave it out, by taking it ſubſtantively for *a Deſart* or *Wilderneſs*, and thinking it not ſuitable to *Houſe*. *Whitby* ſays all the *Verſions* have it, when he might ſee by *Mills* not the *Copt.* and *Arm.*

5. As

5. As alſo ſpoke to them in this manner, Which of you ſhall have an Aſs or an Ox fallen into a Well, and will not preſently pull him up on the Sabbath Day.

6. And they were not able to give anſwer againſt him to theſe Things.

7. He further ſpoke a Similitude to them who were invited, giving heed how they choſe out the firſt Seats, ſaying to them;

8. When thou art invited by any one to a Marriage, do not ſit down in the firſt Seat; leſt at any time one more honourable than thou ſhould be invited by him.

9. Whereby he that invited thee and him will ſay to thee, Give the Place to this Man; and then thou wilt begin with Shame to take up with the laſt Place.

10. But when thou art invited, go and ſit down in the laſt Place; that when he who invited thee comes, he may ſay to thee, Friend, come up hither above; then wilt thou have Reputation before thoſe who ſit down with thee.

11. Since he that exalts himſelf, will be humbled; and he that humbles himſelf, will be exalted.

12. Nay he ſaid alſo to him who invited him; When thou makeſt a Dinner or Supper, do not call thy Friends, nor thy Brothers, nor thy Relations, nor rich Neighbours: leſt at any time they alſo ſhould invite thee again, and a Recompence be made.

13. On the contrary when thou makeſt a Feaſt, invite the Poor, the Maimed, the Lame, the Blind.

14. So thou wilt be bleſſed, ſince they have not to recompenſe thee: for it will be recompenſed to thee in the Reſurrection of the Righteous.

15. And one of them that ſate down together hearing theſe Things, ſaid to him, He will be bleſſed, who ſhall eat Bread in the Kingdom of God.

16. Whereupon he told him: Some Man made a great Supper, and invited many.

17. And ſent his Servant at the Hour of Supper, to ſay to thoſe who were invited, Come, becauſe all Things are now ready.

18. But they all began in particular to make excuſe: the firſt ſaid to him, I have bought a Field, and had need go out, and ſee it; I intreat thee, have me excuſed.

19. As another did, I have bought five Yoke of Oxen, and am going to prove them; I intreat thee, have me excuſed.

20. Another too ſaid, I have married a Wife, and for this reaſon cannot come.

21. Upon which that Servant came, and related to his Lord theſe Things. Then the Houſholder being angry, ordered his Servant, Go out quickly into the Streets and Lanes of the City, and bring in hither the Poor, Maimed, Lame and Blind.

22. Afterwards the Servant ſaid, Lord, it is done as thou didſt bid, and there is yet Room.

23. To whom the Lord replied; Go out into the Ways and Hedges, and oblige them to come in, that my Houſe may be filled.

24. For I tell you, that none of thoſe Men who were invited, ſhall taſte my Supper.

25. Now a great Multitude went with him, and turning about, he ſaid to them:

26. If any one comes to me, and does not ſlight his own Father, Mother, Wife, Children, Brothers, Siſters, nay and further his own Life, he cannot be my Diſciple.

27. Moreover he who does not bear his Croſs, and come after me, cannot be my Diſciple.

28. For which of you being minded to build a Tower, does not firſt ſit down, and count up the Coſt, whether he has Things to compleat *it?*

29. That when he has laid the Foundation, and is not able to accompliſh, all who ſee may not at any time begin to mock him,

30. Saying, that this Man began to build, and was not able to accompliſh.

31. Or what King going to meet with another King in War, does not firſt ſit down, and conſult whether he is able with ten thouſand, to meet him that is coming againſt him with twenty thouſand?

32. But if otherwiſe, while he is yet far off, he ſends a Meſſage, and aſks for Matters belonging to Peace.

Ver. 5. *an Aſs*] Divers *Gr. Copies* have *a Son*, viz. υἱὸς for ὄνος, which *Mills* in his *various Readings* counts genuine; but in his *Prolegomena* to be made from οἶος *a Sheep*, and with *Kuſter* that to be genuine. Yet *Aſs* ſuits better both with *Ox*, and with the Matter, according to Ch. xiii. 15, 16. And *Sheep* ſeems made from *Mat.* xii. 11. but by another *Gr.* Word nearly like that for *Aſs* as above, and then *Son* for *Sheep* according to *Mills*, which makes the beſt Reſemblance; ſee alſo *Whitby*'s *Exam.*

Ver. 7. *invited*] For *bidden* in this Senſe is ſo far out of Uſe, even beneath vulgar, that it is Time for it to be laid aſide.

Ver. 8. *by any one*] *Mills* rejects on ſmall Authority, *Prol.* 420,

Ver. 15. *Bread*] In the greateſt Part of the MSS. *a Dinner*, by ἄριστον for ἄρτον.

Ver. 22. *there is yet*] to diſtinguiſh *yet* from the Conjunction for *nevertheleſs*.

Ver. 23. *oblige them to come in*] *Whitby* here writes, 'How vainly theſe Words are brought, to prove that 'Men may be compelled by the ſecular Arm to embrace 'the true Faith, appears, 1ſt; From the nature of a Banquet, to which no Man is compelled by Force. 2dly, 'From the Scope of the Parable which reſpects the Calling 'of the Gentiles.' See alſo *Doddr.* hereon, who tranſlates by *preſs*.

Ver. 24. A pretty many *Copies* conclude it with that in *Mat.* xxii. 14. taken from thence, ſays a *Note* of *Weſtſten*, by Somebody into the Margin, and by another into the Text.

33. Thus therefore, every one of you, who does not take leave of all that he has, cannot be my Diſciple.

34. Salt is good; but if Salt is become inſipid, with what ſhall it be ſeaſoned?

35. It is neither fit for the Land, nor for Dung; People throw it out. He that has Ears to hear, let him hear.

CHAP. XV.

NOW as all the Publicans and Sinners were coming nigh him, to hear him;

2. The Phariſees and Scribes murmured thus, He receives Sinners, and eats with them.

3. Whereupon he ſpoke to them the following Similitude:

4. What Man of you who has a hundred Sheep, and loſes one of them, does not leave the ninety nine in the Wilderneſs, and go for the loſt one, till he finds it?

5. Which finding, he puts on his own Shoulders, rejoicing;

6. And when he comes home, calls together *his* Friends and Neighbours, ſaying to them, Rejoice with me, becauſe I have found my Sheep that was loſt.

7. I tell you, that ſo there will be Joy in Heaven for one Sinner that repents, more than for ninety nine righteous Perſons, who have not Need of Repentance.

8. Or what Woman who has ten Drams, if ſhe loſes one Dram, does not light a Candle, and ſweep the Houſe, and ſeek carefully, till ſhe finds *it?*

9. This finding, ſhe calls together *her* Friends and Neighbours, ſaying, Rejoice with me, becauſe I have found the Dram which I had loſt.

10. So I tell you, There is Joy before the Angels of God, for one Sinner that repents.

11. He ſaid further: Some Man had two Sons;

12. The younger of whom ſaid to the Father, Father, give me the Part of the Subſtance that is appointed: accordingly he divided to them the Living.

13. And not many Days after the younger Son gathering all together, travelled away into a Country far off; and there diſperſed his Subſtance, by living luxuriouſly.

14. At length he having ſpent all, there was a great Famine throughout that Country, and he began to be in want.

15. Upon this he went, and got to be with one of the Citizens of that Country; who ſent him to his Fields to feed the Hogs.

16. And he wiſhed he could fill his Belly with the Huſks which the Hogs eat, moreover Nobody gave to him.

17. Thus coming to himſelf, he ſaid; How many hired ones of my Father abound with Victuals, while I am periſhing with Hunger!

18. I will riſe up, and go to my Father, and ſay to him; Father, I have ſinned againſt Heaven, and before thee,

19. Inſomuch that I am no more worthy to be called thy Son; make me as one of thy hired Men.

20. Accordingly he roſe up, and went to his Father: who ſaw him when he was far diſtant, and was moved with Affection; ſo that he ran, and fell on his Neck, and kiſſed him.

21. And the Son ſaid to him, Father, I have ſinned againſt Heaven, and before thee, inſomuch that I am no more worthy to be called thy Son.

22. But the Father ſaid to his Servants; Bring out the chief Robe, and cloath him with, as alſo put a Ring on his Finger, and Shoes on the Feet.

23. Moreover bring the fatted Calf, and ſlay; then let us eat, and be merry.

24. Becauſe this Son of mine was dead, and is alive again; was loſt too, and is found. So they began to be merry.

25. In the mean time his elder Son was in the Field; and as he came along, and got near to the Houſe, he heard Muſick and Dancing.

26. When calling thither one of the Servants, he enquired what theſe things were.

27. Who ſaid to him, Thy Brother is come; and thy Father has ſlain the fatted Calf, becauſe he has received him, and he is well.

28. Angry at this, he would not go in; therefore his Father came out, and beſought him.

29. But he made anſwer to the Father; Behold ſo many Years I ſerve thee, and have never tranſgreſſed thy Commandment, and thou haſt never given me a Goat, that I might be merry with my Friends;

30. Yet when this Son of thine is come, who has devoured thy Living with Whores, thou haſt ſlain for him the fatted Calf.

31. Whereas he replied to him; Child, thou art always with me, and all my Things are thine.

32. But it was fit to rejoice, and be glad; becauſe this Brother of thine was dead, and is alive again; was loſt too, and is found.

Ver. 7. *righteous Perſons*] thoſe that are really ſo, according to Expoſitors, and the plain Words of the Text; which I mention, becauſe they have been thought pretended ones, like the *Phariſees*.

Ver. 8. *ſweep*] Several of the *vulg. Lat. Copies*, we are told, even all that *Eraſmus* had ſeen; inſtead of *everrit, ſweep out*, had *evertit, overthrow*.

Ver. 9. *Friends and Neighbours*] fem. here, as maſc. Ver. 6. ſo great a Regard there is in the *Original* to Decency and Propriety.

Ver. 12. *appointed*] *Gr. caſt* or *put on*.

Ver. 28. *beſought*] *Vulg. began to beſeech*, and you may think with the Liking of *Mills*, though deſolate before.

CHAP. XVI.

AND he ſaid to his Diſciples: There was ſome rich Man who had a Steward, and the ſame was accuſed to him, as ſquandering away the Things which he had.

2. Upon which he called him, and ſaid to him, What is this I hear concerning thee? Render an Account of thy Stewardſhip; for thou mayeſt no more be Steward.

3. At this the Steward ſaid in himſelf; What ſhall I do, becauſe my Lord takes away the Stewardſhip from me? To dig I am not able, to beg I am aſhamed.

4. I know what I will do, that when I am removed from the Stewardſhip, People may receive me into their Houſes.

5. So he called thither each one of his Lord's Debtors, and ſaid to the firſt, How much doſt thou owe my Lord?

6. And upon his anſwering, A hundred Firkins of Oil; he replied to him, Take thy Bill, and ſitting down quickly, write fifty.

7. Next he ſaid to another, And how much doſt thou owe? Upon whoſe anſwering, A hundred Cors of Wheat; he ſays to him, Take thy Bill, and write eighty.

8. The Lord alſo praiſed the unrighteous Steward, ſince he had done wiſely; becauſe the Sons of this World are wiſer in their own Generation, than the Sons of Light.

9. And I ſay to you; Make to your ſelves Friends out of the Riches of Unrighteouſneſs, that when ye fail, they may receive you into the everlaſting Tabernacles.

10. He who is faithful in the leaſt, is alſo faithful in much; and he that is unrighteous in the leaſt, is alſo unrighteous in much.

11. Therefore if you have not been faithful in unrighteous Riches, who will intruſt you with true?

12. As likewiſe if you have not been faithful in another's, who will give you to be your own?

13. No Servant can ſerve different Maſters: for he will either hate one, and love the other; or cleave to one, and deſpiſe the other: you cannot ſerve God and Riches.

14. Now the Phariſees too that were Lovers of Money heard all theſe Things, whereupon they ſneered at him.

15. And he ſaid to them: You are Juſtifiers of your ſelves before Men, but God knows your Hearts; ſince what is eminent among Men, is Abomination before God.

16. The Law and Prophets were till John: from that Time the Kingdom of God has been preached, and every one preſſes into it.

17. However it is eaſier for Heaven and Earth to paſs away, than one Tittle of the Law to fall.

18. Every one who ſends away his Wife, and marries another, commits Adultery; and every one who marries her that is ſent away from a Huſband, commits Adultery.

19. Moreover there was ſome rich Man, and that wore Purple and fine Linen, taking delight in a ſplendid Manner daily.

20. There was likewiſe ſome Beggar named Lazarus, who was caſt at his Gate with Sores;

21. And deſiring to be fed with the Crumbs which fell from the rich one's Table: however even the Dogs came, and licked his Sores.

22. At length the Beggar died, and was carried away by Angels into Abraham's Boſom. Nay the rich one alſo died, and was buried;

23. And in Hell looking up, being in Torments, he ſees Abraham far off, with Lazarus in his Boſom.

24. Whereupon he himſelf cried out, and ſaid, O Father Abraham, have mercy upon me, and ſend Lazarus, that he may dip the Top of his Finger in Water, and cool my Tongue; becauſe I am tormented in this Flame.

25. But Abraham alleged; Child, remember that thou didſt receive thy good Things in thy Life, and Lazarus in like Manner ill Things; whereas now he is comforted, but thou art tormented.

26. And beſide all this, there is between us and you ſuch a great Gulf fixed, that they who would, cannot go over hence to you, nor paſs over thence to us.

27. Then he ſaid; I therefore intreat thee, Father, that thou wouldeſt ſend him to my Father's Houſe.

28. For I have five Brothers; in order for him to teſtify to them, that they may not alſo come into this Place of Torment.

Ver. 10. *He*] *Clemens* in the 2d *Epiſtle* aſcribed to him has before this, *If you have not kept a little, who will give you a great deal? For I ſay to you*; and *Irenæus*, *If you have not been faithful in a little, &c.* which *Mills* ſuppoſed to be taken from ſome *Apocryphal Goſpel*.

Ver. 12. *another's*] viz. the Things of this World, *Ham.* and *Whit.*

Ver. 17. *fall*] This, which the *Gr.* Verb ſignifies, and may in general by one Word be beſt defined by *ſink*, appears more apt than *fail*, or *be deficient*, both to this Paſſage, and the parallel ones in *Mat.* v. 18. *Iſa.* xl. 8. & li. 6.

Ver. 21. *however*] or *but*, being an adverſative Conjunction, rather than diſcretive as in the *com. Lat. Gram.* denoting what it introduces to be contrary to that before.

Ver. 24. *he himſelf*] now turned a Beggar, emphatical in the *Gr.*

29. Abra-

29. Abraham replies to him, They have Moſes, and the Prophets; let them hear thoſe.

30. Who ſaid, No, Father Abraham; but if one ſhould go to them from the Dead, they would repent.

31. Whereas he anſwered him, If they do not hear Moſes and the Prophets, neither would they be perſuaded, if one ſhould riſe from the Dead.

CHAP. XVII.

HE ſaid further to the Diſciples; It is impoſſible Offences ſhould not come, yet wo is to him they come by:

2. It would be better for him if a Milſtone were tied about his Neck, and he thrown down into the Sea, than that he ſhould offend one of theſe little ones.

3. Take heed to your ſelves: ſo that if thy Brother ſins againſt thee, rebuke him; and if he repents, forgive him.

4. If he even ſins againſt thee ſeven times a Day, and ſo often returns to thee, ſaying, I repent; thou ſhalt forgive him.

5. Moreover the Apoſtles ſaid to the Lord, Add to our Faith.

6. To which the Lord ſaid; If you had Faith as a Grain of Muſtard, you might ſay to this Mulberry-tree, Be thou rooted out, and planted in the Sea; and it would obey you.

7. Beſides which of you has a Servant ploughing, or feeding, who will ſay to him preſently at coming in from the Field, Go along, and ſit down?

8. But will not ſay to him, Get ready what I may ſup with, and being girded about wait on me, till I have eat, and drunk; and after theſe Things thou ſhalt eat, and drink?

9. Has he Thanks for that Servant, becauſe he did the Things that were ordered him? I preſume not.

10. So alſo do ye, when ye have done all theſe Things that are ordered you, ſay, We are unprofitable Servants, we have done *but* what we ought to do.

11. Now as he was going to Jeruſalem, he went through the midſt of Samaria and Galilee.

12. And at his entering into ſome Village, ten leprous Men were meeting him, who ſtood far off;

13. Where they raiſed up *their* Voices, ſaying, Jeſus, Maſter, have mercy upon us.

14. Whom ſeeing, he ſaid to them, Go ſhew your ſelves to the Prieſts. And in their going, they were cleanſed.

15. When one of them ſeeing that he was healed, did return, and glorify God aloud;

16. Nay fell on the Face at his Feet, giving him thanks: and he was a Samaritan.

17. At this Jeſus made anſwer; Were not ten cleanſed? But where are the nine?

18. There are none found returning to give Glory to God, excepting this Foreigner.

19. And he ſaid to him, Riſe, and go; thy Faith has made thee well.

20. Being aſked too by the Phariſees, when the Kingdom of God would come, he made anſwer to them; The Kingdom of God does not come with Obſervation.

21. Nor ſhall People ſay, Behold it is here, or, Behold it is there: for lo the Kingdom of God is within you.

22. Again he ſaid to the Diſciples: The Days will come, when you will deſire to ſee one of the Days of the Man, and ſhall not behold.

23. And ſome will ſay to you, Behold it is here, or, Behold it is there; do not go, nor follow.

24. For according as the Lightning that lightens out of one Place under Heaven, gives light into another there; ſo will alſo the Man be in his Day.

Ver. 1. *impoſſible*] *Not abſolutely but morally impoſſible, conſidering the perverſe Temper of moſt Men, Nary.*

Ver. 3. *ſo that*] which connects it to the foregoing, as is neceſſary, and as the *Gr.* does.

Ver. 4. *to thee*] left out by many.

Ver. 7. *feeding*] As our *Tranſlators* add *cattle*, ſome have added *Oxen*, and others *Sheep*.

Ver. 10. *unprofitable*] How aſtoniſhing would it be, were it not ſo common, for *Mills* to ſuſpect this Word crept from the *Margin*, when only the *Ethiop. Verſ.* is without it! for which he gives the pretended Reaſon, that it does not ſeem to be properly ſaid of him who does all Things that are ordered; then the more unlikely to be added, but doubtleſs ſuch are unprofitable to God.

Ver. 12. *ten*] The ſame Number of Lepers, either *Maundrell* or *Rauwolf* (as I remember) relates that he ſaw not far from hence.

Ver. 21. *within*] In the 2*d Epiſtle of Clement to the Corinthians*, which *Bp. Wake* ranks with the Genuine ones of the Apoſtolical Fathers, it is related, that the Lord *Jeſus* being aſked by ſome Perſon, when his Kingdom would come, anſwered, Οταν ἔσται τὰ δύο ἕν, καὶ τὸ ἔξω ὡς τὸ ἔσω, καὶ τὸ ἄρσεν μετὰ τῆς θηλείας οὔτε ἄρσεν οὔτε θῆλυ· *When two ſhall be one, and what is without will be as that which is within, and the Male with the Female will be neither Male nor Female.* Of this the Author has Part of an *Explication*, which *Wake* has tranſlated, and pieced out from *Clemens Alexandrinus*; as that *two are one*, when we ſpeak the Truth to each other, and there is one Soul in two Bodies; but the ſpiritual minded may perhaps perceive a higher Meaning, according to what *Chriſt* ſays here: ſo the Male and Female are interpreted to be Anger, and Concupiſcence or Deſire; whereas it might be better underſtood perhaps by 1 *Cor.* vii. 29, 30, 31. And if that *Epiſtle* is ſuppoſititious, as has been moſtly thought, yet thoſe Words might be really ſaid by *Jeſus*, and preſerved among the primitive *Chriſtians*, as they may ſeem unworthy of neither.

25. But firſt he muſt ſuffer many Things, and be rejected by this Generation.

26. And as it was in the Days of Noe, ſo will it alſo be in the Days of the Man.

27. They did eat, drink, marry, were given in marriage, till the Day that Noe entered into the Ark; when the Flood came, and deſtroyed them all.

28. In like Manner alſo as it was in the Days of Lot; they did eat, drink, buy, ſell, plant, build.

29. But the Day that Lot went out from Sodom, it rained Fire and Brimſtone from Heaven, and deſtroyed them all.

30. According to theſe Things it will be on the Day the Man is revealed.

31. On that Day let him who ſhall be on the Houſe-top, and his Goods in the Houſe, not come down to take them; and let him in the Field in like Manner not return back to the Things.

32. Remember the Wife of Lot.

33. Whoſoever ſhall ſeek to ſave his Life, will loſe it; and whoſoever ſhall loſe it, will revive it again.

34. I ſay to you; On that Night there being two Men in one Bed, one will be taken, and the other left:

35. Of two Women grinding in the ſame Place, one will be taken, and the other left:

36. Two Men will be in the Field, one taken, and the other left.

37. And they made anſwer to him, Where, Lord? At which he replied to them, Where the Body is, thither will the Eagles be gathered together.

CHAP. XVIII.

AND he alſo ſpoke a Similitude to them, that they ought always to pray, and not to be ſlothful,

2. Saying; There was ſome Judge in a certain City, who did not fear God, nor reverence Man.

3. There was ſome Widow too in that City, who came to him, ſaying, Revenge me on my Adverſary.

4. And he would not for a Time, yet after theſe Things he ſaid in himſelf; If I even fear not God, nor reverence Man;

5. Foraſmuch as this Widow gives me Trouble, I will revenge her, that ſhe may not ſubdue me by coming for ever.

6. The Lord further added; Hear what the unrighteous Judge ſays.

7. And will not God at all execute the Vengeance of his choſen ones, that cry out to him Day and Night, though he be forbearing to them?

8. I tell you, that he will execute their Vengeance quickly. Yet when the Man comes, will he find Faith on the Earth?

9. And he alſo ſpoke this Similitude to ſome who truſted in themſelves that they were righteous, and deſpiſed the reſt:

10. Two Men went up to the Temple to pray, one a Phariſee, and the other a Publican.

11. The Phariſee ſtanding, prayed thus with himſelf; O God, I give thee thanks, that I am not according as the reſt of Men, Extortioners, unjuſt, Adulterers, or even as this Publican.

12. I faſt twice a Week, I give tithe of whatever I poſſeſs.

13. And the Publican ſtanding far off, would not even look up to Heaven, but ſtruck on his Breaſt, ſaying, O God, be merciful to me a Sinner.

14. I ſay to you, this went down to his Houſe juſtified, more than that: ſince every one who exalts himſelf, will be humbled; but he who humbles himſelf, will be exalted.

15. And they alſo brought Infants to him, that he might touch them; which the Diſciples ſeeing, rebuked them.

16. Whereas Jeſus calling them thither, ſaid; Permit little Children to come to me,

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Ver. 25. *firſt*] whence may be gathered, that what is related before was ſoon to follow; and the next in Ver. 26, &c. according as on *Mat.* xxiv. will belong to the laſt Day; as Ver. 31. and *Mat.* xxiv. 17, 18. may very well to both.

Ver. 33. *Life*] In the *Geneva Verſ. ſoule* unaccountably.

Ib. *loſe it*] *his life* in our *Eng.* by a great Overſight.

Ib. *revive*] *quicken* in the *Biſh.* as alſo *Popiſh Tranſ.*

Ver. 37. *Where*] As *Jeſus* anſwered to their Word, which denoted ſome particular Place, this to agree with *Mat.* xxiv. 28. muſt be referred to that before Ver. 25. nay with reſpect to the laſt Day would be every where, or any where; *Luke* is alſo obſerved not to place Things in Order.

Ver. 7. *forbearing*] namely with their Oppreſſors; and *Wall* ſays it never ſignifies bearing long with ones Friends before one relieves them, *Crit. Not.* that being alſo improper. The *Gr.* is a Participle, and the Verb as in our *com. Tranſ.* after the *Vulg.* and a few, which *Grotius* ſuppoſed the right; but the *Verſions*, which are moſt, might probably be made from the Participle like ours, and the three or four Copies be formed to them, or particularly to the *Vulg.* as *Mills* remarks of four at Ver. 14.

Ver. 8. *will he find Faith*] How is this now fulfilling by the overflowing of Deiſm or Infidelity! look alſo at 2 *Pet. Tit.*

Ver. 14. *more than that*] Upwards of fifty *Copies* have γὰρ added, which commonly ſignifies *for*, but *Mills* reckons here to be an Expletive, and that it is genuine; but as ſo it might be rendered *indeed.*

and

and do not forbid them: for the Kingdom of God is of ſuch.

17. I tell you certainly, Whoſoever ſhall not receive the Kingdom of God as a little Child, will not at all enter into it.

18. Afterwards ſome Ruler aſked him thus, Good Maſter, by doing what ſhall I inherit everlaſting Life?

19. To whom Jeſus ſaid? Why doſt thou call me good? None is good, excepting one, *even* God.

20. Thou knoweſt the Commandments; Thou ſhalt not commit Adultery, thou ſhalt not murder, thou ſhalt not ſteal, thou ſhalt not give Evidence falſely, honour thy Father and thy Mother.

21. And he ſaid, All theſe Things I have obſerved from my Youth.

22. Now Jeſus hearing theſe Things, replied to him, There is yet one Thing deficient to thee: ſell all whatever thou haſt, and give to the Poor, and thou wilt have Treaſure in Heaven; and come, follow me.

23. But he hearing theſe Things, became very ſorry: for he was exceeding rich.

24. Whereupon Jeſus ſeeing him become very ſorrowful, ſaid; How difficult will it be for thoſe who have Wealth to enter into the Kingdom of God!

25. For it is eaſier for a Camel to go into the Eye of a Needle, than for a rich Perſon to enter into that Kingdom.

26. Which they hearing, ſaid, Then who can be ſaved?

27. However he replied, The Things impoſſible with Men, are poſſible with God.

28. Moreover Peter ſaid, Behold we have left all, and followed thee.

29. And he ſaid to them; I tell you certainly, that there is Nobody who has left Houſe, Parents, Brothers, Wife, or Children, for the ſake of the Kingdom of God;

30. Who will not throughly receive manifold at this Time, and in the Age hereafter everlaſting Life.

31. Beſides he took the twelve, and ſaid to them; Behold we are going up to Jeruſalem, and all the Things will be fulfilled that are written by the Prophets relating to the Man.

32. For he will be delivered up to the Gentiles, will be mocked, abuſed, and ſpit on;

33. Nay they will whip, then kill him; and the third Day he will riſe up.

34. And they underſtood none of theſe Things; ſince this Saying was hid from them, and they did not know the Things that were ſpoken.

35. Now at his being near to Jericho, ſome blind Man ſate by the Way begging.

36. But when he heard the Company go along, he enquired what it was for.

37. Whom they told, that Jeſus the Nazorite paſſed by.

38. Then he cried aloud thus, Jeſus, Son of David, have mercy upon me.

39. They therefore who went on before rebuked him, that he ſhould be ſilent; but he cried out much the more, Son of David, have mercy upon me.

40. At this Jeſus ſtood ſtill, and commanded him to be brought to him; who coming near, he aſked him as follows,

41. What wouldeſt thou have me do to thee? He then ſaid, Lord, that I may have ſight.

42. And Jeſus replied to him, Have ſight; thy Faith has made thee well.

43. When preſently he had ſight, and followed him, glorifying God; which all the People ſeeing, gave Praiſe to God.

CHAP XIX.

AND having entered, he paſſed through Jericho.

2. Where behold a Man called Zaccheaus by Name, that was himſelf chief of the Publicans, and he was rich;

3. Who endeavoured to ſee which was Jeſus, but could not for the Company, becauſe he was of little Stature:

4. Therefore he ran before, and climbed up into a Sycomore-tree, that he might ſee him; becauſe he was about to paſs along by that.

5. And Jeſus, as he came to the Place, looking up, ſaw him, and ſaid to him, Zaccheaus, make haſte, and come down: for to Day I muſt remain at thy Houſe.

6. Accordingly he made haſte to come down, and received him joyfully.

7. Which ſeeing, they all murmured, ſaying, that he was gone to be Gueſt to a ſinful Man.

8. But Zaccheaus ſtood, and ſaid to the Lord, Behold half of the Things which I have, Lord, I give to the Poor; and if I have got any Thing by accuſing any one falſely, I recompenſe fourfold.

9. At this Jeſus ſaid to him; To Day there is Salvation to this Houſe, foraſmuch as even he is a Son of Abraham.

10. For the Man is come to ſeek, and ſave, that which is loſt.

Ver. 35. *being near*] *as he went forth*, *Mark* x. 46. *Mat.* xx. 29. not *was come nigh to Jericho*; and ſo I ſince find *Whitby* explaining it on *Mark*.

Ver. 37. *paſſed*] or elſe *that* is to be omitted, and ὅτι counted expletive, with the Saying direct, as in divers Places.

11. And on their hearing theſe Things, he ſpoke further a Similitude, becauſe he was near Jeruſalem, and they thought that the Kingdom of God was about to appear immediately.

12. Therefore he ſaid: Some Nobleman went to a Country far off, to receive for himſelf a Kingdom, and return.

13. And calling ten Servants of his, he gave them ten Pounds, and ſaid to them, Trade till I come.

14. But his Citizens hated him, and ſent this Meſſage after him, We will not have him reign over us.

15. Afterwards when he came again, having received the Kingdom, be bade theſe Servants be called to him, to whom he had given the Money, that he might know what each had done in trading.

16. So the firſt came, ſaying, Lord, thy Pound has gained ten Pounds.

17. Upon which he anſwered him, Well, good Servant, becauſe thou haſt been faithful in very little, be thou one having Authority over ten Cities.

18. Moreover the ſecond came, ſaying, Lord, thy Pound has made five Pounds.

19. And he likewiſe anſwered him, Be thou alſo over five Cities.

20. Another alſo came, ſaying; Lord, behold thy Pound, which I had has been laid up in a Handkerchief.

21. For I was afraid of thee, becauſe thou art a ſharp Man: thou takeſt up what thou haſt not put down, and reapeſt what thou haſt not ſown.

22. But he ſays to him; Out of thy own Mouth will I judge thee, wicked Servant, *that* thou kneweſt I am a ſharp Man, who take up what I have not put down, and reap what I have not ſown.

23. For what reaſon then didſt not thou deliver my Money into the Bank; that on my coming, I might have had it employed with Intereſt?

24. Beſides he bade thoſe that ſtood by, Take the Pound from him, and give to him who has ten Pounds;

25. Notwithſtanding they ſaid, Lord, he has ten Pounds.

26. For I tell you, that to every one who has ſhall be given; but from him that has not ſhall be taken away even what he ſeemingly has.

27. But thoſe Enemies of mine, that would not have me reign over them, bring hither, and kill before me.

28. Now having ſaid thus, he went before, going up to Jeruſalem.

29. And as he came near to Bethphage and Bethany, at the Mount called *that* of Olives, he ſent two of his Diſciples,

30. Saying; Go to the oppoſite Village, into which entering, you will find a Colt tied, on which no Man did ever ſit; him undo, and bring.

31. And if any one aſk you, For what do ye undo *him?* thus ſhall you anſwer him, The Lord has Need of him.

32. Accordingly thoſe who were ſent going, found as he ſaid to them.

33. Nay they undoing the Colt, the Maſters of it ſaid to them, Why do ye undo the Colt?

34. But they anſwered, The Lord has Need of him.

35. Thus they brought him to Jeſus; and throwing their Cloaths upon the Colt, they ſet Jeſus on.

36. Moreover as he went along, they ſpread their Cloaths under in the Way.

37. And he being now come near to the Deſcent of the Mount of Olives, all the Multitude of the Diſciples began rejoicing, to praiſe God aloud, for all the powerful Things which they had ſeen, as follows,

38. The King is bleſſed who comes in the Name of the Lord; Peace be in Heaven, and Glory in the higheſt Places.

39. Whereas ſome Phariſees of the Company ſaid to him, Maſter, rebuke thy Diſciples.

40. But he made anſwer to them, I tell you, that if theſe ſhould be ſilent, the Stones would cry out.

41. And as he came near, at ſeeing the City, he wept for it thus;

42. If thou alſo wouldeſt have known, even at this Time too of thine, the Things belonging to thy Peace! But now they are hid from thy Eyes.

43. Since the Days will come on thee, when thy Enemies will throw up a Rampart

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Ver. 23. *had it employed*] not *required*, much leſs *mine own*, taken by ſome Blunder from *Mat.* xxv. 27.

Ver. 25. Unleſs almoſt all the *Copies* had been repugnant, *Mills* ſays, he ſhould have held this Verſe to have crept in, *Prol.* 1427. 'tis ſufficient then that he did not.

Ver. 30. *bring*] but not *hither*, that being an Error in our *Tranſlation*.

Ver. 31. *The Lord*] without *Becauſe*, as *Mark* xi. 3.

Ver. 40. *cry out*] without any *immediately*, which is a glaring Inſtance of our laſt *Tranſlators* Supineneſs.

Ver. 42. *If*] Though *Grotius* and *Hammond* would have this ſignify *oh that* or *I wiſh*, I don't find them make ſufficient Proof of it; and the *Heb.* Expreſſion for that is, *Who will give me?* as *Pſa.* lv. 6. *Job* xxix. 2. &c. as at *Num.* xi. 4. and *Beza* ſhews how the *Greek* ſhould be otherwiſe to mean ſo. *Whitby* ſupplies it with *happy had it been for thee*, or *hadſt thou been*; better *Well would it have been*, or it may be *I ſhould have been glad, &c.*

Ib. *wouldeſt*] with a Potentiality, as *could* Ver. ult.

about

about thee, and compaſs thee about, and preſs thee all round;

44. Nay will level thee to the Ground, and thy Children in thee, ſo that they will not leave in thee one Stone upon another; becauſe thou wouldeſt not know the Time of thy Viſitation.

45. He alſo entered into the Temple, and began to put forth thoſe who ſold in it, and that bought,

46. Saying to them; It is written, My Houſe is the Houſe of Prayer; but you have made it a Cave of Robbers.

47. And he was teaching daily in the Temple; notwithſtanding the chief Prieſts and Scribes, with the principal of the People, ſought to deſtroy him.

48. Yet they could not find what they ſhould do: for all the People were attentive at hearing him.

CHAP. XX.

NEXT on one of thoſe Days as he taught the People in the Temple, and preached, the chief Prieſts and Scribes came upon *him*, with the Elders,

2. And ſaid thus to him, Tell us by what Authority thou doeſt theſe Things, or who it is that gave thee this Authority.

3. But he made anſwer to them; I will alſo aſk one Matter of you; ſo tell me.

4. Was the Baptiſm of John from Heaven, or from Men?

5. Whereupon they argued thus to themſelves; If we ſay, From Heaven; he will retort, For what reaſon then did not you believe him?

6. But if we ſay, From Men; all the People will ſtone us: for they are perſuaded that John was a Prophet.

7. So they anſwered, they did not know whence.

8. And Jeſus ſaid to them, Neither tell I you by what Authority I do theſe Things.

9. Next he began to ſpeak to the People this Similitude: Some Man planted a Vineyard, let it out to Huſbandmen, and travelled away a great while.

10. And at the Time he ſent a Servant to the Huſbandmen, that they might give him ſome of the Fruit of the Vineyard: but the Huſbandmen beat him, and ſent quite away empty.

11. And he proceeded to ſend another Servant; but him alſo they beat, as likewiſe diſgraced, and ſent quite away empty.

12. He alſo proceeded to ſend the third; but this too they wounded, and threw out.

13. At this the Maſter of the Vineyard ſaid, What ſhall I do? I will ſend my beloved Son, him perhaps ſeeing, they will reverence.

14. But the Huſbandmen ſeeing him, reaſoned thus with themſelves, This is the Heir, come, let us kill him, that the Inheritance may become ours.

15. Him accordingly they threw forth without the Vineyard, as well as killed. What therefore will the Maſter of the Vineyard do to them?

16. He will come, and deſtroy theſe Huſbandmen, and give the Vineyard to others. Which they hearing, ſaid, Let it not be.

17. But he looking on them, replied; What then is this that is written, The ſame Stone that the Builders rejected, is become the Head of the Corner.

18. Every one who falls on that Stone, will be broke to pieces; but it will daſh him, on whom it ſhall fall to ſhivers.

19. And the chief Prieſts and Scribes ſought to lay Hands on him the ſame Hour, but feared the People; for they knew that he ſaid this Similitude to them.

20. However they watched, and ſent Spies,

Ver. 48. *were attentive*] *Tynd. ſtacke by him, Gen. hanged upon him, Biſh. did hang of him, Rhem.* worſt of all, *was ſuſpenſe.*

Ver. 17. *in the Temple*] *Mills* ſuppoſes to have got into the Text, by a double Action, and at different Times, being firſt put in the *Marg.* as a few *Copies* are without it, *Pr.* 1476. Should not he have made full Proof, that there were ſuch *marginal Books* in common, which he builds ſo much upon?

Ver. 6. *But if*] as *Mat.* xxi. 26. ſo that *and* in the *com. Tranſ.* is only for Elegancy, if it be ſuch.

Ver. 10. Parted into two Verſes *Mat.* xxi. and *Mark* xii.

Ver. 16. *will*] So *Wall* ſays, *Lege* will.

Ib. *Let it not be*] The Ways that *Whitby* directs, of adjuſting the Account given here with *Matthew*'s, how much ſoever laboured (as his Diſquiſitions commendably are, but ſometimes without a happy Mixture of Judgment) fall ſhort of the Matter: for to reconcile the ſame Anſwer being given by *Jeſus* himſelf to his Queſtion, as thoſe he ſpoke it to gave in *Mat.* xxi. 41. (not in *Mar.* xii. 9.) they might anſwer it firſt, as would be proper, and then *Jeſus* repeat their Anſwer, which you may obſerve is accordingly abridged, to apply it to themſelves, as if he had ſaid in our Manner of ſpeaking, *Well then it will be ſo*; which they apprehending, now ſaid this commented on; and ſo *Mark* having made an Addition to *Mat. Luke* adds more to *Mark*, as they often do. Thus beginning right, the Path is plain, but otherwiſe intricate; the Deprecation belonging to the whole, both of doing and being puniſhed as the Huſbandmen, not to the former and diſtant only; and *the People* Ver. 9. were particularly *the chief Prieſts and Elders, Mat.* xxi. 23. with *the Scribes, Mark* xi. 27. who anſwered before, *Mat.* xxi. 31, 41.

Ver. 19. *the People*] Divers *Copies* have not this, ſufficient perhaps to make it doubtful to ſome; but *Mills* pronounces it not *Luke*'s *haud dubie, without doubt, Pr.* 294. Whereas it is manifeſt this was not added from other Places, as *Mills* pretends, becauſe there is a different Word both in *Mat.* xxi. 46. & *Mar.* xii. 12.

who

who pretended themſelves to be righteous, that they might take hold of his Diſcourſe, in order to deliver him up to the Principality and Authority of the Governor.

21. And theſe aſked him as follows; Maſter, we know that thou ſayeſt and teacheſt rightly, and doſt not reſpect the Perſon, but teacheſt in Truth the Way of God.

22. Is it lawful for us to give Tax to Ceſar, or not?

23. But he obſerving their Craftineſs, ſaid to them, Why do ye tempt me?

24. Shew me a Penny; whoſe Image and Superſcription has it? And they made anſwer, Ceſar's.

25. At which he ſaid to them, Render therefore Ceſar's Things to Ceſar, and thoſe of God to God.

26. Thus they could not take hold of his Words; and wondering at his Anſwer, they held their peace.

27. Now ſome of the Sadducees coming to *him* (who deny that there is a Reſurrection) aſked him as follows:

28. Maſter, Moſes wrote to us, if any Man's Brother dies, having a Wife, and he dies childleſs, that his Brother ſhould take the Wife, and raiſe up Offspring for him.

29. There were then ſeven Brothers, and the firſt taking a Wife, died childleſs.

30. The ſecond alſo took the Wife, and he died childleſs.

31. And the third took her, nay likewiſe even the ſeven; however they left no Children, and died.

32. Moreover laſt of all the Wife alſo died.

33. In the Reſurrection therefore whoſe Wife of them will ſhe become? For the ſeven had her *for* a Wife.

34. And Jeſus made anſwer to them; The Children of this World marry, and are given in Marriage.

35. But thoſe who are counted worthy to obtain that World, and the Reſurrection from the Dead, neither marry, nor are given in Marriage;

36. Nor indeed can they die any more: for they are like the Angels, and are the Sons of God, being the Sons of the Reſurrection.

37. And that the Dead are raiſed up, even Moſes ſignified at the Buſh, when he ſays, The Lord, the God of Abraham, and the God of Iſaac, and the God of Jacob.

38. Whereas he is not the God of the Dead, but of the Living; ſince they all live by him.

39. To which ſome of the Scribes made reply, Maſter, thou haſt ſaid well.

40. And they no more dared to aſk him any Thing.

41. Now he ſaid to them; How do People ſay, Chriſt is the Son of David?

42. When David himſelf ſays in the Book of Pſalms; The Lord ſaid to my Lord, Sit at my right Hand,

43. Until I make thy Enemies thy Footſtool.

44. David therefore calls him Lord, how then is he his Son?

45. Beſides while all the People were hearing, he ſaid to his Diſciples;

46. Take heed of the Scribes that like to walk in Robes, and love Salutations in the Markets, and likewiſe the firſt Seats in the Synagogues, with the firſt Places at Suppers;

47. Who devour Widows Houſes, and pray long in Pretence: theſe will receive more abundant Judgment.

CHAP. XXI.

LOOKING up likewiſe, he ſaw the Rich putting their Gifts into the Treaſury.

2. And he alſo ſaw ſome poor Widow put in there two Mites.

3. Whereupon he ſaid; Truly I tell you, that this poor Widow put in more than they all.

4. For theſe all put out of their Abundance into the Gifts of God; whereas ſhe out of her Want put in all the Livelihood which ſhe had.

5. Afterwards ſome ſpeaking about the Temple, that it was adorned with good Stones and Preſents, he ſaid,

6. *As to* theſe which you behold, the Days are coming wherein there will not be left one Stone upon another, that will not be demoliſhed.

Ver. 22. Annexed to the foregoing Ver. *Mark* xii. 14. ſo the 43 in *Mat.* xxii. 44. *Mark* xii. 36.

Ver. 34. *anſwer*] not in 3 or 4 *Tranſ.* and a *Copy*, and ſo *Mills* ſays is *Mark*'s; though he had ſo much aſſerted, that *Luke* follows *Mark*.

Ver. 37. *he ſays*] viz. God, *Mat.* xxii. 31, 32. *Mark* xii. 26. *Exod.* iii. 6.

Ver. 38. *ſince*] *Doddr.* argues for this to be rendered *therefore* or *ſo that*, in a contrary Senſe, becauſe *what it introduces is plainly the main Propoſition to be proved, and not an Argument for what immediately went before.* Whereas it was the Reſurrection, or living after Death, that was to be proved, and this from God's ſaying, *I am the God of Abraham, Iſaac and Jacob*; whence *Chriſt* ſhews that they were then living, that being ſpoken long after they died, and conſequently that there muſt be ſuch living, as God was the God of the Living, or thoſe who were exiſtent, not of the Dead that had no Being; and becauſe they muſt all live by him who was their God, therefore it was demonſtrably certain that God gave Mankind an immortal living State, and ſo this was a divine Truth.

Ver. 2. *there*] *Mills* more modeſtly than ſometimes, *It ſeems inſerted from the Margin, Pr.* 420, I would ſay as modeſtly, *It ſeems never to have been there*, and the Fewneſs of thoſe that want it will juſtify me.

Ver. 4. *Gifts*] as in Ver. 1.

7. And

7. And they aſked him as follows, Maſter, when therefore will theſe Things be? And what the Sign when they are hereafter to be?

8. At this he ſaid; Beware that you may not be ſeduced: for many will come in my Name, ſaying, I am *Chriſt*; and the Time draws near, therefore do not go after them.

9. Beſides when you hear of Wars, and Tumults, be not terrified: for theſe Things muſt firſt come to paſs, but the End not preſently.

10. Then ſaid he to them: One Nation will riſe up againſt another, and one Kingdom againſt another.

11. There will even be great Earthquakes throughout the Places, with Famines and Peſtilences; as alſo frightful Things, and great Signs will be from Heaven.

12. Yet before all theſe, they will lay their Hands on you, and perſecute *you*, delivering up to the Synagogues and Priſons, when you will be brought before Kings and Governors for my Name's ſake.

13. However it will come on to you for Evidence.

14. Place therefore in your Hearts, that you ſhould not ſtudy before to make defence.

15. For I will give you Mouth and Wiſdom, which all who oppoſe you ſhall not be able to ſpeak againſt, nor reſiſt.

16. And you will alſo be delivered up by Parents, Brothers, Relations and Friends, and ſome of you will they cauſe to be put to death.

17. Nay you will be hated by all for my Name.

18. Nevertheleſs there ſhall not a Hair of your Head at all periſh.

19. In your Patience poſſeſs your Souls.

20. And when you ſee Jeruſalem compaſſed about by Armies, then know that the Deſolation of it draws near.

21. Then let thoſe in Judea flee to the Mountains, and thoſe within it go forth, and them in the Countries not enter into it:

22. Becauſe theſe are the Days of Vengeance, for all Things which are written to be fulfilled.

23. Wo alſo will be to them who are with Child, and to ſuch as give ſuck in thoſe Days: for there will be great Neceſſity on the Earth, and Wrath among this People.

24. So that they will fall by the Edge of the Sword, and be taken captive into all Nations; even Jeruſalem will be trod down by the Nations, till their Times are fulfilled.

25. And there will be Signs in the Sun, Moon and Stars; as alſo on the Earth Diſtreſs of the Nations in Perplexity, the Sea and Waves making a noiſe;

26. Men being diſheartened for Fear, and Expectation of the Things coming upon the World: for the Powers of the Heavens will be ſhaken.

27 And then will they ſee the Man come in a Cloud, with Power and much Glory.

28. But when theſe Things begin to come to paſs, ſtand upright, and lift up your Heads; becauſe your Redemption draws near.

29. He further ſpoke a Similitude to them; Behold the Fig-tree and all the Trees,

30. When they now ſhoot out, you upon ſeeing *it*, do of your ſelves know that Summer is now near:

31. So alſo when you ſee theſe Things come to paſs, know that the Kingdom of God is near.

32. I ſay to you certainly, that this Generation will by no means paſs away, until all the Things are done.

33. Heaven and Earth will paſs away, but my Words will not at all.

34. And take heed to your ſelves, leſt at any time your Hearts ſhould be weighed down with Surfeiting, Drunkenneſs, and the Cares

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Ver. 8. *and the Time draws near*] by *Weſt. They are the Words of the Seducers.* If it be aſked *What Time?* ſince it does not at all appear by their Words here recited; he tells us, *When I will deliver you from all your Enemies.* But is Imagination thus to ſupplant the *Holy Scripture*, where the Time is manifeſt of many coming as ſaid here?

Ver. 9. *for*] A *Verſion* or two has not this Particle, whereupon *Mills* concludes it brought hither, without the Gueſs of whence or by whom, *Prol.* 421. but repeated N. 426. as of other *Evangeliſts*; and in the former Place with *Fathers* or *Verſions*, in the latter without *Fathers* or *Copies*, how ingenious is he to multiply the pretended Faults in our *Bible!*

Ver. 17. This, if not the next Ver. too, ſhould have been annexed to that before, according to *Matt.* x. 22. *Mark* xiii. 13.

Ver. 19. *poſſeſs*] Some *you will poſſeſs*, which *Mills* argues hard for, *Prol.* 677. but ours has the moſt Uſe as well as Authority: that is not all, it being in the 1 Aoriſt inſtead of the preſ. Tenſe, and the middle Voice inſtead of the com. Form, in the imp. Mood, as the *Lexicon* of *Schrevelius* has it under κτήσαιτο, with ſome Difficulty both as to the Word and Senſe, no Wonder that a Letter was altered to make it the plain fut. of the indic. Mood; whereas if it had been changed from the fut. it would ſcarce have been other than into the clear preſ. Tenſe of the imperative. *Whitby* has Something of this miſquoted in *Mat. Exam.* L. ii. 2.

Ver. 24. *their Times are fulfilled*] In *Beza's Cambridge Copy they are fulfilled*, without the other, which *Mills* ſays ſome, who would have the Expreſſion clearer, added in the *Marg.* and he thought from *Eph.* i. 10. but *Whitby* exclaims againſt him for it.

Ib. *are fulfilled*] which may be hereafter, and for which read *Whitby.*

Ver. 25. *Sea and Waves*] Not only this, but all in this and the 2 next Verſes, both *Ham.* and *Whit.* apply to the Deſtruction of the *Jews* by the *Romans.*

Ver. 32. *all the Things*] *Wall* having an Hypotheſis to ſupport as at *Mat.* xxiv. 29, 30. ſays, *it is in many MSS.* all *theſe* things, *which ſeems here*, adds he, *to be the right Reading*, *Crit Not.* though thoſe *MSS.* are but three, with two *Verſions*, as may be ſeen by *Mills*; and this Work I have ſeveral times caught him at.

of this Life, and that Day come upon you of a ſudden.

35. For as a Snare will it come on all thoſe who dwell on the Surface of the whole Earth.

36. Watch therefore, making ſupplication at all Times, that you may be counted worthy to eſcape all theſe Things which are about to be, and to ſtand before the Man.

37. By Day too he was teaching in the Temple, and at Night going out, lodged on the Mount called *that* of Olives.

38. Moreover all the People came to him at Morning in the Temple, to hear him.

CHAP. XXII.

NOW the Feaſt of unleavened Bread drew near, which is called the Paſſover.

2. And the chief Prieſts and Scribes ſought how they might put him to death; for they were afraid of the People.

3. Satan alſo entered into Judas ſurnamed Iſcariot, who was one of the Number of the twelve.

4. And he going away, talked with the chief Prieſts and Captains, how he might deliver him up to them.

5. Glad of that, they agreed to give him Money.

6. Thus he engaged, and ſought an Opportunity to deliver him up to them *when* without the Company.

7. Moreover the Day of unleavened Bread came, on which the Paſſover muſt be ſlain.

8. So he ſent Peter and John, ſaying, Go on, and get ready the Paſſover for us, that we may eat.

9. And they aſked him, Where wouldeſt thou have us get ready?

10. To whom he replied; Behold when you are entered into the City, a Man will meet you carrying a Pitcher of Water; him follow into the Houſe where he goes in.

11. And tell the Houſholder of the Houſe, Maſter ſays to thee, Where is a Room, whereat I may eat the Paſſover along with my Diſciples?

12. Upon this the ſame will ſhew you a great Chamber furniſhed: there get ready.

13. Whereupon they went away, and found according as he ſpoke to them; ſo they got the Paſſover ready.

14. Afterwards when the Hour was, he ſate down, and the twelve Apoſtles with him.

15. And he ſaid to them; I have earneſtly deſired to eat this Paſſover with you, before I ſuffer.

16. For I tell you, that I will no more at all eat of it, until it is fulfilled in the Kingdom of God.

17. And he received the Cup, giving thanks, and ſaid; Take this, and divide to your ſelves.

18. For I tell you, that I will not at all drink any of the Product of the Vine, until the Kingdom of God comes.

19. Taking Bread likewiſe, he gave thanks, and broke; then gave to them, ſaying, This is my Body, given for you; do this in Remembrance of me:

20. In like Manner alſo the Cup after Supper, ſaying, This Cup is the new Covenant by my Blood, ſhed for you.

21. Nevertheleſs lo the Hand of him that will deliver me up, is with me on the Table.

22. And indeed the Man is going according to what is determined; yet wo will be to that Man by whom he is delivered up.

23. At this they began to query with themſelves, which therefore it might be of them that would do this.

24. Nay there was alſo a Contention among them, which of them was thought to be the greateſt.

25. But he ſaid to them: The Kings of the Gentiles rule them, and they who have the authority over them are called Benefactors.

26. Yet you ſhall not be ſo; but let the greateſt among you become as the young, and he who is chief as he that waits on.

27. For which is greateſt, he who ſits down, or he that waits on? Is not he who ſits down? But I am in the midſt of you as he that waits on.

28. But you are thoſe who have continued with me in my Trials.

29. And I appoint for you a Kingdom, as my Father has for me;

30. That you may eat and drink on my Table in my Kingdom, and ſit upon Thrones judging the twelve Tribes of Iſrael.

31. The Lord further ſaid to Simon; Simon, behold Satan has coveted you, to ſift as Wheat.

32. But I have prayed for thee, that thy Faith may not fail; and when thou art converted, eſtabliſh thy Brethren.

33. At which he anſwered him, Lord, I am ready to go with thee, even to Priſon and to Death.

Ver. 6. *to them*] Two *Copies* and as many *Tranſ.* being without this, we are not therefore to conclude with *Mills* it is from *Mat. Prol.* 421.

Ib. *without*] as alſo in Ver. 35. being not reſident elſewhere.

Ver. 17. *this*] *Mills* affirms is the Scribes, not our Evangeliſt's, being omitted by the *Vulgate* only.

Ver. 24. *thought to be*] omitted by *Weſley*.

Ver. 32. *converted*] *Weſley*, *returned*.

34. How-

34. However he replied, I ſay to thee, Peter, the Cock will not at all crow to Day, before thou wilt thrice deny that thou knoweſt me.

35. Beſides he ſaid to them, When I ſent you without a Purſe, Bag and Shoes, did you want any Thing? And they ſaid, Nothing.

36. Therefore added he to them; But now he who has a Purſe, let him take *it*, in like Manner alſo a Bag; nay he who has not a Sword, let him ſell his Garment, and buy.

37. For I tell you, that this which is written muſt yet be accompliſhed in me, And he was reckoned with the Unrighteous: for even the Things concerning me have an End.

38. And they ſaid, Lord, behold here two Swords; to whom he replied, It is ſufficient.

39. Next going out, he went, according to Cuſtom, to the Mount of Olives; and his Diſciples alſo followed him.

40. At length being in the Place, he ſaid to them, Pray, not to enter into Trial.

41. And when he was got away from them about a Stone's Throw, he kneeled down, and prayed,

42. Saying, Father, if thou wouldeſt take away this Cup from me; nevertheleſs not my Will, but thine be done.

43. In the mean while there appeared to him an Angel from Heaven, ſtrengthening him.

44. And he being in an Agony prayed more earneſtly; inſomuch that his Sweat was as it were Clots of Blood falling down to the Ground.

45. Afterwards when he was riſen from Prayer, he came to his Diſciples, and found them ſleeping for Grief.

46. And he ſaid to them, Why are you aſleep? Riſe and pray, that you may not enter into Trial.

47. Now while he was ſpeaking, lo a Company, and he that was called Judas, one of the twelve, went before them, and drew near to Jeſus to kiſs him.

48. With that Jeſus ſaid to him, Judas, doſt thou deliver up the Man with a Kiſs?

49. So thoſe about him ſeeing what would be, ſaid to him, Lord, ſhall we ſtrike with the Sword?

50. And one of them in particular ſtruck a Servant of the high Prieſt, and took off his Ear.

51. But Jeſus made anſwer, Do you let it be thus far; and touching his Ear, he healed him.

52. Jeſus alſo ſaid to the chief Prieſts Captains of the Temple, and the Elders, who were come to him; Did you come out as againſt a Robber, with Swords and Sticks;

53. I being daily with you in the Temple, you did not ſtretch Hands at me; but this is your Hour, and the Power of Darkneſs.

54. And taking him, they had on, and brought him to the Houſe of the high Prieſt. Peter notwithſtanding followed far diſtant.

55. And when they had kindled a Fire within the Hall, and were ſate down together, Peter ſate down among them.

56. But ſome young Woman ſeeing him ſit at the Fire, looked ſtedfaſtly on him, and ſaid, He alſo was with him.

57. Whereas he denied him as follows, Woman, I do not know him.

58. And a little after another ſeeing him, ſaid, Thou alſo art one of them. But Peter ſaid, Man, I am not.

59. And at the diſtance of about one Hour, ſome other affirmed thus, Of a truth he alſo was with him: for even he is a Galilean.

60. Peter notwithſtanding ſaid, Man, I am ignorant of that which thou ſayeſt. And immediately while he was ſpeaking, the Cock crowed.

61. Upon this the Lord turning, looked on Peter; and he called to mind the Expreſſion of the Lord, how he ſaid to him, Before the Cock has crowed, thou wilt thrice deny me.

62. And going out abroad, Peter wept bitterly.

63. The Men further who thronged Jeſus, did mock him, beating.

Ver. 34. *not at all crow*] by the double Negative in *Gr.* and concerning this look at *John* xiii. 38.

Ver. 36. *let him ſell—and buy*] Forty *Copies* in *Kuſter*'s *Edit.* of *Mills* have *ſhall ſell—and buy*, which *Grotius* ſuppoſes made by ſome, who were offended at the Novelty of a Command they did not underſtand; yet that I ſee but little in, tho' *Whitby* commends it; and it might be rather to accord better, as imagined, with *Mat.* xxvi. 52. Now for the Meaning of it, tho' an imperative Word, it may have a permiſſive Senſe, or *let* ſignify *may*; yet as *Chriſt* forbade the Sword in *Mat.* a more juſtifiable Interpretation may be, that this Sword to be bought was a ſpiritual or myſtick one. The Paſſage indeed denotes they would meet with Perils, as the great *Commentators* expound it, but that was the Cauſe or Motive, not the Signification of the Expreſſion.

Ver. 42. *wouldeſt take away*] or *art willing to put away*, the latter being infinitive, not imperative, excepting in 9 or 10 *Copies*, I ſuppoſe from *Mark* xiv. 36. and rejected by the Criticks; this being as in Chap. xix. 42. *Mark* viii. 12. *Whitby* has the Text *let this Cup paſs*, one of his many hundred Blunders.

Ver. 51. *Do you let it be thus far*] *Permit this Injury, or Aſſault, offered by one of my Apoſtles, which I will preſently repair*, *Whitby* in *Annot.* though otherwiſe in *Paraph.*

Ver. 61. *to him*] Like *this* in Ver. 17. by *Mills*.

Ver. 63. *thronged*] as in Ch. viii. 45. *Acts* xviii. 5.

64. As alſo covered him over, and ſtruck him on the Face, then aſked him as follows, Propheſy, who it is ſmote thee.

65. Nay many other Things blaſpheming they ſpoke againſt him.

66. When it was Day too the Elders of the People, along with the chief Prieſts and Scribes, were gathered together, and carried him up into their Council,

67. Saying, What art thou the Chriſt? Tell us. And he ſaid to them; If I ſhould tell you, ye would not at all believe.

68. And if I alſo ſhould aſk, you would not at all anſwer me, or let go.

69. Hereafter the Man will be ſitting at the right Hand of the Power of God.

70. Upon which they all ſaid, Art thou then the Son of God? To whom he replied, You ſay *it*, I am.

71. Now ſaid they, What Need have we of Witneſs further? For we our ſelves have heard from his own Mouth.

CHAP. XXIII.

AND the whole Multitude of them roſe up, and carried him to Pilate.

2. When they began thus to accuſe him, We found this Perſon perverting the Nation, and forbidding to give Tax to Ceſar, declaring that he himſelf is Chriſt a King.

3. At this Pilate aſked him as follows, Art thou the King of the Jews? And he made anſwer to him, Thou ſayeſt *it*.

4. And Pilate ſaid to the chief Prieſts and the Multitude, I find no Crime in this Man.

5. But they were forcible, ſaying, He ſtirs up the People, teaching throughout all Judea, having begun from Galilee hitherto.

6. Now Pilate hearing of Galilee, aſked whether the Man was a Galilean.

7. And upon knowing that he was of Herod's Juriſdiction, he ſent him back to Herod, who was himſelf at Jeruſalem at that Time.

8. Whereby Herod ſeeing Jeſus, was very glad: for he wanted to ſee him a great while, becauſe he had heard many Things concerning him; and he hoped to ſee ſome Miracle done by him.

9. So he enquired of him in many Matters; whereas he anſwered him Nothing.

10. Moreover the chief Prieſts and Scribes ſtood, eagerly accuſing him.

11. Nay Herod with his Warriors deſpiſing him, and mocking, when he had cloathed him with gay Apparel, he ſent him again to Pilate.

12. Thus both Pilate and Herod became Friends on that Day with one another: for they were before in Enmity to each other.

13. And Pilate calling together the chief Prieſts, the Rulers and People,

14. Said to them; Ye have brought this Man to me, as one who turns away the People; whom behold I having examined before you, have found no Crime in, of the Things that ye make accuſation againſt him.

15. Nor yet Herod: for I ſent you back to him, and lo Nothing deſerving Death is proved on him.

16. Therefore I will chaſtiſe him, and releaſe.

17. Now he had a Neceſſity to releaſe one to them at the Feaſt.

18. Upon which all the Multitude cried out as follows, Take him away, and releaſe to us Barabbas;

19. Who was, for ſome Mutiny made in the City, and Murder, caſt into Priſon.

20. Pilate therefore ſpoke to *them* again, being willing to releaſe Jeſus.

21. Nevertheleſs they bawled out thus, Crucify, crucify him.

22. Whereas he replied to them the third time, What Evil forſooth has he done? I have found no Crime for Death in him; therefore I will chaſtiſe him, and releaſe.

23. Yet they lay on with loud Voices, requeſting he might be crucified; and the Voices of them and the chief Prieſts prevailed:

24. Inſomuch that Pilate gave ſentence their Requeſt ſhould be done.

25. Thus he releaſed to them, him that for Mutiny and Murder was caſt into Priſon, whom they requeſted; but he delivered up Jeſus to their Will.

26. Further as they had him away, they took hold of Simon a certain Cyrenean coming from the Country, and put the Croſs on him, to carry after Jeſus.

27. Beſides a great Multitude of People, and Women, followed him; who alſo lamented, and mourned for him.

28. But Jeſus turning to them, ſaid; Daugh-

Ver. 70. *To whom*] *to them* without the Conjunction is with *Mills* as the others Ver. 17, 61.

Ib. *I am*] ὅτι for *that* being ſometimes redundant for tranſlating, or an Expletive; and this by *Mar.* xiv. 62. Nay how is the *com. Tranſ.* true, in making a Queſtion an Aſſertion?

Ver. 5. *having begun*] A paſt Tenſe this in the *Original*, as the Senſe requires.

Ver. 15. *proved*] by the Witneſſes; but how abſurd is *done unto him!* Nor *done by him*, as *Beza* tranſlates, leaving the *Original* for the ſake of Clearneſs: too much his Manner, like that with modern *Tranſlators* of profane Authors.

Ver. 18. *the Multitude*] and not *at once*.

ters

ters of Jeruſalem, do not cry for me, nevertheleſs cry both for your ſelves, and your Children:

29. Becauſe lo the Days are coming, in which People will ſay, The Barren are bleſſed, with the Wombs that have not brought forth, and the Breaſts that have not given ſuck.

30. Then will they begin to ſay to the Mountains, Fall on us; and to the Hills, Cover us.

31. Since if they do theſe Things in green Wood, what will be done in dry?

32. And two other Malefactors were alſo brought with him to be put to death.

33. At length when they were come away to the Place called the Scull one, there they crucified him, and the Malefactors, one indeed at the right Hand, with the other at the left.

34. Jeſus notwithſtanding ſaid, Father, forgive them; for they know not what they do. Next they divided his Garments, and caſt Lots.

35. Nay the People ſtood looking, and the Rulers alſo with them ſneered, ſaying, He ſaved others; let him ſave himſelf, if he is Chriſt the choſen one of God.

36. And the Soldiers likewiſe mocked him, and coming near, brought him Vinegar;

37. As alſo ſaid, If thou art the King of the Jews, ſave thy ſelf.

38. And there was a Superſcription too written over him, in Letters of Greek, Latin and Hebrew, THIS IS THE KING OF THE JEWS.

39. And one of the Malefactors who were hanged, blaſphemed him, ſaying, If thou art Chriſt, ſave thy ſelf and us.

40. But the other anſwering, rebuked him as follows; Doſt not thou fear God, ſince thou art in the ſame Condemnation?

41. And we indeed juſtly: for we receive Things worthy of what we have committed; whereas he has done Nothing amiſs.

42. Moreover he ſaid to Jeſus, Remember me, Lord, when thou comeſt into thy Kingdom.

43. To whom Jeſus declared; I tell thee certainly, To Day thou wilt be with me in Paradiſe.

44. Now it was about the ſixth Hour, and there was Darkneſs in the whole Country till the ninth.

45. And not only the Sun was darkened, but the Veil of the Temple was divided in the middle.

46. At laſt Jeſus cried out with a loud Voice, and ſaid, Father, I will commit my Spirit into thy Hands; and having ſaid thus, he expired.

47. So that the Centurion ſeeing what was done, glorified God, ſaying, Really this was a righteous Man.

48. And all the Multitude who were come together to that Sight, when they ſaw the Things which were done, beat their Breaſts, and returned.

49. There ſtood too all his Acquaintance far diſtant, and the Women who followed him together from Galilee, ſeeing theſe Things.

50. Moreover behold a Man named Joſeph, being a Counſellor, a good and righteous Man,

51. (Who did not agree to their Counſel and Deed) from Arimathea a City of the Jews, who alſo even himſelf looked for the Kingdom of God;

Ver. 31. *green Wood*] repreſenting the *Jews*, as *dry* the *Gentiles*; and neither ſuitably nor properly *a tree*, for which the *Gr.* too has another Word. But being tranſlated *tree*, it is interpreted to mean *Jeſus* himſelf, and then *the dry* the *Jews*; the latter of which does not ſeem ſo well denoted by *a Tree*, nor the former by *Wood:* as alſo *in* better repreſents *among*, than *to*; as if he had ſaid, If theſe Things are done to me among the Jews, what will be done to them among the Gentiles? The Reader that has the *Shepherd of St. Hermas*, may find a very particular Account of this Kind, in the 8th Similitude of the 3d Book.

Ver. 33. *the Scull one*] for which our *Tranſlators* have ſtrangely put the *Lat.* Name *Calvary* here, and here only. *It is a ſmall Hill upon the greater Mount of* Moriah, *Maundr. Journ.*

Ver. 42. *into*] *Wall* turns it *in*, and *Whitby* accordingly expounds it *to be the Judge of all Men*; but by our Saviour's Anſwer, it appears he did not take it ſo, and ἐν with a Verb of Motion eſpecially may mean *into*.

Ver. 43. *Mills* telling of ſome from *Origen* who ſuſpected this Verſe, tho' all the *Copies* and *Verſions* have it, throws in an Objection, *For how could it be ſaid he was three Days and three Nights in the Heart of the Earth, who as ſoon as he departed out of this Life, was to be in Paradiſe?* As if *Jeſus* had not both a Soul and a Body. As for *Hammond*, he ſlips over it, and *Whitby* handles it gently, to avoid the Dilemma doubtleſs of ſhewing, that *with me* is either conſiſtent, or inconſiſtent with the Article of *Chriſt*'s Deſcent into *Hell*, one being impoſſible, and the other unſafe. But the latter after meeting with the Company of *Bp. Pearſon*, *Barrow*, *&c.* ſpeaks out plainer in an *Appendix* to *Acts* ii. 27. and among the reſt ſays, 'The *Scripture* doth aſſure us, that the Soul of the Holy *Jeſus*, being ſeparated from his Body, went *to Paradiſe*, *Luke* xxiii. 43.'

Ver. 44. *Country*] Being ſo *Mat.* xxvii. 45. *Mark* xv. 33.

Ver. 46. *I will commit*] in the fut. Tenſe, as alſo the *Sept.* have it, *Pſa.* xxxi. 5. which therefore even *Mills*, that great Criminator of the *received Reading*, looks upon as *Luke*'s own; the preſ. Tenſe being a *various Reading* of ſome, but in a different Manner.

Ib. *and having ſaid thus, he expired*] *Mills* had a Suſpicion theſe Words were ſupplied; which however we may not, ſince only three *Copies* are without them.

52. He came to Pilate, and aſked for the Body of Jeſus.

53. Which taking down, he wrapt it up in fine Linen; and laid it in a Sepulchre cut in Stone, where there had not been any one yet put.

54. The Day alſo was the Preparation, and the Sabbath approached.

55. And the Women likewiſe, who were come with him from Galilee, following after, beheld the Grave, and how his Body was laid.

56. Who returning, got ready Spices and Ointments; but reſted indeed the Sabbath, according to the Commandment.

CHAP. XXIV.

AFTERWARDS on the firſt *Day* after the Sabbath, when Day began to break, they came to the Sepulchre, carrying the Spices which they had got ready; and there were ſome with them.

2. And they found the Stone rolled away from the Grave.

3. With that they went in, but did not find the Body of the Lord Jeſus.

4. And while they doubted concerning this, behold two Men ſtood by them in glittering Apparel.

5. Who upon their being afraid, and bending their Faces to the Ground, ſaid to them; Why do ye ſeek the Living with the Dead?

6. He is not here, but is riſen up: remember how he ſpoke to you, while he was in Galilee,

7. Saying, The Man muſt be delivered up into the Power of ſinful Men, as alſo be crucified, and the third Day ariſe.

8. At which they remembred his Words.

9. And returning from the Grave, told all theſe Things to the eleven and to all the reſt.

10. Now Mary Magdalene, Joanna, Mary *the Mother* of James, and the reſt with them, were they who ſpoke theſe Things to the Apoſtles.

11. But their Words ſeemed before them as a Trifle, ſo that they did not believe them.

12. Peter alſo roſe, and ran to the Grave; and ſtooping down, beheld the Linen Cloaths lying alone: upon which he went away, wondering to himſelf at what was done.

13. And behold two of them were going on the ſame Day, to a Village ſixty Furlongs diſtant from Jeruſalem, by Name Emmaus.

14. When they talked to one another about all thoſe Things which were come to paſs.

15. So while they were talking, and diſputing, Jeſus himſelf drew near, and went with them.

16. But their Eyes were held not to know him.

17. And he ſaid to them, What Words are theſe which you confer with one to another as you walk, and are ſorrowful?

18. Upon this one named Cleopas made anſwer to him, Art thou only a Stranger in Jeruſalem, and haſt not known the Things that have been done in it in theſe Days?

19. Whereas he aſked them, What Things? And they replied to him: Thoſe concerning Jeſus the Nazorite, who was a Man *that* was a Prophet, powerful in Work and Word, before God and all the People;

20. Eſpecially how the chief Prieſts and our Rulers, delivered him up to the Judgment of Death, and have crucified him.

21. On the contrary we hoped, that it was he would redeem Iſrael; but indeed with all theſe Things, this preſent makes the third Day ſince theſe Things were done.

22. Nay and ſome Women of us made us amazed, who were in the Morning at the Grave;

23. And when they found not his Body, came reporting, they had ſeen a Viſion of Angels, who ſaid he was alive.

24. Some of thoſe alſo with us went away to the Grave, and found even ſo as the Women declared; but did not ſee him.

25. At this he ſaid to them; O unwiſe

Ver. 1. *and there were ſome with them*] Firſt in his *Various Readings Mills* ſignifies theſe Words might creep in from Ver. 10. then he ſays it is a *Commentary*, *Prol.* 421. and afterwards that it ſeems they crept in from *Mark* xv. 41. *Prol.* 736. becauſe lacking in a few *Books*.

Ver. 12. *Peter alſo*] not *Then*, as *Hammond* ſhews on *John* xx. n. a. and *Whitby* n. b. this being before as at *John* xx. 3. *Luke* diſplacing ſeveral Matters.

Ib. *alone*] *Doddr.* ſays it ſhould be rendered *only*, but this *John* xx. 7. contradicts.

Ver. 18. *Cleopas*] It may be wondered that *Beza*, &c. while ſhewing this was not *Luke* himſelf, &c. did not obſerve it was the Uncle of *Jeſus*, *John* xix. 25. as *Hegeſippus* who lived in the 2d Century is quoted relating in *Euſebius*, *Eccleſ. Hiſt.* B. 3. Ch. 11. by being the Brother of *Joſeph*, and according to *Whitby* on *John* xix. 25. the ſame with *Alphæus*, or rather as at *John* xix. 25.

Ib. *Art thou only a Stranger*] *Weſley*, *Doſt thou alone* even *ſojourn*. Why he alone? And of what Uſe is adding *even*, except to be unintelligible?

Ver. 25. *at believing*] For our *preſ. Reading* is, as if it was fooliſh and ſtupid to believe.

ones, and ſlow of Heart at believing in all that the Prophets have ſpoken!

26. Was it not expedient for Chriſt to ſuffer theſe Things, and enter into his Glory?

27. And beginning from Moſes, and from all the Prophets, he interpreted to them in all the Scriptures the Things concerning himſelf.

28. In the mean while they came near to the Village whither they were going, when he pretended he would go further.

29. And they conſtrained him, ſaying, Remain with us, ſince it is towards Evening, and the Day declines; ſo he went in to remain with them.

30. With whom while he ſate down, he took Bread, and bleſſed, which breaking, he gave to them.

31. Then their Eyes were opened, and they knew him; whereupon he diſappeared from them.

32. And they ſaid one to another, Was not our Heart burning in us, as he ſpoke to us in the Way, and as he opened to us the Scriptures?

33. Riſing too the ſame Hour, they returned to Jeruſalem, where they found the eleven and thoſe with them got together,

34. Who ſaid, The Lord is really riſen up, and has appeared to Simon.

35. They likewiſe declared the Things that were in the Way, and how he was known by them in breaking Bread.

36. And as they ſpoke theſe Things, Jeſus himſelf ſtood in the midſt of them, and ſays to them, Peace be to you.

37. But they being terrified and afraid, thought they had ſeen a Spirit.

38. Hereupon he ſaid to them; Why are you troubled? And wherefore do Reaſonings come up in your Hearts?

39. See my Hands and my Feet, that it is I my ſelf: feel me, and ſee; ſince a Spirit has not Fleſh and Bones, as you behold I have.

40. And ſaying this, he ſhewed them *his* Hands and Feet.

41. Beſides while they did not believe for Joy, and wondered, he ſaid to them, Have you any Meat here?

42. So they gave to him Part of a boiled Fiſh, and ſome of a Honey-comb.

43. Which he took, and did eat before them.

44. As alſo ſaid to them, Theſe are the Words which I ſpoke to you, while I was with you, that all the Things written in the Law of Moſes, the Prophets and Pſalms, concerning me, muſt be fulfilled.

45. Then he opened their Mind, to underſtand the Scriptures.

46. He ſaid further to them; So it is written, and ſo it was expedient for Chriſt to ſuffer, and riſe from the Dead the third Day;

47. And for Repentance, and Forgiveneſs of Sins, to be preached in his Name in all Nations, beginning from Jeruſalem.

48. Moreover you are Witneſſes of theſe Things.

49. And behold I will ſend the Promiſe of my Father upon you; but ſtay you in the City of Jeruſalem, until you are cloathed with Power from on high.

50. Laſtly he took them out abroad as far as Bethany; then holding up his Hands, he bleſſed them.

Ver. 28. *pretended he would go further*] And *Weſt.* ſays, *He would have done it, had they not preſſed Him to ſtay.* How does he know that, when it may rather appear he intended to diſcover himſelf? Elſe why did he come to them?

Ver. 34. *Who ſaid*] not the two Diſciples, which the *Gr.* will not bear.

Ib. *to Simon*] as it ſeems a little before this, 1 *Cor.* xv. 5. which the Diſciples were talking of when the other two came.

Ver. 35. *by*] Our *Tranſlators* commonly uſe *to* with known, which is better than *of.*

Ver. 38. *wherefore*] by *Mills* as the three Ch. xxii. 70.

Ver. 39. *See*] as further in this Ver. not the Adverb *Behold*, as it may be taken for in the *com. Verſion.*

Ver. 43. *Wall* ſays, *Vulg.* and *many Greec MSS.* add at the End, *and gave them the reſt*; whereas beſides three more *Verſions*, thoſe *MSS.* are but three at moſt, and they vary, being alſo rejected by *Mills*, and ſuppoſed made from *Acts* x. 41.

Ver. 46. *and ſo it was expedient*] wanting in a very few, and in the *preſent Books*, ſays *Mills*, included in Crotchets, and he adds, taken from Ver. 26. but the following Verb being infinitive ſhews otherwiſe, it not cohering well with *written*, nor is ſuch put to it in the parallel Expreſſion *John* xx. 31.

Ver. 47. *beginning*] Inſtead of *it beginning*, the *Vulg.* and three or four have *they* (viz. *the Preachers*, as appears by being gen. and abl. abſolute) *beginning*, which both *Eraſmus* and *Mills* reckoned genuine; and the latter repreſents the ſing. as being wrong, becauſe *thoſe Things* (he ſhould have ſaid *this* to ſpeak properly) cannot be referred to *Chriſt.* No certainly, who pretended that? but it may to *the Preaching.*

Ver. 49. *of Jeruſalem*] Becauſe not in the *Vulg.* and *Copt. Verſions*, with the *Cambr.* and one other *Copy*, *Mills* caſts it off, *Prol.* 424. but why then not *behold* in the ſame Verſe, which is abſent ſo, and further in the *Syr. Perſ.* and *Arab. Verſions?*

Ib. *cloathed*] As the *Original* ſignifies, and not *endued* or *qualified*, or otherwiſe *having a dowry*, *Gen.* xxx. 20. which are other Things, and not the Meaning of this *Gr.* Word, though *endu* be a Part of it, which it ſeems led our *Tranſlators* into the Miſtake; ſee the like *Judg.* xiii. 19. and elſewhere.

51. And

51. And while he was bleſſing them, he became diſtant from them, and was carried up into Heaven.

52. Upon which they worſhipped him, and returned to Jeruſalem with great Joy.

53. And were always in the Temple, praiſing and bleſſing God; ſo let it be.

Ver. 52. *worſhipped him, and*] Only one *Copy*, and that an unaccountable one too, lacking this, yet *Mills* relates ſome Reader brought it from *Mat.* xxviii. 17. hither into the *Marg.* from whence at length it paſſed into the middle of the Page. What might the *Scripture* be reduced to at this Rate! I ſuppoſe more Words might be taken out of the *Books* of the *New Teſt.* (beſides Additions and Alterations, which latter are far more numerous) than there are Verſes.

NOTES upon the BOOK of JOHN.

CHAP. I.

THE Word was in the Beginning, and it was with God, nay the Word was God,

2. He himſelf was with God in the Beginning.

3. All Things were made by him, and without him there was not one Thing made which was made.

4. In him there was Life, and that was the Light of Men.

5. And the Light ſhined in Darkneſs, but the Darkneſs did not perceive it.

6. There was a Man ſent from God, whoſe Name was John.

7. He himſelf came for a Witneſs, that he might teſtify concerning the Light, for all to believe by it.

8. He was not that Light, but was to teſtify concerning the Light;

9. Which was the true Light, that enlightens every Perſon who comes into the World.

10. He was in the World, and it was made by him; yet that did not know him.

11. He came to his own, and they did not receive him.

12. But to them whoever received him, he gave Authority to become the Children of God, to thoſe that believed in his Name:

13. Who were born, not of Blood, nor of the Will of the Fleſh, nor of the Will of Man, but of God.

14. And the Word became Fleſh, and dwelt among us (ſo that we ſaw his Glory, the Glory as of the only begotten one of the Father) full of Grace and Truth.

15. John teſtified concerning him, and cried out, as follows; This was he of whom I ſpoke, One who comes after me is before me, becauſe he was prior to me.

16. And of his Fulneſs we have all received, even Grace for Grace.

17. Since the Law was given by Moſes, Grace and Truth was by Jeſus Chriſt.

18. None has ever ſeen God; that only begotten Son, who is in the Boſom of the Father, has declared *him*.

Tit. *John*] This *Book* compoſed the laſt of all thoſe of the *New Teſtament*, is according to the Eccleſiaſtical Writers placed An. Dom. 97, in the Year after *John*'s *Revelation*, and in that before his Death. About the Year 99 or 100, as it is computed, theſe four Hiſtories of our Saviour were put together in one Book; when there was no Apoſtle, nor probably any immediate Diſciple of *Jeſus*, left to relate more concerning him; ſoon after the *Acts of the Apoſtles*, and by the Year 110 *Paul*'s *Epiſtles*, beſides that to the *Hebrews*, and the firſt of *Peter* and *John*, with the reſt afterwards, but not done by any General Council; conſult *Mills*, *Proleg.*

Ver. 3. *not one Thing made*] Some make the Period here, two Writers at the following *in him*, *Mills*, *Prol.* 796. two more omitting *that was made*; but as *Mills* defends none of them, *Whitby* improperly anſwers him with a Pother about it, making it ſeem more uncertain than it is, *Exam.* Lib. 2. C. 1. S. 1.

Ver. 4. *Life*] *that Life eternal which he revealed to the World*, 1 *John* v. 11. Ch. xiv. 6. *Whitby*.

Ver. 5. *perceive*] As *Beza* expounds his *comprehenderunt*; whence our *comprehended*, which is more obſcure, and uſed for *contained*, *Rom.* xiii. 9. *Iſa.* xl. 12. that cannot be the Meaning here.

Ver. 7. *it*] the Light, of which he is ſpeaking; and according to *Acts* iii. 16. *Phil.* i. 29. *Gal.* v. 22. *Heb.* xii. 2. and were all to believe *by* or *through John*? *Weſt. thro' it.*

Ver. 9. *enlightens every Perſon*] What he enlightens every Man (or every Man is ſo enlightened) with, muſt be the Light of Men, and what that is we are told Ver. 4. But *Gill* in his voluminous *Expoſition*, on the *Books of the N. Teſt.* in 3 Vols. fol. writes, *the ſenſe is, either that every man that is enlightened in a ſpiritual manner, is enlightened by him—or the meaning is, that he is that light which lighteth all ſorts of men; which is true in a ſpiritual ſenſe.* Both Ways you ſee it is *ſpiritual*; yet he concludes, *it is beſt to underſtand theſe words* (what otherwiſe than *the Senſe* or *Meaning* of them *is?*) *of the light of nature, and reaſon, which—is no other than the light of a natural conſcience.* However this Light we hear is *true*, whatever he may call it. And certainly the Words intimate more than the mere Property of Mankind. Beſides this Author does not ſeem to have underſtood his own Expreſſions: did he mean by *the light of*—that it is nature, reaſon, and a natural conſcience? I ſhould think, not ſo abſurdly. Or did he mean Something beſides that enlightens theſe? If ſo, it may, or indeed muſt be ſpiritual ſtill. Nay it is the Life of *Chriſt* as he is God, Ver. 1, 3. 4. which ſurely is Somewhat elſe than human Reaſon or Nature; as likewiſe *Whitby* pleads, and ſays, Chriſt *muſt be ſaid to be* the Light of Men, *by giving them the Knowledge of eternal Life, and of the way that leadeth to it*, *Annot.* who alſo on *Heb.* x. 5. cites from *Vejikra Rab.* Sect. 31. אתה מואר כל באו עולם *Thou art he who enlightens every Man that comes into the World.*

Ver. 14. *dwelt*] *Weſt. tabernacled.*

Ver. 16. *And*] *Mills* finding ὅτι inſtead of καὶ with half a dozen in all, *MSS. Verſions* and *Writers*, lays hold of that for the right, which would denote a Reaſon as *becauſe*, or for want of making Proof of ſuch, he ſays *certainly* or *that is to ſay*. Weak Work!

Ib. *Grace for Grace*] a greater Meaſure of it, for a leſs which they or Mankind had before, according to Ch. x. 10. and this does no Violence to the Words, like other Attempts at *Interpretation*.

19. And this was the Teſtimony of John, when the Jews ſent Prieſts and Levites out of Jeruſalem, for them to aſk him, Who art thou?

20. Whereupon he confeſſed, and did not deny, even confeſſed, I am not Chriſt.

21. And they aſked him, What then? Art thou Elias? To which he ſays, I am not. Art thou the Prophet? And he anſwered, No.

22. Therefore they enquired of him, Who art thou? that we may give an Anſwer to them that ſent us: what doſt ſpeak concerning thy ſelf?

23. He replied: I am the Voice of one crying out in the Wilderneſs, Let the Way for the Lord be ſtraight; as the Prophet Eſaias ſaid.

24. Moreover thoſe who were ſent were ſome of the Phariſees.

25. Next they aſked him in this manner, Why then doſt thou baptize, if thou art not Chriſt, nor Elias, nor the Prophet?

26. John made anſwer to them; I baptize with Water; but there ſtands one amongſt you, whom ye do not know.

27. It is he that comes after me, who is before me; the Latchet of whoſe Shoe I am not worthy that I ſhould undo.

28. Theſe Things were done at Bethabara beyond Jordan, where John was baptizing.

29. The next Day John beholds Jeſus coming to him, and ſays; Lo the Lamb of God, that takes away the Sin of the World.

30. This is he concerning whom I ſaid, There comes a Man after me, who is before me, becauſe he was prior to me.

31. And I did not know him; but for this reaſon that he ſhould be made manifeſt to Iſrael, I came baptizing with Water.

32. Beſides John teſtified thus; I beheld the Spirit come down as a Dove out of Heaven, and it remained on him.

33. And I did not know him; but the ſame that ſent me to baptize with Water, ſaid to me, He, on whom thou ſhalt ſee the Spirit come down, and remain on him, it is that baptizes with the Holy Spirit.

34. So I ſaw, and teſtified that this was the Son of God.

35. The next Day again John was ſtanding, and two of his Diſciples;

36. When he looked at Jeſus walking, and ſays, Lo the Lamb of God.

37. And the two Diſciples heard him ſpeak, whereupon they followed Jeſus.

38. Who turning, when he ſaw them follow him, aſks them, What do ye ſeek? And they ſaid to him, Rabbi (which is to ſay being interpreted Maſter) where doſt thou remain?

39. He replies to them, Come, and ſee; they came, and ſaw where it was, and remained with him that Day; it being about the tenth Hour.

40. One of the two that heard *it* from John, and followed him, was Andrew, the Brother of Simon Peter.

41. He firſt finds out his Brother Simon, and ſays to him, We have found the Meſſias; which is being interpreted Chriſt.

42. Nay he brought him to Jeſus; who looking on him, ſaid, Thou art Simon the Son of Jonas, thou ſhalt be called Cephas; which is being interpreted a Rock.

43. The next Day Jeſus was minded to go out into Galilee; when he finds Philip, and ſays to him, Follow me.

44. Now Philip was from Bethſaida, out of the City of Andrew and Peter.

45. Philip finds out Nathanael, and ſays to him, We have found him of whom Moſes in the Law, as alſo the Prophets wrote, Jeſus the Son of Joſeph, from Nazareth.

46. To whom Nathanael ſaid, Can there be any good Thing from Nazareth? Philip replies to him, Come, and ſee.

47. When Jeſus ſaw Nathanael coming to him, he ſays of him, Lo an Iſraelite truly, in whom there is not Deceit.

48. Nathanael aſks him, Whence doſt thou know me? Jeſus made anſwer to him, Before Philip called thee, when thou waſt under the Fig-tree, I ſaw thee.

49. Nathanael returns him anſwer, Rabbi, thou art the Son of God, thou art the King of Iſrael!

50. Jeſus made reply to him; Becauſe I ſaid to thee, I ſaw thee underneath the Fig-tree, doſt thou believe? Thou ſhalt ſee greater Things than theſe.

Ver. 21. *the Prophet*] as in Ch. vii. 40. by whom according to *Mat.* xvi. 14. might be meant *Jeremias*.

Ver. 27. *who is before me*] Five, of all Sorts, not having this, *Mills* ſuppoſes it taken from Ver. 15, or 30. *Prol.* 909. whereas *Whitby* thinks it confirmed by the ſame; in which Reſpect Reaſoning may vibrate, but the Weight of *Books* will ponderate.

Ver. 28. *Bethabara*] Many have *Bethany*, as being more known, but wrong, Ch. xi. 18.

Ver. 29. *next Day*] *Theſe days were perhaps a Year or more after the baptiſm and temptation*, *Wall.*

Ver. 38. This is made two Verſes in the *Gr.*

Ver. 42. *Cephas*] *Syr.* from the *Chald.* כיף or *Cepha.*

Ib. *a Rock*] by *Weſley*, *Peter*; with this *Note*, Cephas *meaning the ſame in* Syriac, *which* Peter *does in* Greek, *namely*, *a Rock*. But if *Peter* is *Greek*, ſurely this Author's *Tranſlation* is not; and if *Peter* means *a Rock*, is it not in *Engliſh* it means ſo?

51. I ſay

51. I ſay to thee very certainly, added he to him, Henceforth you ſhall ſee Heaven opened, and the Angels of God go up and come down on the Man.

CHAP. II.

AND the third Day there was a Marriage at Cana of Galilee, and the Mother of Jeſus was there.

2. Beſides both Jeſus was invited, and his Diſciples to the Marriage.

3. At length there being a want of Wine, the Mother of Jeſus ſays to him, They have no Wine.

4. Jeſus anſwers her, What haſt thou to do with me, Woman? My Hour is not yet come.

5. His Mother ſays to the Waiters, Do whatever he bids you.

6. Now ſix Water-pots of Stone being there, put according to the Cleanſing of the Jews, which held two or three Firkins apiece;

7. Jeſus ſays to them, Fill the Water-pots with Water: ſo they filled them quite up.

8. Next he orders them, Draw now, and carry to the Maſter of the Feaſt; which they did.

9. And when that Maſter had taſted the Water become Wine (and did not know whence it was, though the Waiters who drawed the Water knew) he calls the Bridegroom,

10. And ſays to him, Every Man firſt puts good Wine, and when People have drunk plentifully, then ſmaller; thou haſt kep the good Wine till now.

11. This Beginning of Miracles Jeſus did at Cana of Galilee, and made his Glory manifeſt; ſo that his diſciples believed on him.

12. After this he went down to Capernaum, with his Mother, Brethren and Diſciples; but did not remain there many Days.

13. The Paſſover of the Jews alſo was near, and Jeſus went up to Jeruſalem.

14. And he found in the Temple them who ſold Oxen, Sheep and Doves, and thoſe that changed Coin ſitting.

15. Upon which he made a Scourge of Cords, and put them all out of the Temple, with the Sheep and Oxen; as likewiſe poured out the Coin of the Money-changers, and overturned the Tables.

16. Moreover he ſaid to them that ſold Doves, Take away theſe things hence; do not make my Father's Houſe a Houſe of Merchandice.

17. And his Diſciples remembred that it was written, The Zeal of thy Houſe has eat me up.

18. Therefore the Jews made anſwer to him, What Sign ſheweſt thou to us, ſince thou doeſt theſe Things?

19. To whom Jeſus made reply, Demoliſh this Temple, and in three Days I will raiſe it up.

20. The Jews therefore ſaid, Forty ſix Years this Temple has been building, and wilt thou raiſe it up in three Days?

Ver. 51. *very certainly*] Whether it has been remarked, or not, that the other three Writers of the Hiſtory of our Saviour never begin his Sayings with a double *amen*, as this is in *Greek*; and *John*, where he has it, which is no leſs than 25 times, always ſo: I am however ready to conclude, that it would be loſt Labour to ſearch the numerous Volumes of *Commentators* for a rational, if any Enodation of it; which it requires the more for being in the ſame Paſſages, as Ch. xiii. 21. with *Mat.* xxvi. 21. *Mark* xiv. 18. and Ch. xiii. 38. with *Mat.* xxvi. 34. *Mark* xiv. 30. It is therefore to be conſidered that *Jeſus* did not ſpeak it in *Gr.* the Language they wrote it in, but *Syriack*, that of the Country, and in a Dialect not diſtinctly known now with Certainty. The Word or Words then which he uſed being a ſtrong Affirmation, our ſacred Biographers interpreted by *amen* from the *Heb.* either ſingle or repeated. *Chriſt*'s Word as likely as any might be the Noun וְרָאִי or וְרִי with בְּ prefixed, ſignifying properly *for certain*; but that Noun, thus differently ſpelled, might be rather plural, as it is alſo uſed, which would ſo enhance the Force of it, as aptly to ſuit the Expoſition I have given. I remember in tranſlating ſeveral ſuch *Heb.* Plurals, I have been put to the Stand whether to do it with *very*, *&c.* or without. The Reader may excuſe with me the Printer from getting *Syr.* Types, and accept of the *Chaldee*; from which the others were made ſo different, tho' the Language was as one.

Ib. *Henceforth*] from *Mat.* xxvi. 64. according to *Mills*; whereas the Sayings are neither the ſame, nor on the ſame Occaſion.

Ib. *the Angels*] *Ham.* ſeems beſt to refer this to *Acts* i. 9, 10. and *Whitby* overlooking it, not near ſo well to *Chriſt*'s Miracles, which he alſo condemns himſelf by ſaying, *They who refer it to Chriſt's Paſſion and Reſurrection, muſt ſhew how the Angels then aſcended and deſcended on Chriſt in the Sight of the Apoſtles.*

Ver. 3. *there being a want of Wine*] the *Gr.* Genitive abſolute, not ſaying the Diſciples wanted it. *Weſley*, *Wine falling ſhort.*

Ver. 13. *Paſſover*] *The firſt in the Time of Chriſt's Miniſtry, of his Age the 34th Year began, Wall.*

Ver. 15. *Cords*] I know not why *ſmall*, when the ſame too is rendered *ropes*, *Acts* xxvii. 32. but *Weſley* has this *Ruſhes.*

Ib. *put them all out*] at another Time of his being at *Jeruſalem*, before that in *Mat.* xxi. *Mark* xi. *Luke* 19.

Ver. 16. *them*] One *Copy*, and the *Paraphraſe* of *Nonnus* in Verſe, having it ſing. *Mills* eſteemed that genuine, *Prol.* 911.

Ver. 17. *has eat—up*] Abundance of *Copies* have *is eat up*, which *Mills* counts genuine, becauſe Nobody, he ſays, would ever have framed ſuch a *Reading*, *Prol.* 1231. as indeed it is a ſtrange one with *me*, but ſeems too ſtrange to be authentick, however it was ſo followed; and in the *Verſ.* of the *Sept. Pſa.* lxix. 9. is the ſame as ours.

Ver. 20. *has been building*] as it ſtill continued; for which look into the *Chronology* at the End of *Dan.* and *Wall*'s *Crit. Note.*

21. Whereas he ſpoke concerning the Temple of his Body.

22. Therefore when he was riſen up from the Dead, his Diſciples remembred that he had ſpoken this to them; ſo they believed the Scripture, and the Word which Jeſus ſaid.

23. Now as he was in Jeruſalem at the Paſſover on the Feaſt, many believed on his Name, at ſeeing his Miracles which he did.

24. Yet Jeſus did not truſt himſelf to them; becauſe he knew all,

25. And ſince he had no Need that any ſhould teſtify concerning Man: for he knew what was in Man.

CHAP. III.

THERE being alſo a Man of the Phariſees, whoſe Name was Nicodemus, a Ruler of the Jews;

2. He came to Jeſus by Night, and ſaid to him, Rabbi, we are ſenſible that thou art a Teacher come from God: for none can do theſe Miracles which thou doeſt, except God is with him.

3. Jeſus made anſwer to him; I tell thee very certainly, Except any one is born from above, he cannot ſee the Kingdom of God.

4. Nicodemus replies to him, How can a Man be born when he is old? Can he enter the ſecond time into his Mother's Womb, and be born?

5. Jeſus anſwered: I tell thee very certainly; Except any one is born of Water and the Spirit, he cannot enter into the Kingdom of God.

6. What is born of the Fleſh, is Fleſh; and what is born of the Spirit, is Spirit.

7. Do not wonder that I ſaid to thee, You muſt be born from above.

8. The Spirit breathes where it will, and thou heareſt the Voice of it, but doſt not know whence it comes, and whither it goes: ſo is it with every one who is born of the Spirit.

9. Nicodemus made anſwer to him, How can theſe Things be?

10. Jeſus made reply to him: Art thou a Teacher of Iſrael, and doſt not know theſe Things?

11. I tell thee very certainly, that we ſpeak what we know, and teſtify what we have ſeen; yet ye do not receive our Teſtimony.

12. If I have told you earthly Things, and ye do not believe; how will ye believe, if I ſhould tell you heavenly Things?

13. And none has gone up into Heaven, excepting he that came down out of it, the Man who was in Heaven.

14. As Moſes too put up the Serpent in the Wilderneſs, ſo muſt the Man be put up;

15. That every one who believes in him may not periſh, but have everlaſting Life.

16. For God thus loved the World, ſo that he gave his only begotten Son, that every one who believes in him may not periſh, but have everlaſting Life.

17. For God did not ſend his Son into the World, that he might condemn the World, but that it might be ſaved by him.

18. He who believes in him, is not condemned; but he that does not believe, is condemned already, becauſe he did not believe in the Name of the only begotten Son of God.

19. Now this is the Condemnation, that Light is come into the World, and Men loved Darkneſs rather than Light: for their Works were wicked.

Ver. 23. *in—at—on*] all with the *Greek*.

Ver. 3. *from above*] So tranſlated, Ver. 31. Ch. xix. 11. *James* i. 17. & iii. 15, 17. and ſo ſignifying, and not *again*.

Ver. 5. *Water*] *Which*, ſays the *Note* on the *Geneva Bible*, *is the ſpirituall water where the holy Ghoſt doth waſh us into newneſſe of life*; as indeed the Neceſſity of it ſhews.

Ver. 8. *The Spirit*] The ſame as after in this Verſe, and according to the primary and common Signification of the Word, to ſuch a Degree, that I underſtand one of my Acquaintance ſearched, and found it never tranſlated *wind* beſides in all the *Books of the New Teſt.* where it is ſo numerouſly uſed. I have alſo heard it remarked, that People are not to be born of the Wind. The Objections of *Whitby* are, 1ſt, that it deſtroys the Compariſon intimated in the Word *ſo*; but if it is ſuch a Compariſon as is a real Objection, that is begging the Queſtion; nay is the Perſon who is born of the Spirit compared to the Wind? and *ſo* may anſwer as well to the former as the latter. 2dly, They make Chriſt ſay that *Nicodemus* heard the Voice of the Spirit (theſe are *Whitby*'s Words) which is not very probable; it may be *probable* then, if not *very probable*, and by Ver. 2. compared with 1 *Cor.* ii. 14. as alſo by 1 *Cor.* xii. 7. *Rev.* xxii. 17. Ch. v. 25. &c. it is ſo. Thus *Optatus* underſtood it, he having, *God is a Spirit and breathes where he will*; and not only the *Vulg.* has it *Spiritus*, and its *Rhemiſh Tranſlators*, *The Spirit breatheth where he wil*, but ſay in the *Marg. We folow rather S. Auguſt. and thoſe ancient fathers, which moſt commonly underſtand this place of the holy Ghoſt, and not of the winde.*

Ib. *will*] Has *the Wind* a *Will* or *Liſting* to do any Thing? Or if it had, has it Power to perform it? But it is ſaid thus of the Spirit, 1 *Cor.* xii. 11.

Ib. *Voice*] the more uſual and proper Meaning.

Ib. *does not know*] Surely *Nicodemus* could tell what Quarter the Wind blew from and to.

Ib. *comes, and—goes*] So we read of *the way of the ſpirit*, *Eccleſ.* xi. 5.

Ib. *ſo is it with*] Such is his State and Condition, which muſt be the Meaning, by the nom. for the dat. it being not ſtrange with our Apoſtle to uſe the direct Caſe for an oblique, as in Ch. i. 16. & vi. 63.

Ver. 10. *Teacher*] as Ver. 2.

20. For

20. For every one who commits what is bad, hates the Light, and does not come to it, that his Works may not be reproved.

21. Whereas he who does according to the Truth, comes to the Light, that his Works may be made manifeſt, becauſe they are wrought through God.

22. After theſe Things came Jeſus, and his Diſciples into the Country of Judea; where he abode with them, and baptized.

23. And John alſo was baptizing at Enon near Salim, becauſe much Water was there; ſo People came, and were baptized.

24. For John was not yet caſt into Priſon.

25. There was therefore a Queſtion from the diſciples of John with the Jews, about Cleanſing.

26. Whereupon they came to John, and ſaid to him, Rabbi, he who was with thee beyond Jordan, to whom thou didſt teſtify, behold does baptize, and all come to him.

27. John made anſwer: A Man can receive Nothing, except it be given him from Heaven.

28. You your ſelves teſtify for me, that I ſaid, I am not Chriſt, but that I am ſent before him.

29. He who has the Bride is the Bridegroom; but the Friend of the Bridegroom, that ſtands and hears him, rejoices with Joy for the Bridegroom's Voice: this Joy of mine therefore is fulfilled.

30. He muſt increaſe, but I decreaſe.

31. He who comes from above, is above all: he that was of the Earth, is of the Earth, and ſpeaks of it: he who comes from Heaven, is above all.

32. And what he has ſeen and heard, that he teſtifies; though none receives his Teſtimony.

33. He who has received his Teſtimony, has ſealed that God is true.

34. For he whom God has ſent, ſpeaks the Words of God; ſince God does not give *him* the Spirit by Meaſure.

35. The Father loves the Son, and has given all Things into his Power.

36. He that believes in the Son, has everlaſting Life; and he that is diſobedient to the Son, will not ſee Life, but the Wrath of God remains on him.

CHAP. IV.

WHEN therefore the Lord knew, that the Phariſees had heard, that Jeſus made and baptized more Diſciples than John;

2. (However indeed Jeſus himſelf did not baptize, but his Diſciples)

3. He left Judea, and went away again into Galilee.

4. And he muſt go through Samaria.

5. Therefore he comes to a City of Samaria called Sichar, nigh a Field which Jacob gave to his Son Joſeph.

6. And Jacob's Well was there; Jeſus therefore being fatigued by the Journey, ſate down accordingly on the Well: it being about the ſixth Hour.

7. A Woman of Samaria coming to draw Water, Jeſus ſays to her, Give me *ſome* to drink.

8. For his Diſciples were gone away into the City, that they might buy Food.

9. The Woman of Samaria therefore ſays to him, How doſt thou who art a Jew aſk of me to drink, that am a Woman of Samaria? For the Jews do not deal with the Samaritans.

10. Jeſus made anſwer to her, If thou hadſt known the Gift of God, and who it is that ſays to thee, Give me to drink; thou wouldeſt have aſked of him, and he would have given thee living Water.

11. The Woman ſays to him; Maſter, thou haſt Nothing to draw with, and the Well is deep; whence therefore haſt thou living Water?

12. Art thou greater than our Father Jacob, who drank of it himſelf, his Children and Cattle?

13. Jeſus made anſwer to her; Every one that drinks of this Water, will be thirſty again:

14. Whereas whoever drinks of the Water which I ſhall give him, will not be thirſty at

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Ver. 21. *through*] For this look on *Pſa.* v. 11.

Ver. 25. *the Jews*] No ſmall Number of the *Copies* have *a Jew*, but it ſeems not ſo genuine, as *ν* might likelier be left out than added, and other Things ſeem nearly of equal Weight.

Ver. 31. *of the Earth*] both times the ſame.

Ver 36. *is diſobedient to*] as in the *com. Tranſ. Acts* xxvi. 19. *Rom.* i. 30. & ii. 8. & x. 21. 1 *Pet.* ii. 8. & iii. 1. 20. & iv. 17. *Luke* i. 17. 2 *Tim.* iii. 2. *Tit.* i. 16. & iii. 3. and diſtinguiſhed here from *believes* in *Gr.* as in 1 *Pet.* ii. 7. and has a dat. Caſe; ſee alſo *Doddr.*

Ver. 3. *again*] a pretty many *Codes* are without; but *Kuſter's* ſaying *Mills* thinks it a *Scholium* in *Pro.* 1371. is wrong, nor is it in his Account of the *Perſick Verſ.* the only one that has not the Word.

Ver. 6. *fatigued*] from the Verb *to labour.*

Ib. *accordingly*] that is fatigued as he was.

all for ever; but the Water which I ſhall give him, will become in him a Well of Water bubbling up to everlaſting Life.

15. The Woman requeſts of him, Maſter, give me this Water; that I may not be thirſty, nor come hither to draw.

16. Jeſus ſays to her, Go, call thy Huſband, and come hither.

17. The Woman made reply, I have no Huſband. Jeſus tells her; Thou haſt ſaid well, I have no Huſband.

18. For thou haſt had five Huſbands; and he whom thou haſt now is not thy Huſband: this thou ſaideſt truly.

19. The Woman rejoins to him; Maſter, I ſee that thou art a Prophet.

20. Our Fathers worſhipped on this Mountain; and you ſay that in Jeruſalem is the Place where one muſt worſhip.

21. To her Jeſus ſays; Woman, believe me, that the Hour is coming, when neither on this Mountain, nor in Jeruſalem, you will worſhip the Father.

22. You know not what you worſhip, we know what we worſhip; becauſe Salvation is of the Jews.

23. But the Hour is coming, and is now, when the true Worſhippers ſhall worſhip the Father with the Spirit and the Truth: for the Father alſo ſeeks ſuch to worſhip him.

24. God is a Spirit; and thoſe who worſhip him, muſt worſhip him with the Spirit and the Truth.

25. The Woman ſays to him, I know that the Meſſias is coming, who is called Chriſt; when he is come, he will tell us all Things.

26. Jeſus declares to her, I am *he*, who ſpeak to thee.

27. And upon this his Diſciples came, and wondered that he talked with the Woman; nevertheleſs none ſaid, What doſt thou ſeek? or, Why talkeſt thou with her?

28. The Woman therefore left her Waterpot, and went into the City, and ſays to the Men,

29. Come, ſee a Man who told me all Things whatever I did; is not this Chriſt?

30. Therefore they went out of the City, and came to him.

31. Now in the mean while his Diſciples thus intreated him, Rabbi, do eat.

32. But he ſaid to them, I have Meat to eat which ye do not know of.

33. His Diſciples therefore ſaid one to another, Has any one brought for him to eat?

34. Jeſus replies to them; My Meat is, that I may do the Will of him who ſent me, and finiſh his Work.

35. Do not ye ſay, that there are yet four Months, and then Harveſt comes? Behold I tell you, Look up, and ſee that the Grounds are white already towards Harveſt.

36. And he who reaps, does receive Wages, and gather together Fruit for everlaſting Life; that both he who ſows, and he who reaps, may rejoice together.

37. For in this the Saying is true, that there is one who ſows, and another who reaps.

38. I have ſent you to reap what you did not labour in: others laboured, and you are entered into their Labour.

39. And many of the Samaritans of that City believed in him, for the Saying of the Woman, who teſtified, He told me all Things whatever I did.

40. When the Samaritans therefore were come to him, they intreated him to remain with them; and he remained there two Days.

41. Whereby many more believed for his own Saying.

42. So that they ſaid to the Woman, We believe no more for thy ſpeaking; ſince we have heard our ſelves, and know that this is truly Chriſt, the Saviour of the World.

43. But after two Days Jeſus came out thence, and went away into *Part of* Galilee.

44. For he himſelf teſtified, that a Prophet has not Honour in his own Country.

Ver. 22. *what*] viz. an infinite Spirit, that is not only in one place, being the very Scope of the Context; ſo that there is no Need of *Shuckford*'s forced Interpretation *how*, againſt the *Greek*, in *Connection*, B. 1.

Ver. 23. *the Spirit*] demonſtrative and diſtinctive, it being the Holy Spirit, and not a Man's own; of more Importance than inſerting *in* before *Truth*, which the *Gr.* has not: and may better be *with*, that is frequently comprehended in the ablat. Caſe of *Lat.* and *Heb.* which the *Gr.* Dat. ſupplies; as alſo to be more intelligible like that in *Pſa.* v. 11. nay the *Gr.* properly ſignifying *in* is thus rendered, *Mat.* iii. 11. &c.

Ver. 27. *the Woman*] *Weſley*, *a Woman*.

Ver. 35. *four Months*] By *Mills* and *Kuſter*, above ſeventy have it maſc. inſtead of neut. that is with *Time* underſtood.

Ver. 37. *For*] not *And*.

Ver. 43. Part of *Galilee*] Not to *Nazareth* and thereabout, his own Country, but to another Part of it, being large, which accounts for the Particle *For* that follows. *Beza* reckons it a deal clearer to tranſlate *had teſtified*, which I do not perceive, nor is the *Gr.* in that Tenſe. Much leſs is there Occaſion for *Alting*'s Contrivance in his Works, Vol. 5. that *For* ſhould be *Although*, which *Therefore* too at the Beginning of the next Verſe overthrows.

Ver. 44. *own Country*] ſpoken it ſeems in Reference to *Nazareth*, *Luke* iv. 16, 24. ſo that though he went into *Galilee*, where *Nazareth* was, *Mat.* ii. 22, 23. he would not go thither.

45. There-

45. Therefore when he was come into Galilee, the Galileans received him, having ſeen all the Things which he did in Jeruſalem at the Feaſt: for they alſo came to the Feaſt.

46. Jeſus therefore came again into Cana of Galilee, where he made Water Wine; and there was ſome Nobleman, whoſe Son was ſick at Capernaum.

47. He hearing that Jeſus was come out of Judea into Galilee, came away to him, and intreated him, that he would go down, and heal his Son: for he was about to die.

48. Therefore Jeſus ſaid to him, Except you ſee Signs and Wonders, you will not at all believe.

49. The Nobleman ſays to him, Lord, come down, before my Boy dies.

50. Jeſus replies to him, Go; thy Son will live. So the Man believed the Saying which Jeſus ſpoke to him, and went.

51. Whereupon as he was now going down, his Servants met him, and declared thus, Thy Boy will live.

52. He therefore aſked of them the Hour in which he got to be better; and they ſaid to him, Yeſterday at the ſeventh Hour the Fever left him.

53. The Father therefore knew that it was in the ſame Hour, in which Jeſus ſaid to him, Thy Son will live; ſo that he himſelf believed, and his whole Houſhold.

54. This again was the ſecond Miracle Jeſus did, after he came out of Judea into Galilee.

CHAP. V.

AFTER theſe Things there was a Feaſt of the Jews, and Jeſus went up to Jeruſalem.

2. And there is in Jeruſalem at the Sheep-*gate* a Pool, which is called in Hebrew Bethesda, that has five Porches.

3. In theſe lay a great Multitude of ailing Perſons, blind, lame, withered, waiting for the moving of the Water.

4. For an Angel came down into the Pool according to the Time, and diſturbed the Water; he therefore who firſt went in after the diſturbing of it, became well, whenſoever he had been ſeized with a Diſtemper.

5. Now ſome Man was there, who had been in an Ailment thirty eight Years.

6. Jeſus ſeeing him lie, as he knew that it had been now a great while, ſays to him, Wilt thou become well?

7. He who was ailing anſwered him, Lord, I have no Man, that when the Water is diſturbed, may put me into the Pool; but while I am coming, another goes down before me.

8. Jeſus ſays to him, Ariſe, take up thy Bed, and go.

9. And preſently the Man became well, ſo that he took up his Bed, and went; and the Sabbath was on that Day.

10. Therefore the Jews ſaid to him who was cured, This is the Sabbath; it is not lawful for thee to take up the Bed.

11. He anſwered them; The ſame who made me well, ſaid to me, Take up thy Bed, and go.

12. They therefore aſked him; What Man is it who ſpoke theſe Words to thee?

13. Whereas he that was healed did not know who it was: for Jeſus was withdrawn, while a Company was in the Place.

14. After theſe Things Jeſus finds him in the Temple, and ſaid to him, Lo thou art become well; ſin no more, that Something worſe may not come to thee.

15. The Man went away, and told the Jews, that it was Jeſus who had made him well.

16. And for this reaſon the Jews perſecuted Jeſus, and endeavoured to kill him, becauſe he had done theſe Things on the Sabbath.

Ver. 2. *there is*] For the Pool might remain, tho' *Jeruſalem* was deſtroyed, *John* writing this Book after that; or by this Time the City might be conſiderably reſtored.

Ib. *Sheep*-gate] mentioned *Neh.* iii. 1, 32. & xii. 39. according to *Beza*, however it was that our *Tranſlators* durſt leave him.

Ib. *Hebrew*] See on *Acts* xxi. 40.

Ib. *Bethesda*] *the Houſe* or *Place of pouring out*, from the *Chald. beth* and *aſhad*, with the final *a* of that Tongue. It is *Bethſaida* by the *Vulg.* and a few, which was a City not there, Ch. i. 44. & xii. 21. ſee on Ch. i. 28.

Ib. *Porches*] *Weſt. porticas:* ſo *portico*, Ch. x. 22. Ch. viii. 13, 17, 18.

Ver. 4. This whole Verſe being not in two *MSS.* and the *Copt. Tranſ. Mills* ſays he had a vehement Suſpicion it crept from the *Goſpel according to the Hebrews*; *Prol.* 433, 1422. which there is no Need to allow, yet if it did, it may be received upon ſuch Authority as true. *Kuſter* in *Pref.* tells of a few more *Copies* without it, or marked as ſuſpected.

Ib. *became well*] not more, I ſuppoſe, by *Doddridge's Mineral Virtue*, than by that of the Sacrifices with *Hammond*.

Ib. *whenſoever*] how long ſoever he had been ill; the *Original* having ποτε *when*, and Ver. 6. alſo favouring it; it is tranſlated too by Time in another Manner, with little Senſe.

Ver. 9. *And preſently the Man became well*] *Mills* counted all this taken from Ver. 4. and there ſpurious, *Prol.* 1422. tho' lacking only in two *Copies*.

Ver. 16. *and endeavoured to kill him*] Some have not, nor *Mills* ſuppoſes ſhould; but *the more* Ver. 18. ſeems directly to require it, by referring to it, and *Grotius* is ſufficient otherwiſe in Oppoſition to him.

17. But Jeſus anſwered them, My Father works hitherto, and I work.

18. For this reaſon therefore the Jews endeavoured the more to kill him, becauſe he not only diſannulled the Sabbath, but alſo ſaid God was his Father, making himſelf equal to God.

19. Therefore Jeſus made anſwer to them: I ſay to you very certainly; The Son cannot do any Thing of himſelf, excepting what he ſees the Father do: for what Things ſoever he does, theſe alſo the Son does in like Manner.

20. For the Father loves the Son, and ſhews him all Things which himſelf does; nay he will ſhew him greater Things than theſe, that you may wonder.

21. For according as the Father raiſes up the Dead, and makes alive; ſo the Son alſo makes alive them that he will.

22. For the Father does not judge any, but has given all Judgment to the Son;

23. That all might honour the Son, as they do the Father. He that honours not the Son, does not honour the Father who ſent him.

24. I tell you very certainly, that he who hears my Word, and believes in him who ſent me, has everlaſting Life; and does not come into Judgment, but is departed out of Death into Life.

25. I ſay to you very certainly, that the Hour is coming, and now is, when the Dead will hear the Voice of the Son of God; and thoſe who hear, will live.

26. For according as the Father has Life in himſelf, ſo has he given to the Son to have Life in himſelf;

27. Nay has given him Authority even to execute Judgment, becauſe he is the Man.

28. Do not wonder at this: ſince the Hour is coming, in which all who are in the Graves will hear his Voice;

29. And thoſe who do good Things will come out to the Reſurrection of Life, but they that commit bad ones to the Reſurrection of Damnation.

30. I cannot do any Thing of my ſelf: as I hear, I judge, and my Judgment is righteous; becauſe I ſeek not my own Will, but the Will of the Father who ſent me.

31. If I *only* teſtify concerning my ſelf, my Teſtimony is not a true one.

32. There is another who teſtifies concerning me, and I know that the Teſtimony which he teſtifies concerning me is true.

33. You ſent to John, and he teſtified to the Truth.

34. However I do not receive Teſtimony from Man; but ſay theſe Things, that you may be ſaved.

35. He was a burning and ſhining Lamp; and you were willing for a little while to be joyful in his Light.

36. Yet I have greater Teſtimony than John's: for the Works which the Father has given me, that I might finiſh them, theſe Works which I do, teſtify concerning me, that the Father ſent me.

37. The Father alſo who ſent me, has himſelf teſtified concerning me. You have neither ever heard his Voice, nor ſeen his Appearance.

38. Moreover you have not his Word remaining in you; becauſe the ſame whom he has ſent, him you do not believe.

39. You ſearch the Scriptures, becauſe you think to find everlaſting Life in them; and thoſe are they that teſtify concerning me.

40. Nevertheleſs you will not come to me, that you may have Life.

41. I do not receive Glory from Men.

42. But I know that you have not the Love of God in your ſelves.

43. I am come in the Name of my Father, and you do not receive me: if another ſhould come in his own Name, you would receive him.

44. How can you believe, who receive Glory one from another, and do not ſeek the Glory which is from God alone?

45. Do not think that I will accuſe you to the Father; it is Moſes who accuſes you, in whom you hope.

46. For if you had believed Moſes, you would have believed me: for he wrote concerning me.

47. But if you do not believe his Writings, how ſhould you believe my Sayings?

Ver. 31. only] As *but* is thus ſeveral times to be ſupplied from the *Original*.

Ib. *is not a true one*] not a right or proper one, though the Matter may be true, Ch. viii. 13, 17, 18. *Weſley, is not valid.*

Ver. 35. *a little while*] *Gr. an Hour.*

Ver. 39. *You ſearch*] The *preſent Tenſe* of the *indicative Mood*, as *du-Gard* puts it in his *Concordance*, and the *Eng. Tranſlator* of 1729, with *Doddridge*, render it, being alſo what *Beza* ſays pleaſed him far more than the imperative, and *Gell* ſays it *appears by the Context to be Indicative, not Imperative, Eſſay towards Amendment*, p. 491. ſee too 326. and my *Note* on *Luke* viii. 18. while the *Gr.* is either, as likewiſe the *Lat. Scrutamini*, ſo the *Gr.* for *believe* Ch. xiv. 1.

Ib. *thoſe are they*] *Weſt. it is they*, even though the *Gr.* Words are plural, without ſuch Incongruity.

Ver. 45. *who accuſes*] as in *Deut.* xxxii. 15, &c. and xxxi. 29.

CHAP. VI.

AFTER theſe Things Jeſus went away beyond the Sea of Galilee, that of Tiberias.

2. And a great Company followed him, becauſe they ſaw his Miracles which he did on thoſe who were ailing.

3. So Jeſus went up on a Mountain, and ſate there with his Diſciples.

4. Moreover the Paſſover, a Feaſt of the Jews, was near.

5. Jeſus therefore looked up, and ſeeing a great Company come to him, ſays to Philip, Whence ſhall we buy Bread, that theſe may eat?

6. (But he ſaid this to try him; for he himſelf knew what he was about to do)

7. Philip anſwered him, Two hundred Penny-worth of Bread is not ſufficient for them, that each of them may take ſome Little.

8. One of his Diſciples, Andrew the Brother of Simon Peter, ſays to him,

9. There is a Boy here who has five Barley-loaves, and two little Fiſhes; but what are theſe for ſo many?

10. However Jeſus ſaid, Make the Perſons ſit down; and there was much Graſs in the Place: the Men accordingly ſate down, in Number about five thouſand.

11. When Jeſus took the Loaves, and giving thanks, gave to the Diſciples, and they to thoſe who were ſate down; and in like Manner of the little Fiſhes, as much as they would have.

12. And when they were filled, he ſays to his Diſciples, Gather together the Fragments which are over and above, that there may not any Thing be loſt.

13. Therefore they gathered together, and filled twelve Baſkets with the Fragments of the five Barley-loaves, which were over and above to them that eat.

14. The Men therefore ſeeing the Miracle which Jeſus did, ſaid, This is truly the Prophet who was to come into the World.

15. Jeſus therefore knowing that they were about to come, and take him by force, that they might make him King, departed again to a Mountain himſelf alone.

16. And when it was Evening, his Diſciples went down to the Sea.

17. Where they got aboard a Ship, and were going beyond the Sea to Capernaum; and it was now dark, beſides Jeſus was not come to them.

18. And the Sea roſe up, by a great Wind blowing.

19. Therefore having driven on about twenty five or thirty Furlongs, they ſee Jeſus walking on the Sea, and being near the Ship; at which they were afraid.

20. But he ſays to them, It is I, do not fear.

21. They were deſirous therefore to receive him into the Ship; and this it ſelf was preſently at the Land to which they were going.

22. The next Day the Company who ſtood on the farther Side of the Sea, ſeeing that no other Boat was there, but that one into which his Diſciples were gone, and that Jeſus was not entered with his Diſciples into the Boat, but they went away alone;

23. But yet other Boats came from Tiberias, near the Place where they had eat Bread, the Lord having given thanks:

24. When the Company therefore ſaw that Jeſus was not there, nor his Diſciples; they alſo went into a Ship, and came to Capernaum, ſeeking for Jeſus.

25. And finding him beyond the Sea, they ſaid to him, Rabbi, when didſt thou come hither?

26. Jeſus made anſwer to them; I tell you very certainly, You ſeek for me, not becauſe you ſaw the Miracles, but becauſe you did eat of the Loaves, and were filled.

27. Do not work for the Meat that periſhes, but for the Meat that remains to everlaſting Life, which the Man will give you: for God the Father has ſealed him.

28. They therefore ſaid to him, What ſhall we do, that we may work the Work of God?

29. Jeſus made reply to them, This is the Work of God, that you ſhould believe in him whom he has ſent.

Ver. 11. *to the Diſciples, and they*] Some have not, making as appears an Abridgment; yet it has been thought to be added in, but ſee *Whit. Exam.*

Ver. 14. *Jeſus*] not in one *Copy* and *Verſion*, ſo adjudged to the Lecturers by *Mills*, *Pr.* 434.

Ib. *truly*] put in from Ch. vii. 40. ſays *Mills*, *Pr.* 1280. only as being out of one ſtrange *Copy*; which is not mentioned in *Whitby*'s *Exam.* as if none of the *MSS.* had it.

Ver. 23. *the Lord having given thanks*] crept, ſays *Mills*, from the *Margin*, where it had been put by a Reader from Ver. 11. *Pr.* 1280. and this but becauſe he found the *Lat.* of the *Copy* at Ver. 14. and the *Armen. Verſ.* without it. As he is ſo much for *crept*, he might better have put it to have *crept* all the Way, and to have done that at once; than firſt to be put into the *Marg.* and then to creep thence. But how does *Whitby* anſwer him in his *Examen*? That theſe Words are wanting in *Chryſoſt.* and the *Syr.* when the *Syr.* has them, as *Mills* ſays, and I have ſeen my ſelf, with *Jeſus* inſtead of *the Lord*; and he does not tell where in *Chryſoſt.*

Ver. 27. *work*] as in the next Ver.

Ib. *Meat that periſhes*] that which is gained by the ſuperficial Service of Religion.

30. Therefore they ſaid to him; What Miracle doeſt thou, that we may ſee, and believe thee? What doſt thou work?

31. Our Forefathers did eat Manna in the Wilderneſs, as it is written, He gave them Bread to eat from Heaven.

32. Jeſus therefore ſaid to them; I tell you very certainly, Moſes did not give you the Bread from Heaven; but my Father gives you the true Bread from Heaven.

33. For the Bread of God is that which comes down from Heaven, and gives Life to the World.

34. They therefore ſaid to him, Lord, always give us this Bread.

35. Upon which Jeſus replied to them: I am the Bread of Life; he that comes to me ſhall not be hungry at all, and he who believes in me ſhall never be thirſty at all.

36. But I have ſaid to you, that you have even ſeen me, and do not believe.

37. All whom the Father gives me ſhall come to me, and him that comes to me I will not at all caſt forth abroad:

38. Becauſe I am come down from Heaven, not that I ſhould do my own Will, but the Will of him who ſent me.

39. And this is the Will of the Father who ſent me, that all whom he has given me I ſhould loſe none of it, but raiſe it up at the laſt Day.

40. This is likewiſe the Will of him who ſent me, that every one who ſees the Son, and believes in him, ſhall have everlaſting Life; and I will raiſe him up at the laſt Day.

41. The Jews therefore murmured at him, becauſe he ſaid, I am the Bread that came down from Heaven.

42. And they ſaid, Is not this Jeſus the Son of Joſeph, whoſe Father and Mother we know? How then does he ſay, I am come down from Heaven?

43. Therefore Jeſus made anſwer to them: Do not murmur with one another.

44. None can come to me, except the Father who ſent me draws him; and I will raiſe him up at the laſt Day.

45. It is written in the Prophets, And they ſhall be all taught by God: every one therefore who has heard from the Father, and learned, ſhall come to me.

46. Not that any has ſeen the Father, excepting he who is from God; this has ſeen the Father.

47. I ſay to you very certainly; He who believes in me has everlaſting Life.

48. I am the Bread of Life.

49. Your Forefathers did eat Manna in the Wilderneſs, yet are dead.

50. This is the Bread which comes down from Heaven, that any one may eat of it, and not die.

51. I am the living Bread, which came down from Heaven: if any one eats of this Bread, he will live for ever; and the Bread too that I will give, is my Fleſh, which I will give for the Life of the World.

52. The Jews therefore contended one with another, ſaying, How can he give us the Fleſh to eat?

53. Therefore Jeſus ſaid to them: I tell you very certainly; Except you eat the Fleſh of the Man, and drink his Blood, you have not Life in your ſelves.

54. He that eats my Fleſh, and drinks my Blood, has everlaſting Life; and I will raiſe him up at the laſt Day.

55. For my Fleſh truly is Meat, and my Blood truly is Drink.

56. He that eats my Fleſh, and drinks my Blood, remains in me, and I in him.

57. As the Living Father has ſent me, and I live by the Father; even the ſame who eats me, ſhall alſo live by me,

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Ver. 30. *Miracle doeſt*] as the ſame Words are Ch. vii. 31. &c. and the Meaning of the Verb eſpecially is.

Ver. 33. *that which*] As the *Gr.* ſignifies either this or *he who*, and ſince thoſe to whom it was ſpoken took it as here by Ver. 34. becauſe it was not unfolded to them otherwiſe till by that in Ver. 35. therefore this rendering ſeems moſt ſuitable.

Ver. 39. *the Father*] crept from elſewhere, writes *Mills*, after Labour loſt we may ſuppoſe in finding the Place. Two *Copies*, &c. are without it.

Ver. 45. *all taught by God*] The plain and obvious Senſe being *by God himſelf*, what then, may we ſuppoſe *Hammond* thinking his *Paraphraſe* and *Annotations* were good for? according to what he ſays in *New Light*, Sect. 1, 2, 3, 7. whereas the Primitive Chriſtians, tho' it is allowed they were ſo taught, were preached and written to by the Apoſtles, &c. And by what Logick does one Means of Inſtruction exclude all others? We may be taught ſome Things immediately, others mediately, or the ſame both Ways, for greater Confirmation. While *Peter* was preaching, the Holy Spirit fell upon all that heard him, *Acts* x. 44. therefore not inconſiſtent. Nay how does our great Man help himſelf, by aſcribing this being taught to the Grace of God, which he ſays *is the entire importance of this place?* Is not that by God in the moſt immediate Manner?

Ver. 51. *which I will give*] Theſe Words might be omitted, if *is my Fleſh* were put laſt; and hence, as it appears, ſome pedantick Scribe left them out, they being not with a few, and *Mills* condemns them for ſpurious, *Pr.* 429, 641. Nevertheleſs there is a conſiderable Advantage of Strength (I might ſay of Beauty too) in the Text as it ſtands, by having two Aſſertions inſtead of one, beſides ſavouring of this Apoſtle's Style.

Ver. 55. *truly*] Several have *true* both times, but *Mills* does not join with it.

Ver. 56. *Mills* reckons there was this at the End, that was genuine, *as the Father in me, and I in the Father. I ſay to you very certainly, If you ſhall not receive the Body of the Son of Man as the Bread of Life* [*and drink his Blood*] *you have not Life in you.* [*But he that ſhall eat his Fleſh*,

58. This

58. This *that* is the Bread which came down from Heaven; not as your Forefathers did eat Manna, yet are dead: he that eats this Bread will live for ever.

59. Theſe Things he ſaid in the Synagogue, while he taught at Capernaum.

60. When many of his Diſciples therefore heard, they ſaid, This is a hard Matter, who can hear it?

61. Now Jeſus knowing in himſelf that his Diſciples murmured about it, ſaid to them; Does this offend you?

62. *How* if therefore you ſhould ſee the Man go up where he was before?

63. It is the Spirit that makes alive, the Fleſh does not profit any Thing: *of* the Words which I ſpeak to you, it is the Spirit, and it is the Life.

64. But there are ſome of you that do not believe. For Jeſus knew from the Beginning who they were that did not believe, and who it was that would deliver him up.

65. He further added, For this reaſon I ſaid to you, that none can come to me, except it is given to him from my Father.

66. Thenceforth many of his Diſciples went away back, and walked no more with him.

67. Jeſus therefore ſaid to the twelve, Are you alſo minded to go?

68. Therefore Simon Peter anſwered him; Lord, to whom ſhould we go away? Thou haſt the Words of everlaſting Life.

69. And we believe and know, that thou art Chriſt the Son of the Living God.

70. Jeſus replied to them, Have not I choſen you twelve, and one of you is a Devil?

71. Which he ſpoke of Judas Iſcariot *the Son* of Simon: for he would deliver him up, who was one of the twelve.

CHAP. VII.

AND Jeſus after theſe Things walked in Galilee: for he would not walk in Judea, becauſe the Jews endeavoured to kill him.

2. Moreover the Jews Feaſt of Tabernacles was near.

3. His Brethren therefore ſaid to him; Depart hence, and go into Judea; that thy Diſciples may alſo ſee thy Works which thou doeſt.

4. For none does any Thing in Secret, when he himſelf ſeeks to be in Publick: if thou doeſt theſe Things, make thy ſelf manifeſt to the World.

5. For his Brethren did not believe in him.

6. Jeſus therefore ſays to them; My Time is not yet come; whereas yours is always ready.

7. The World cannot hate you; but me it hates, becauſe I teſtify concerning it, that its Deeds are wicked.

8. Get you up to this Feaſt: I go not up to it yet, becauſe my Time is not yet fulfilled.

9. So having ſaid theſe Things to them, he remained in Galilee.

10. However when his Brethren were gone up, then he alſo went up to the Feaſt, not openly, but as it were in Secret.

11. Therefore the Jews ſought for him at the Feaſt, and ſaid, Where is he?

12. And there was much Murmuring about him among the Multitude: ſome indeed ſaid, He is good; whereas others ſaid, No, but he ſeduces the Company.

13. Nevertheleſs none ſpoke in Publick concerning him, through Fear of the Jews.

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and drink his Blood, has everlaſting Life remaining in himſelf.] Two *Gr. Copies* having that out of the Crotchets, and *Victorinus* the *African* in the 4th Century ſome of it, and that within. He ſhews how it might be omitted, by ending with *in him* as this Verſe; which is not very improbable, but I think it would ſcarce be eſtabliſhed ſo, and both thoſe *Gr. Copies* I find are looſe and ſtraggling from the *preſent*. *Whitby* alſo remarks againſt it, that *Chriſt* does not uſe the Word *Body* throughout the Chapter, &c. *Exam.* Lib. 2. Cap. 2.

Ver. 58. *This* that] being the ſame as *me*, and then the following *not* will belong properly, as it does truly, to the foregoing *eats*.

Ib. *Manna*] *Mills*, for two *Copies* and a *Tranſ.* wanting it, imagined was put by ſome *Annotator*.

Ver. 64. *did not believe*] One *Copy*, and two or three Writers, being without this *not*, *Mills* thought it inſerted from the foregoing, *Pr.* 920. So he that expunged it might think, and from thence take Occaſion to do it.

Ver 69. *Living*] To the Uſe of which Epithet *Life* before conduces, and thus need not be doubted is genuine; notwithſtanding a few are without it, and *Mill* ſays it is added from *Mat.* when that in Ch. xvi. 16. is another Matter.

Ver. 70. *Jeſus*] is wanting in not a few *Copies*, which the laborious *Mills* enumerates.

Ver. 1. *would*] By *Mills* the *genuine Reading* was, *had not* (viz. Power) *to walk*, as likewiſe other Criticks fancied before, though there is no *Copy* nor *Verſion* ſo; but two or three *Writers* put it that Way, and *Auguſt. valebat* inſtead of *volebat* in the *Vulg.* which might be the Manner it was introduced.

Ver. 4. *in Publick*] The *Gr. parreſia* being taken in the Senſe of the *Jewiſh* פַּרְהֶסְיָא

Ver. 8. *not—yet*] This being but one Word in *Gr.* and *Lat.* a few have for it *not*, and ſuch a *Reading* there muſt be in the Time of *Porphyry*, becauſe he cavilled at it; yet the Opinion of *Grotius*, *Mills*, and *Wall* is inconcluſive, that *not* was genuine: for that Heathen might meet with a various and wrong *Reading*, which perhaps was made to ſhun the Repetition of the Word as in ours, ſince *yet* might be thought ſufficiently denoted by the laſt; ſee too *Whit. Annot.* and *Exam.*

Ver. 12. *indeed*] being not *for*:

14. Now at length it being the middle of the Feaſt, Jeſus went up to the Temple, and taught.

15. Whereupon the Jews wondered, ſaying, How does he know the Scriptures, when he has not learned?

16. Jeſus made anſwer to them; My Doctrine is not my own, but his who ſent me.

17. If any one likes to do his Will, he ſhall know concerning the Doctrine, whether it is from God, or I ſpeak of my ſelf.

18. He that ſpeaks of himſelf, ſeeks his own Glory; but the ſame that ſeeks his Glory who ſent him, is true, and there is not Unrighteouſneſs in him.

19. Did not Moſes give you the Law, and none of you performs it? Why do you ſeek to kill me?

20. The Company made anſwer, Thou haſt the Devil, who ſeeks to kill thee.

21. Jeſus made reply to them; I have done one Work, and you all wonder.

22. For this reaſon Moſes gave you Circumciſion (not that it is from Moſes, but from the Fathers) and on the Sabbath you circumciſe a Male.

23. If a Male on the Sabbath receive Circumciſion, that the Law of Moſes may not be diſannulled; are you enraged at me, becauſe I have made a Perſon all over well on the Sabbath?

24. Do not judge according to the Sight, but judge righteous Judgment.

25. Some therefore of thoſe of Jeruſalem ſaid; Is not this he whom they ſeek to kill?

26. Whereas lo he ſpeaks in Publick, and they ſay Nothing to him; have the Rulers known of a truth at any time, that this truly is Chriſt?

27. Yet we know whence this is; but when Chriſt comes, none knows whence he is.

28. Therefore Jeſus cried out in the Temple, teaching, and ſaying; You both know me, and know whence I am; yet I am not come of my ſelf, but he that ſent me is true, whom you know not.

29. I notwithſtanding know him; becauſe I am from him, and he has ſent me.

30. They ſought therefore to apprehend him; however none put Hand on him, becauſe his Hour was not yet come.

31. Nay many of the Company believed in him, and ſaid, When Chriſt comes, will he do more Miracles than theſe which this has done?

32. The Phariſees heard of the Company murmuring theſe Things concerning him; whereupon they, and the chief Prieſts, ſent Officers to apprehend him.

33. Jeſus therefore ſaid to them; Yet a little while I am with you, then I go to him who ſent me.

34. You will ſeek me, and not find; and where I am, you cannot come.

35. Therefore the Jews ſaid to themſelves; Whither is he about to go, that we may not find him? Is he about to go to the diſperſed ones of the Greeks, and teach the Greeks?

36. What Saying is this which he ſaid, You will ſeek me, and not find; and where I am, you cannot come?

37. On the laſt Day too, the great one of the Feaſt, Jeſus ſtood, and cried out as follows; If any one is thirſty, let him come to me, and drink.

38. He that believes in me, as the Scripture ſaid, Rivers of living Water will flow out of his Inſide.

39. (But this he ſaid concerning the Spirit, which they ſhould receive who believed in him: for there was not the Holy Spirit yet, becauſe Jeſus was not yet glorified).

40. Many of the Company therefore hear-

Ver. 14. *at length*] or mere *and*, a Prepoſition, not *about*.

Ver. 15. *the Scriptures*] ſo the ſame *Gr.* Word 2 *Tim.* iii. 15.

Ver. 19. *ſeek*] as in the Verſe before, and 25. and ſtrangely rendered *go about*.

Ver. 21. *wonder*] *Theophylact* joining this to *for this reaſon*, *Mills* produces *Maldonate*, *Beza*, and *Caſaubon* approving it, as he does himſelf, *Pr.* 1070. How has the Scripture been writhed about, by being in ſuch frequent Uſe, as the common Words of Language are anomalous! for Inſtance the Verb-ſubſtantive not like other Verbs, *Domus*, *a Houſe*, both of the 2d and 4th Declen. with many ſuch in the *Gr.* and *Eng.* Dialects. But ſince διὰ τοῦτο *for this reaſon* does not uſe to be put at the End of a Sentence, Ch. xii. 27. *Mat.* vi. 25. & xii. 31. *Col.* i. 9. and as it is proper here at the Beginning thus, As *Moſes* gave you the Law, Ver. 19. *for this reaſon* he did Circumciſion; we may fairly refuſe the other, as a Witticiſm.

Ver. 22. *For this reaſon*] Becauſe the People did not keep the Law of the Sabbath, Ver. 19. which was prior to Circumciſion, the latter might be given in Compliance to their breaking the Sabbath, according to that in *Mat.* xv. 8. *Mark* x. 5. See what a miſerable Hand Expoſitors have made of it in *Beza*'s *Annot.* and what have others ſince done better?

Ver. 23. *Law of Moſes*] that a Male ſhould be circumciſed on the 8th Day, *Lev.* xii. 3.

Ver. 26. *truly*] the laſt, as ſeveral are without it, *Mills* would exclude, *Pr.* 677. but ſome too have not the firſt, that is to ſay by one being left out becauſe of the other; whereas for one to be added ſo near is improbable.

Ver. 27. *whence*] as they might know he was to be born of a Virgin by *Iſa.* vii. 14.

Ver. 28. *know—and know*] in ſome Meaſure, which appears to be the Meaning by *both* and *yet*.

Ver. 35. *that we may not find him*] *Mills* writes is of an Expounder, and deems it from Ver. 34. only becauſe one *Copy*, and two *Writers* are without it.

Ver. 38. *ſaid*] which *Beza* referring chiefly to *Iſa.* lv. 1. this and the next Ver. here expound that.

Ver. 39. *the Spirit*] ſo not *Ghoſt* here in the *com. Verſ.* tho' the ſame as the following.

Ib. *Holy*] *Mills* puts off for an Explication, *Note* and *Pr.* 677. and *Whitby* too ſuſpects in his *Annot.* but the *Copies* without it being only two, tho' the *Verſions* more, and other *various Readings* here not counted authentick, I think ours muſt ſtand.

ing the Words, ſaid, This truly is the Prophet.

41. Others ſaid, This is Chriſt. But others again; Will Chriſt forſooth come out of Galilee?

42. Did not the Scripture ſay, that Chriſt comes out of David's Offspring, and from Bethlehem the Town where David was?

43. There became therefore a Diviſion in the Company by reaſon of him.

44. And ſome of them would have apprehended him, but none put Hands on him.

45. So the Officers came to the chief Prieſts and Phariſees; who ſaid to them, For what reaſon did not you bring him?

46. The Officers anſwered, Never did a Man ſpeak ſo as this Man.

47. The Phariſees therefore replied to them; Are you alſo ſeduced?

48. Have any of the Rulers believed in him, or of the Phariſees?

49. But this Company, who are ignorant of the Law, are curſed.

50. Nicodemus ſays to them, he who came to Jeſus by Night, being one of them,

51. Does our Law judge a Man, except it has firſt heard from him, and knows what he does?

52. They made anſwer to him, Art thou alſo from Galilee? Find, and ſee, that no Prophet riſes up from Galilee.

53. Thus each went to his Houſe.

CHAP. VIII.

BESIDES Jeſus went to the Mount of Olives.

2. And when it was Break of Day he came into the Temple, and all the People came to him; at which he ſate down, and taught them.

3. The Scribes and Phariſees alſo brought to him a Woman taken in Adultery; and ſetting her in the midſt,

4. They ſay to him; Maſter, this Woman was taken in the Crime it ſelf of committing Adultery.

5. Now in the Law Moſes commanded us, that ſuch a one ſhould be ſtoned; what doſt thou therefore ſay?

6. Whereas they ſaid this, by trying him, that they might have *Something* to accuſe him; but Jeſus ſtooped down, and wrote with his Finger on the Ground.

7. However as they continued aſking him, he ſtood upright, and ſaid to them, Let him of you that is without Sin firſt throw a Stone at her.

8. And again he ſtooped down, and wrote on the Ground.

9. This they hearing, and checked by Conſcience, went out one by one, proceeding firſt from the eldeſt to the laſt; ſo that Jeſus was left alone, and the Woman ſtanding in the middle Place.

10. At length Jeſus ſtood upright, and when he ſaw Nobody beſides the Woman, he ſaid to her, Woman, where are thoſe Accuſers of thine? Has none condemned thee?

11. And ſhe ſaid, None, Lord. Upon which Jeſus replied to her, Neither do I condemn thee; go, and ſin no more.

12. Jeſus therefore ſpoke again to them as follows, I am the Light of the World: he that follows me, ſhall not at all walk in Darkneſs, but have the Light of Life.

13. Therefore the Phariſees ſaid to him, Thou teſtifieſt concerning thy ſelf; thy Teſtimony is not a true one.

14. Jeſus made anſwer to them; Though I do teſtify concerning my ſelf, my Teſtimony is a true one; ſince I know whence I came, and whither I am going: but you know neither whence I come, or whether I am going.

Ver. 45. *and Phariſees*] One *Verſ.* one *Author*, neither of them much noted, being without this, though no *Copy*, *Mills* puts it as taken from Ver. 47. for *Who*, he aſks, *would leave out ſuch notable Words?* How notable? *Phariſees* might be omitted, as being mentioned twice in Ver. 32. as well as at Ver. 47. or theſe Words, and the like in other Places, might be miſs'd, by the Writer taking off his Eye at *and*, then putting it on at the next *and* for it.

Ver. 47. *Are you alſo ſeduced*] On this and the two following Verſes *Whitby* has a *Sermon* (with his *Annotations*) cloſely againſt the *Papiſts*, ſhewing that they plead in like Manner, and that it may be applied to others.

Ver. 49. *Company*] *Weſt. populace.*

Ver. 52. *ſee*] Two or three *Copies* add *the Scriptures*; *a Gloſs*, ſays *Weſten's Note, from the Margin.*

Ver. 1. *Beſides*] *John* is much for leaving out Conjunctions; which *Tranſlators* ſhould rather ſupply, than omit his. The Omiſſion of this Piece of Hiſtory to Ver. 12. in ſome *Copies*, may be accounted for two Ways: 1. Becauſe it was in that called *The Goſpel according to the Hebrews*; which on the contrary is an Evidence for it, and ſurely was not all falſe, but at worſt only reckoned erroneous in ſome Things, as here that the Woman was accuſed of many Crimes, which yet has been thought to be ſaid there of the Woman of *Samaria*, it being alſo a Writing more ancient than either of our four Evangelical Hiſtories. 2. That it was left out through Conceit of an ill Uſe being made of it; ſee *Mills*'s and *Whitby*'s Vindications of it.

Ver. 2. *Break of Day*] according to the Etymology of the *Gr.* Word.

Ver. 6. *Ground*] A few *Copies* add *diſſembling*, which our *Tranſlators* turn *as though he heard them not.*

Ver. 9. *ſtanding*] or *being*, in another *Reading.*

Ver. 14. *but you know neither &c.*] This to the End of the Verſe, *Mills* ſays, is wanting in many *Copies*, not naming one, quite out of his Manner.

15. You judge according to the Fleſh, I do not judge any one.

16. And yet if I judge, my Judgment is true; becauſe I am not alone, but as well as I there is the Father who ſent me.

17. Nay it is written alſo in your Law, that the Teſtimony of two Men is a true one.

18. I am one that teſtifies concerning my ſelf, however the Father who ſent me teſtifies concerning me.

19. They therefore ſaid to him, Where is thy Father? Jeſus anſwered, You neither know me, nor my Father: if you knew me, you would alſo have known my Father.

20. Theſe Things ſpoke Jeſus in the Treaſury, when he taught in the Temple; and none apprehended him, becauſe his Hour was not yet come.

21. Therefore Jeſus ſaid again to them, I am going, and though you may ſeek me, yet will die in your Sins; *then* whither I am going, you cannot come.

22. The Jews therefore ſaid; Will he kill himſelf, becauſe he ſays, Whither I am going, you cannot come.

23. And he anſwered them; You are from below, I am from above: you are of this World, I am not of this World.

24. I therefore ſaid to you, that you will die in your Sins: for if you do not believe that I am *ſo*, you will die in your Sins.

25. Therefore they aſked him, Who art thou? And Jeſus replied to them; Even he whom I told you at the Beginning.

26. I have many Things concerning you to ſay, and judge; but he who ſent me is true, and thoſe Things which I have heard from him I ſpeak in the World.

27. They did not know that he ſpoke to them *of* the Father.

28. Jeſus therefore ſaid to them; When you have lifted up the Man, then will you know that I am *ſo*, and that I do Nothing of my ſelf; but as my Father has taught me, I ſpeak theſe Things.

29. And he who ſent me is with me: the Father has not left me alone, ſince I always do the Things that pleaſe him.

30. He ſpeaking theſe Things, many believed in him.

31. Therefore Jeſus ſaid to the Jews who did; If you remain in my Word, you truly are my Diſciples.

32. Moreover you will know the Truth, and that will make you free.

33. They anſwered him; We are the Offspring of Abraham, and have never been in Servitude to any; how doſt thou ſay, You will become free?

34. Jeſus anſwered them; I ſay to you very certainly, that every one who does Sin, is a Servant of Sin.

35. Now a Servant does not remain in the Houſe for ever, the Son remains for ever.

36. If therefore the Son ſhall make you free, you will really be free.

37. I know that you are the Offspring of Abraham; but you ſeek to kill me, becauſe my Word does not come into you.

38. I ſpeak what I have ſeen with my Father; and you therefore do what you have ſeen with yours.

39. They made anſwer to him, Abraham is our Father. Jeſus replies to them; If you were Abraham's Children, you would indeed do the Deeds of Abraham.

40. But now you ſeek to kill me, a Man who has ſpoken the Truth to you, which I heard from God: this Abraham did not do.

41. You do the Deeds of your Father. Therefore they ſaid to him, We are not born of Whoredom: we have one Father, *namely* God.

42. Jeſus therefore ſaid to them: If God were your Father, you would love me: for I came forth, and am come, from God; nor indeed did I come of my ſelf, but he ſent me.

43. For what reaſon do ye not know my Speaking? Becauſe you cannot hear my Word.

44. You are from your Father the Devil, and the Deſires of your Father you like to do. He was a Murderer from the Beginning, and did not ſtand in the Truth, becauſe the Truth is not in him; when he ſpeaks a Lye, he ſpeaks of his own; becauſe he is a Liar, and the Father of it.

Ver. 20. *Jeſus*] No leſs than ſeven of the *old Tranſlations*, though not the *Latin*, are cited by *Mills* as without it; yet it ſeems but in their abridging Way, becauſe the ſame is both before and after, ſo near as the adjoining Verſe; in which Caſe it is not credible to be put in here afterwards, as *Mills* infers, *Prol.* 429.

Ver. 24. *I am* ſo] as in the Ver. before. Which *Weſt.* has only *I AM*, as if this was that at *Exod.* iii. 14. and by his *Note*; for which it is improper or imperfect, and at Ch. xiii. 19. he has *I am* he, as in the *com. Tranſ.* both with *believe*.

Ver. 29. *the Father*] Notwithſtanding *Mills* ſays this is a Scribe's, not the Evangeliſt's, *Prol.* 430. the Prop of Omiſſion by a few is too weak for its Support.

Ver. 30. *Things*] as in Ver. 28, &c.

Ver. 34. *of Sin*] becauſe not in one of the worſt *Copies*, *Mills* thought added, *Prol.* 1280.

Ver. 38. *therefore*] becauſe they oppoſed *Chriſt*, and this the *Gr.* has.

Ver. 39. *indeed*] ἄν in *Gr.* the eſtabliſhed *Reading*, tho' *Mills* objects to it, *Pr.* 677. but it might be miſs'd at the End of this Verſe (or in ſome *old Copy*, of the Line, as the Periods were written) after *epoieite*, being not at the End of the foregoing Ver. after *poieite*.

Ver. 43. *hear*] cannot bear to hear.

45. And

45. And becauſe I tell the Truth, you do not believe me.

46. Which of you convinces me of Sin? And if I tell the Truth, for what reaſon do ye not believe me?

47. He that is from God, hears God's Sayings: for this reaſon ye do not hear, becauſe ye are not from God.

48. Therefore the Jews made anſwer to him, Do not we ſay well, that thou art a Samaritan, and haſt a Devil?

49. Jeſus anſwered; I have not a Devil; but I honour my Father, and you diſhonour me.

50. Nay I do not ſeek my own Glory: there is one who ſeeks, and judges.

51. I ſay to you very certainly, If any one obſerves my Word, he will not at all ſee Death for ever.

52. The Jews therefore replied to him; Now we know that thou haſt a Devil: Abraham is dead, and the Prophets, yet thou ſayeſt, If any one obſerves my Word, he will not at all taſte Death for ever.

53. Art thou greater than our Father Abraham, who is dead? And the Prophets are dead: whom doſt thou make thy ſelf?

54. Jeſus anſwered; If I glorify my ſelf, my Glory is Nothing: it is my Father who glorifies me, of whom you ſay that he is your God.

55. Nevertheleſs you have not known him, but I know him: and if I ſay that I do not know him, I ſhould be a Liar like you; whereas I know him, and obſerve his Word.

56. Your Father Abraham was joyful that he ſhould ſee my Day; which he ſaw, and rejoiced.

57. Therefore the Jews ſaid to him, Thou art not yet fifty Years old, and haſt thou beheld Abraham?

58. Jeſus ſaid to them; I tell you very certainly, Before Abraham was I am.

59. They therefore took up Stones, that they might throw at him; but Jeſus hid, and went out of the Temple, going through the midſt of them, and paſſed away ſo.

CHAP. IX.

MOREOVER paſſing away, he ſaw a Man blind from the Birth.

2. And his Diſciples aſked him as follows, Rabbi, who ſinned, he or his Parents, that he was born blind?

3. Jeſus anſwered; Neither did he ſin, nor his Parents; but *it* was that the Works of God might be made manifeſt in him.

4. I muſt work the Works of him who ſent me, while it is Day: the Night comes, when none can work.

5. As long as I am in the World, I am the Light of the World.

6. Having ſaid theſe Things, he ſpit on the Ground, and made Clay of the Spittle, and anointed with the Clay upon the Eyes of the blind Man;

Ver. 52. *for ever*] *Mills* believed crept in, tho' it is only out of one wretched *Copy*, and one obſcure *Author*.

Ver. 53. *our Father*] crept from the foregoing, ſays *Mills*, *Pr.* 1280. utterly improbable, ſince it is not in the Verſe before, and back as far as Ver. 39. it is not as here by Appoſition; and where is it elſe, as he has *foregoing* plural? When the Reader knows it is wanting but in a ſingle *Copy*, and that the worſt of all, he may think I have ſaid too much, and on the other hand be aſtoniſhed at a Man of ſuch Knowledge and Capacity as *Mills*.

Ib. *And the Prophets are dead*] This being not in three or four *Copies*, may be expected according to others before in this Chap. to be repudiated by *Mills*, as it is *Pr.* 1476. yet he does not hold with Numbers of *Various Readings* ſupported with greater Authority.

Ver. 57. *fifty*] A *Writer* or two, and a *Copy* have *forty*, which *Mills* leans to; but *Jeſus* from the Gravity of his Aſpect: 36, could ſcarce be known by his Looks not to be 40; *Chryſoſtome* alſo, whom *Mills* quotes for it, mentioning him to be near 40 Years old, tho' he himſelf, to uphold his Argument, puts it at 32.

Ver. 59. *going through the midſt of them, and paſſed away ſo.*] *Eraſmus*, *Grotius*, *Beza*, *Mills* ſuppoſe this all added, the former Part from *Luke* iv. 30. the latter moſtly from the Beginning of the next Chap. tho' *Mills* could muſter up no more than two or three *MSS.* without it; but being not in the *vulg. Lat.* had ſo great a Sway, that it was not put in ſome early printed *Editions*, nor as *Ward* ſays in our *Eng.* of 1561, 1562, 1577, 1579, *Pref.* to *Errata* of *Prot. Bib.* However *MSS.* have the Right to decide it.

Ver. 1. *paſſing away*] Though *Guyſe* owns that this being the ſame Word as before *carries the Face of a Connection*, yet he argues that this *was about three Months after the other*, Ch. viii. 59. by Ch. vii. 2. & x. 22. whereas I refer the latter Text to that after it, and not this with the following to be then, allowing alſo Time for the Courſe of Excommunication, *Jeſus* meeting with him that had been blind afterwards, &c.

Ver. 2. *ſinned, he*] They taking Puniſhment for the certain Effect of Sin, according to that at *Luke* xiii. 2, 4. and being miſtaken in one Thing, might in another; tho' their Query does not imply, that they thought he ſinned, only that they propoſed it according to different Notions that were received; one of which was the Tranſmigration of Souls, or their Paſſage from one Body to another, according to their Demerits, which by *Wiſd. of Sol.* viii. 20. the *Jews* ſeem tinged with. Among other Non-expounders of this Expreſſion, what could induce ſuch a learned Author and great Critick as *Wall*, to give us this, and no more, as the Expoſition of it, in *Crit. Not. Whoſe ſin has been the cauſe that this man was born blind, his own ſin, or the ſin of his parents?* Did he think we ſhould not underſtand that manifeſt Meaning by the Text? And that the other would be underſtood by it, which muſt be very difficult to common Readers, without Help? ſee the like in the *Aſſembly's Annot.* on the next Verſe.

7. As alſo ſaid to him, Go, waſh in the Pool of Siloam (which being interpreted is Sent) he went away therefore, and waſhed, and came ſeeing.

8. Therefore the Neighbours, and they who had ſeen before that he was blind, ſaid, Is not this he that ſate, and begged?

9. Others ſaid, This is he; but others, He is like him: *however* he ſaid, It is I.

10. They therefore enquired of him, How were the Eyes opened for thee?

11. He made anſwer; A Man called Jeſus made Clay, and anointed my Eyes, and ſaid to me, Go to the Pool of Siloam, and waſh; ſo when I went away, and waſhed, I had ſight.

12. Therefore they ſaid to him, Where is he? Says he, I know not.

13. They bring him to the Phariſees who once was blind.

14. Now it was the Sabbath when Jeſus made the Clay, and opened his Eyes.

15. The Phariſees therefore aſked him alſo again, how he had ſight. To whom he ſaid, He put Clay upon my Eyes, and I waſhed, and do ſee.

16. Therefore ſome of the Phariſees ſaid, This Man is not from God, becauſe he does not keep the Sabbath. Others ſaid, How can a Man *who* is a Sinner do ſuch Miracles? Thus there was a Diviſion among them.

17. They ſay to the blind Man again, What doſt thou ſay concerning him, that he has opened thy Eyes? But he ſaid, He is a Prophet.

18. The Jews therefore did not believe concerning him, that he was blind, and had ſight; until they called the Parents of him who had ſight,

19. And aſked them as follows, Is this your Son, of whom you ſay that he was born blind? How then does he now ſee?

20. His Parents made anſwer to them; We know that this is our Son, and that he was born blind.

21. But how he now ſees we know not, or who opened his Eyes we do not know: he is of Age, aſk him; he will ſpeak concerning himſelf.

22. Theſe Things ſaid his Parents, becauſe they feared the Jews: for the Jews had already agreed, that if any one did confeſs him to be Chriſt, he ſhould not belong to the Synagogue.

23. For this reaſon his Parents ſaid, He is of Age, aſk him.

24. Therefore they called the Man who was blind the ſecond time, and ſaid to him, Aſcribe Glory to God; we know that this Man is a Sinner.

25. He therefore made anſwer, Whether he is a Sinner I know not; one Thing I know, that having been blind, I now ſee.

26. Whereupon they ſaid to him again, What did he do to thee? How opened he thy Eyes?

27. He anſwered, I have told you already, and you did not hearken; why would you hear again? Would you alſo become his Diſciples?

28. They therefore railed at him, and ſaid; Thou art a Diſciple of him, but we are Diſciples of Moſes.

29. We know that God ſpoke to Moſes; but we know not whence this Man is.

30. The Man made reply to them; In this indeed there is a wonderful Thing, that you know not whence he is, when he has opened my Eyes.

31. Since we know that God hears not Sinners; but if any one be a Worſhipper of God, and does his Will, him he hears.

32. Since the World has been it has not been heard, that any Man opened the Eyes of one born blind.

33. If he was not from God, he could not do any Thing.

34. They made anſwer to him, Thou waſt wholly born in Sins, and doſt thou teach us? So they put him out.

35. Jeſus heard that they put him out, and finding him, he ſaid to him, Doſt thou believe in the Son of God?

Ver. 8. *blind*] by ſome *a Beggar*, becauſe, as it ſeems, he is mentioned to be ſuch in the following Words, and not as *Mills* frigidly imagines, that *blind* crept from Ver. 13.

Ver. 17. *that*] properly as in the next Ver. and not for *ſeeing that*, with which *Guyſe* puzzles himſelf and his Readers.

Ib. *But*] left out of the *com. Eng.* and *therefore* Ver. 18. wrong tranſlated *But*, on which the Senſe of the Diſcourſe hinges thus: the *Gr.* Particle juſt before for *that*, like the *Syriack* which was ſpoken, ſignifying alſo *becauſe*, and the Man taking it ſo, anſwered accordingly, not miſtruſting that they doubted the Truth of it; and ſo ſince he did not affirm what they aſked him, but ſaid, *He is a Prophet*, they *therefore* did not believe this Miracle was wrought. How well does all this conſiſt together, and I hope now clearly appear!

Ver. 18. *therefore*] So the *Gr.* is, and ſo the Connection bears well.

Ver. 26. *again*] not with a few; but to be inſerted from the next Ver. as *Mills* ſpeaks, *Pro.* 430. appears altogether improbable.

Ver. 30. *whence he is*] viz. from God, according to what follows.

Ver. 31. *him he hears*] ſeem added, ſays *Mills*, to ſupply the Defect of the Sentence, *Pro.* 1422. but if he was candid, how little muſt he have conſidered the Style of this Apoſtle? with which this ſo much ſuits, that one might be almoſt ſure it is his own; and why ſhould I ſay *almoſt*, when only one *Copy* and one *Writer* omit it, and the Reaſon plain too, becauſe it is a little redundant?

36. He

36. He made anſwer, Who is it, Lord, that I may believe in him?

37. At which Jeſus ſaid to him, Thou haſt both ſeen him, and it is he that talks with thee.

38. Upon this he ſaid, I believe, Lord; and worſhipped him.

39. Beſides Jeſus ſaid, For Judgment am I come into this World; that thoſe who ſee not may ſee, and thoſe who ſee may become blind.

40. And ſome of the Phariſees being with him heard theſe Things, and ſaid to him, Are we alſo blind?

41. Jeſus anſwered them: If you were blind, you would not have Sin; but now you ſay, We ſee; therefore your Sin remains.

CHAP. X.

I SAY to you very certainly; That Perſon who does not enter at the Gate into the Sheep-fold, but climbs up elſewhere, is a Thief and a Robber.

2. Whereas he who enters at the Gate, is the Shepherd of the Sheep.

3. To him the Porter opens, and the Sheep hear his Voice; he alſo calls his own Sheep by Name, and brings them out.

4. And when he puts forth his own Sheep, he goes before them; moreover the Sheep follow him, becauſe they know his Voice.

5. Nay they will not follow another at all, but run away from him; becauſe they know not the Voice of others.

6. This Proverb Jeſus ſaid to them; yet they did not know what Things thoſe were which he ſpoke to them.

7. Jeſus therefore ſaid to them again: I tell you very certainly, that I am the Gate of the Sheep.

8. All that ever came before me, are Thieves and Robbers; but the Sheep did not hear them.

9. I am the Gate: at me if any one comes in, he ſhall be ſaved; nay ſhall come in, and go out, and find Paſture.

10. The Thief does not come, except that he may ſteal, kill, and deſtroy: I am come that they may have Life, and have *it* more abundantly.

11. I am the good Shepherd: it is he yields up his Life for the Sheep.

12. But he that is a hired one, and not the Shepherd, whoſe own the Sheep are not, ſees the Wolf coming, and leaves the Sheep, and flees; ſo that the Wolf catches them, and diſperſes the Sheep.

13. Thus the hired one flees, becauſe he is hired, and has no Care about the Sheep.

14. I am the good Shepherd, and know mine, and am known by mine.

15. As the Father knows me, I alſo know the Father, and yield up my Life for the Sheep.

16. And other Sheep I have that are not of this Fold, and thoſe I muſt bring, and they ſhall hear what I ſay; ſo there ſhall be one Sheep-fold, one Shepherd.

17. For this reaſon my Father loves me, becauſe I yield up my Life, that I may receive it again.

18. None takes it from me, but I yield it up of my ſelf: I have Authority to yield it up, and have Authority to receive it again. The Commandment for this have I received from my Father.

19. There was a Diviſion therefore again among the Jews, by theſe Words.

20. And many of them ſaid, He has a Devil, and is mad; why do ye hear him?

21. Others ſaid, Theſe are not the Words of one in whom the Devil is; can a Devil open the Eyes of the Blind?

22. Now there was the Feaſt of Dedication at Jeruſalem, when it was Winter.

23. And Jeſus walked in the Temple, in Solomon's Porch.

24. The Jews therefore compaſſed him about, and ſaid to him, How long doſt thou hold our Mind in doubt? If thou art Chriſt, tell us freely.

Ver. 1. *climbs*]
So clomb this firſt grand Thief into God's Fould:
So ſince into his Church lewd Hirelings climbe,
Par. Loſt, B. 4.

Ver. 6. *Proverb*] the indiſputable Meaning of the Word, which is the ſame that is ſo rendered Ch. xvi. 25, 29. 2 *Pet.* ii. 22. and may more immediately be referred to the foregoing Verſe.

Ver. 8. *before me*] not in many *Copies*, yet ſeems to be genuine, and omitted leſt it ſhould be miſunderſtood of *Moſes* and the true Prophets; though the Meaning is of coming as the *Shepherd*, *Gate* or *Meſſias*, which *Jeſus* did. What Need had *Guyſe* to tell us it was not the holy Prophets and *John the Baptiſt*?

Ver. 11. *yields up*] far the more general Reading of the ſame Verb as in Ver. 15, 17, 18.

Ver. 14. *am known by mine*] Some have *mine know me*, which *Mills* ſo much prefers, that he ſays ours was made afterwards, *Prol.* 430. for which however he gives no Reaſon, as indeed the mere Authority of a few againſt many would be a poor Reaſon, and a worſe Expreſſion againſt a better ſtill poorer: for our Saviour continuing to ſpeak of himſelf, as we read it, is evidently more pertinent and ſtrong than the other, which checks and flattens this noble Diſcourſe.

Ver. 21. *can a Devil*] A ſingle *MS.* only having ἔχων added, to make it *can he that has a Devil*, *Beza* ſays he very much approves of it; but what will the *Writings of the New Teſtament* come to at that Rate?

Ver. 22. *Dedication*] as in 1 *Mac.* iv. 59. 2 *Mac.* x. 5, 8.

Ib. *when*] *and* being leſs proper, as that Feaſt was always in the Winter; but *John* might mention it for the Illiterate among the *Gentiles*.

25. Jeſus anſwered them: I have told you, and ye did not believe: thoſe Works which I do in the Name of my Father, teſtify concerning me.

26. But ye do not believe: for ye are not any of my Sheep, as I told you.

27. My Sheep hear my Voice, and I know them, and they follow me.

28. So I give them everlaſting Life, and they ſhall not at all periſh for ever, nor ſhall any one pull them out of my Hand.

29. My Father who gave to me, is greater than all; and none can pull out of my Father's Hand.

30. I and the Father are one.

31. Therefore the Jews again carried Stones, that they might ſtone him.

32. Jeſus anſwered them, Many good Works have I ſhewn you from my Father; for which of thoſe Works do ye ſtone me?

33. The Jews made him anſwer, We do not ſtone thee about a good Work, but about Blaſphemy, and becauſe thou that art a Man, makeſt thy ſelf God.

34. Jeſus replied to them: Is it not written in your Law; I ſaid, You are gods?

35. If he called thoſe gods, to whom the Word of God was, and the Scripture cannot be diſannulled;

36. Do ye tell him whom the Father has ſanctified, and ſent into the World, Thou blaſphemeſt; becauſe I ſaid, I am the Son of God?

37. If I do not the Works of my Father, believe me not.

38. But if I do, though you believe me not, believe the Works; that you may know, and believe that the Father is in me, and I in him.

39. They therefore ſought again to apprehend him, but he got away from their Hand.

40. When he went away again beyond Jordan, into the Place where John was firſt baptizing; and he remained there.

41. Whereupon many came to him, and ſaid, John indeed did no Miracle, but all Things whatever John ſpoke concerning him were true.

42. So that many believed in him there.

CHAP. XI.

NOW there was a certain Man ſick, *one* Lazarus of Bethany, the Town of Mary and her Siſter Martha.

2. (And it was the Mary who anointed the Lord with Ointment, and wiped his Feet with her Hair, whoſe Brother Lazarus was ſick)

3. Therefore the Siſters ſent Word to him, Lord, behold he whom thou loveſt is ſick.

4. Which Jeſus hearing, ſaid, This Sickneſs is not to Death, but for the Glory of God, that the Son of God may be glorified by it.

5. Moreover Jeſus loved Martha, and her Siſter, as well as Lazarus.

6. When he heard therefore that the other was ſick, then indeed he remained at the Place in which he was two Days.

7. Next he after that ſays to the Diſciples, Let us go along into Judea again.

8. The Diſciples ſay to him, Rabbi, the Jews now have attempted to ſtone thee, and doſt thou again go thither?

9. Jeſus anſwered; Are there not twelve Hours to a Day? If any one walks in the Day, he does not ſtumble, becauſe he ſees the Light of this World.

10. Whereas if any one walks in the Night, he ſtumbles, becauſe there is not Light in it.

11. Theſe Things he ſaid; and after that he ſays to them, Our Friend Lazarus is aſleep, but I am going that I may awake him.

12. Therefore his Diſciples ſaid, Lord, if he is aſleep, he will be well.

13. But Jeſus ſpoke concerning his Death; whereas they thought that he diſcourſed about being in a Sleep.

14. Then Jeſus therefore ſaid to them publickly, Lazarus is dead.

15. And I am glad by reaſon of you (in or-

Ver. 26. *for*] not ſo ſtrictly dependent on the other as *becauſe*; however their being not his Sheep was becauſe they did not believe before according to Ver. 25.

Ver. 38. *know, and believe*] as *Iſa.* xliii. 10. ſo 1 *Sam.* xxv. 17. *Jer.* ii. 19. for *know* being firſt in Place may not in Time, but it may be underſtood *know as well as believe.*

Ib. *and believe*] By *Mills*'s Account this was not at firſt in the Text, though wanting in but one ſtrange *Copy*, and in no *Tranſ.* then he reckons that *know*, the ſame *Gr.* Verb as the foregoing in another Termination, was put in the *Marg.* as more ſuitable, which at length crept into the Body of the *Book* after that, as it is in another *Copy*; and afterwards was changed, to take away the Tautology, into this, which crept from the laſt *believe*, *Prol.* 434, 753. Let us try whether there may not be as much Probability another Way: ſuppoſe it at firſt in the Text, where it agrees well with the other *believe*, and is ſixty-fold more confirmed by *MSS.* and *Verſions*; but Somebody might think it improper after *know*, and ſo alter it into another *know*, as ſome other Perſon did into *perceive*, which two *Verſions* have.

Ver. 3. *the Siſters*] Some *Copies* have *his*; but our *Tranſlators* might rather follow *Beza*, as he the *Vulgate*, contrary to his own *Copy*, by Overſight; ſince the *Geneva Verſ.* has it *Ital.*

Ver. 9. The *Geneviſts* have here this valuable *Note*, 'He that walketh in his vocation, and hath the light of 'God for his guide, needeth to feare no dangers.

Ver. 9, 10. notably indicate, that Time and Opportunity is to be made uſe of.

Ver. 10. *it*] *the World*, which if we attend to Reaſon, we may perceive with *Wall.*

der

der for you to believe) that I was not there; but let us go along to him.

16. Therefore ſaid Thomas, who is called Didymus, to his Fellow-diſciples, Let us alſo go along, that we may die with him.

17. Jeſus therefore came, and found he had been four Days already in the Grave.

18. (Now Bethany was near Jeruſalem, about fifteen Furlongs off)

19. And many of the Jews were come about Martha and Mary, that they might comfort them concerning their Brother.

20. Martha therefore when ſhe heard that Jeſus was coming, met him; but Mary ſate in the Houſe.

21. Therefore Martha ſaid to Jeſus; Lord, if thou hadſt been here, my Brother would not have been dead.

22. But yet now I know that whatever thou ſhalt aſk God for, God will give thee.

23. Jeſus ſays to her, Thy Brother will ariſe.

24. Martha ſays to him, I know that he will ariſe in the Reſurrection on the laſt Day.

25. Jeſus replied to her; I am the Reſurrection, and Life: he that believes in me will be alive, though he is dead.

26. And every one who is alive, and believes in me will not die at all for ever; doſt thou believe this?

27. She ſays to him, Yes, Lord: I believe that thou art Chriſt the Son of God, who ſhould come into the World.

28. And having ſaid theſe Things, ſhe went away, and called her Siſter Mary privately, ſaying, The Maſter is come, and calls for thee.

29. When ſhe heard, ſhe roſe up quickly, and came to him.

30. However Jeſus was not yet come into the Town, but was in the Place where Martha met him.

31. The Jews therefore who were with her in the Houſe, and were comforting her, when they ſaw that Mary aroſe quickly, and went out, followed her, ſaying, She is going to the Grave, that ſhe may weep there.

32. Therefore when Mary was come where Jeſus was, and ſaw him, ſhe fell at his Feet, ſaying to him, Lord, if thou hadſt been here, my Brother would not have died.

33. When Jeſus therefore ſaw her weeping, and the Jews weeping who came with her; he was grieved in Spirit, and affected with Trouble.

34. At length he aſked, Where have you laid him? They ſay to him, Lord, come, and ſee.

35. Jeſus ſhed tears.

36. Therefore the Jews ſaid, Lo how he loved him!

37. And ſome of them ſaid, Could not he who opened the Eyes of one blind, have cauſed that he alſo ſhould not have died?

38. Jeſus therefore again being grieved in himſelf, comes to the Grave; now it was a Cave, and a Stone lay upon it.

39. Says Jeſus, Take up the Stone. Martha, the Siſter of him who was dead, repreſents to him, Lord, he has a ſcent already, for it is four Days.

40. Jeſus anſwers her, Did not I tell thee, that if thou wouldeſt believe, thou ſhouldeſt ſee the Glory of God?

41. Therefore they took up the Stone where the Dead was laid; at which Jeſus looked up above, and ſaid; Father, I give thee thanks, that thou haſt hearkened to me.

42. Yet I knew that thou always hearkeneſt to me; but by reaſon of the Company ſtanding about I ſpoke, in order for them to believe that thou haſt ſent me.

43. And having ſaid theſe Things, he cried out aloud, Lazarus, come forth.

44. Whereupon he who was dead came out, bound Feet and Hands with the Grave-cloaths, and his Face was bound about with a Napkin. Jeſus ſays to them, Let him looſe, and give *him* liberty to go.

45. Many of the Jews therefore who came to Mary, and had ſeen the Things which Jeſus did, believed in him.

46. Some of them notwithſtanding went away to the Phariſees, and told them what Things Jeſus had done.

47. Therefore the chief Prieſts and Phariſees gathered together the Council, and ſaid; What do we? ſince this Man does many Miracles.

48. If we let him alone thus, all will believe in him; nay the Romans will come, and take away both our Place and Nation.

49. Beſides Caiaphas a certain one of them, being high Prieſt that Year, ſaid to them; You know not any Thing,

50. Nor conſider, that it is profitable to us, that one Man ſhould die for the People, and not the whole Nation periſh.

51. Nevertheleſs he did not ſay this of himſelf, but being high Prieſt that Year, he propheſied that Jeſus ſhould die for the Nation;

Ver. 16. *die*] according to Ver. 8.

Ver. 19. *about*] The *Gr.* having both *to* and *about*, the former may be included in *come*, as the ſame of the *Heb.* אל is omitted before *under, after, between, &c.*; ſee *Noldius, Heb. Particles.*

52. And

52. And not for the Nation only, but that he would alſo gather together into one, the Children of God who were diſperſed.

53. From that Day therefore they conſulted together, that they might put him to death.

54. Therefore Jeſus no more walked publickly among the Jews, but went away thence into a Country near the Wilderneſs, to a City called Ephraim; and there he abode with his Diſciples.

55. The Paſſover of the Jews too was near; and many went up to Jeruſalem from the Country before the Paſſover, that they might purify themſelves.

56. They therefore ſought for Jeſus, and talked with one another ſtanding in the Temple, What do ye think, that he will not come at all to the Feaſt?

57. Now both the chief Prieſts and Phariſees had given Commandment, that if any one knew where he was, he ſhould declare *it*, that they might apprehend him.

CHAP. XII.

JESUS therefore ſix Days before the Paſſover came to Bethany, where Lazarus was that died, whom he raiſed up from the Dead.

2. Therefore they made a Supper for him there, and Martha ſerved; but Lazarus was one of thoſe who ſate down with him.

3. So Mary taking a Pound of Ointment, of exceeding precious liquid Spikenard, anointed the Feet of Jeſus, and wiped his Feet with her Hair; inſomuch that the Houſe was filled with the Savour of the Ointment.

4. Says one of his Diſciples therefore, Judas Iſcariot Simon's *Son*, who would deliver him up,

5. For what reaſon was not that Ointment ſold for three hundred Pence, and this given to the Poor?

6. Whereas he ſaid this, not becauſe he cared for the Poor, but becauſe he was a Thief, and had the Purſe, and carried what was put in.

7. Jeſus therefore ſaid; Let her alone; ſhe has kept this for the Day of my Burial.

8. Since the Poor ye have always with you, but have not me always.

9. A great Company therefore of the Jews knew that he was there; and came not for the ſake of Jeſus only, but that they might alſo ſee Lazarus, whom he had raiſed up from the Dead.

10. But the chief Prieſts conſulted, that they might likewiſe put Lazarus to death;

11. Becauſe many of the Jews went by reaſon of him, and believed in Jeſus.

12. On the next Day a great Company who were come to the Feaſt, hearing that Jeſus was coming to Jeruſalem,

13. Took Branches of Palm-trees, and went out to meet him, and cried out, Pray ſave, the King of Iſrael who comes in the Name of the Lord is bleſſed.

14. Moreover Jeſus finding a young Aſs, ſate upon it, as it is written,

15. Do not fear, O Daughter of Zion: behold thy King comes, ſitting upon the Colt of an Aſs.

16. However his Diſciples knew not theſe Things at firſt; but when Jeſus was glorified, then they remembred that theſe Things were written of him, and that they did theſe Things to him.

17. Therefore the Company teſtified *for him*, which was with him when he called Lazarus out of the Grave, and raiſed him up from the Dead.

18. For this reaſon alſo the Company met him, becauſe they heard that he had done this Miracle.

Ver. 52. *but that*] What follows is to be comprehended in the laſt Part of the Words of *Caiaphas*, but in another Meaning than he intended, like the other Part. The high Prieſt ſuppoſed that if they let *Jeſus* be counted their King, the *Romans* would take it for a Rebellion, and deſtroy them, which would be compleated by diſperſing thoſe that were not ſlain, which the Death of *Jeſus* would prevent; but it prevented their periſhing in their Sins, by gathering together a true *Iſrael*.

Ver. 3. *Mary*] Notwithſtanding what Authority of *Authors Whitby* here brings, againſt this being the ſame Story or Woman with that in *Mat.* xxvi. 7. and *Mark* xiv. 3. I had formed a Judgment to the contrary; but as I was preparing Arguments for it, found my ſelf prevented by thoſe which *Hammond* produces on *Luke* vii. 37. though out of Place.

Ver. 4. *Simon's*] ſkipt over by ſome, as not having *Son* with it, I ſuppoſe; yet *Mills* pretends it is transferred hither from elſewhere. *Prol.* 430.

Ver. 7. *ſhe has kept*] *Mills* from ſome pleads for it to have been originally, *that ſhe may keep*; unintelligible or abſurd, though he would force the Meaning on it, *that it may be ſhewn ſhe has kept*.

Ver. 12. *the next Day*] after he came to *Bethany*, Ver. 1. and not after the Supper, as *Wall* remarks, *John* carrying on his Hiſtory there firſt.

Ver. 17. *Therefore*] i. e. becauſe of his ſo coming, not relative to Ver. 16.

Ver. 17. *teſtified*] the firſt Word of the Verſe in the *Original*, and ſtanding before *when* might give occaſion to the following *various Reading*.

Ib. for him] rather than *it* which follows.

Ib. *when*] *Wall* in *Crit. Notes* ſays, *It is in the moſt and beſt Copies not* ὅτε when, *but* ὅτι that; amazing that *Authors*, and he then *grown old* (*Pref.*) ſhould take ſuch Liberty of Aſſertion! It appears by *Mills*, whom *Wall* conſulted, *Pref.* p. 1. that only 3 *Copies* have ὅτι, the firſt very corrupt, as *Lucas Brugenſis* ſhews, as likewiſe the ſecond, *Mills Prol.* 1168. and the third the worſt of all; ſo that *Mills* himſelf does not receive that *Reading*, tho' he ſays the *Vulg.* has it, which has *quando when*.

19. The Phariſees therefore ſaid one to another, Do you ſee that we profit not any Thing? Lo the World is gone away after him.

20. And there were ſome Grecians of thoſe who came up, that they might worſhip at the Feaſt;

21. Theſe came therefore to Philip, who was from Bethſaida of Galilee, and thus intreated him, Lord, we would ſee Jeſus.

22. Philip comes, and tells Andrew; and again Andrew and Philip tell Jeſus.

23. Upon which Jeſus made anſwer to them: The Hour is come for the Man to be glorified.

24. I ſay to you very certainly; Except a Grain of Wheat falls into the Ground, and dies, only that remains; but if it dies, it bears much Fruit.

25. He that loves his Life, will loſe it; and he who ſlights his Life in this World, will keep it to everlaſting Life.

26. If any one would wait on me, let him follow me; ſo where I am, there alſo will my Servant be: and if any one waits on me, the Father will honour him.

27. My Soul is now troubled, and what ſhall I ſay? O Father, ſave me from this Hour; but for the foregoing I am come to it.

28. O Father, glorify thy Name. Therefore a Voice came from Heaven, I have both glorified, and will glorify again.

29. The Company therefore that ſtood by, and heard, ſaid it was Thunder: others ſaid, An Angel ſpoke to him.

30. Jeſus made anſwer; This Voice was not for my ſake, but for yours.

31. Now is the Judgment of this World, now will the Prince of this World be caſt out abroad.

32. And when I am lifted up from the Earth, I will draw all to my ſelf.

33. (But this he ſpoke, ſignifying by what Death he ſhould die)

34. The Company anſwered him; We have heard out of the Law, that Chriſt remains for ever; how then doſt thou ſay, The Man muſt be lifted up? Who is this Man?

35. Therefore Jeſus ſaid to them; The Light is with you yet a little Time: walk while you have the Light, that Darkneſs may not ſeize you; and he who walks in Darkneſs, does not know whither he goes.

36. While you have the Light, believe in the Light, that you may be the Sons of it. Theſe Things Jeſus ſpoke, and when he went away, hid from them.

37. Nevertheleſs though he had done ſo many Miracles before them, they did not believe in him;

38. So that the Saying of the Prophet Eſaias was fulfilled, which he ſpoke, Lord, who has believed our Report? And to whom has the Arm of the Lord been revealed?

39. For this reaſon they could not believe, becauſe ſaid Eſaias again,

40. He has let their Eyes be blinded, and their Heart be hardened; leſt they ſhould ſee with the Eyes, underſtand with the Heart, and when they are converted, I might heal them.

41. Theſe Things Eſaias ſaid, when he ſaw his Glory; and ſpoke concerning him.

42. Yet indeed many even of the Rulers believed in him; but did not confeſs, leſt they ſhould not belong to the Synagogue.

43. For they loved the Glory of Men, rather than the Glory of God.

44. Jeſus further cried out in this manner: He that believes in me, does not *properly* in me, but in him who ſent me.

45. Beſides he that ſees me, ſees him who ſent me.

46. I am come a Light into the World, that every one who believes in me may not remain in Darkneſs.

47. And if any one hears my Words, and does not believe, I do not judge him: for I

Ver. 22. *tell*] *told* from the *old Lat.*

Ver. 26. *ſo*] as is apparently the Senſe, and that which is good.

Ver. 32. *all*] The *com. Reading* is *pantas* maſc. but ſome have *panta* and like that neut. which *Mills* according to *Col.* i. 20. thought the right; I therefore leave it, as our Language allows, and our *Tranſlators* have done, *Rom.* xi. 32. 2 *Pet.* iii. 9.

Ver. 35. *Time*] *Mills*, as this Word is left out by no *Father*, or *Verſion* but the *old Lat.* ſays it is a Scribe's, *Pro.* 428, 435. when he had cited for the Omiſſion *Auguſtine*, the *Sax. Verſ.* and *Reading* of *Veleſius*; but all are of ſmall Weight.

Ver. 36. *believe*] But as they amazingly did not, the Apoſtle was drawn into the following Obſervation, Ver. 37, &c.

Ib. *when*] So by *Beza quum*, it being the proper Aoriſt for it, and that which begins in Ver. 44. and continues to the End of the Chap. being alſo ſaid now.

Ver. 37.

Oh! how ſhould any be ſo dull,
To doubt who this might be!
When they did things ſo wonderfull,
And workes ſo mightie ſee,

ſays *Wither*, *Song* 53.

Ver. 38. *So that*] for which ſee *Doddr. Fam. Expoſit.* Sect. 149.

Ver. 39. *could*] according to *Ham. did*, as the ſame at Ch. v. 19. *Mark* vi. 5. and *mayſt* at *Luke* xvi. 2.

Ib. *becauſe*] by *Doddr.* becauſe *as*, whoſe *Note* ſee.

Ver. 40. *let*] as at *Exod.* vii. 3. though *Whitby* ſays it may be *Malice* or *Wickedneſs hath blinded their Eyes*, or the Perſonal is here put for the Impersonal, the Active for the Paſſive, i. e. *their Eyes are blinded*, &c.

Ver. 47. *believe*] Several *Copies*, *keep*.

Ib. *not judge*] To reconcile this with Ch. v. 22. *Ham.* takes it here in the Senſe of *accuſing*. I underſtand it, that *Jeſus* did not *judge* then.

came not that I might judge the World, but that I might ſave it.

48. He that rejects you, and does not receive my Words, has what will judge him: the Word which I have ſpoken, that will judge him at the laſt Day.

49. Becauſe I have not ſpoken of my ſelf; but the Father who ſent me, he gave me a Commandment what I ſhould ſay, and what I ſhould ſpeak.

50. And I know that his Commandment is everlaſting Life: what Things therefore I ſpeak, it is ſo as the Father told me.

CHAP XIII.

AT length before the Feaſt of the Paſſover, Jeſus knowing that his Hour was come, for him to depart out of this World to the Father; as he had loved his own who were in the World, he loved them till the End.

2. And when Supper was done (the Devil having now put into the Heart of Judas Iſcariot *the Son* of Simon, that he ſhould deliver him up)

3. Jeſus knowing that the Father had given him all Things into Hand, and that he came out from God, and was going to God;

4. He riſes up from Supper, and puts away the Garments; then taking a Towel, girded himſelf.

5. Afterwards he puts Water into a Baſon, and began to waſh the Feet of the Diſciples, and to wipe with the Towel that he was girded with.

6. So he comes to Simon Peter, who ſays to him, Lord, doſt thou waſh my Feet?

7. Jeſus made anſwer to him, What I do, thou doſt not know now, but thou wilt know when theſe Things are paſt.

8. Peter ſays to him, Thou ſhalt never waſh my Feet at all. Jeſus anſwered him, If I do not waſh thee, thou haſt no Part with me.

9. Simon Peter replies to him, Lord, not my Feet only, but alſo the Hands and Head.

10. Jeſus rejoins to him, He that is waſhed has no more Need than to waſh the Feet, but is wholly clean; and you are clean, but not all.

11. For he knew who would deliver him up; for this reaſon he ſaid, You are not all clean.

12. When he had therefore waſhed their Feet, and taken his Garments, being ſate down, he ſaid to them: Do ye know what I have done to you?

13. You call me Maſter and Lord; and you ſay well, for I am.

14. If I therefore the Lord and Maſter have waſhed your Feet, you alſo ought to waſh the Feet one of another.

15. For I have given you an Example, that ye ſhould alſo do as I have done to you.

16. I ſay to you very certainly, A Servant is not greater than his Maſter, nor an Apoſtle greater than he who ſent him.

17. If you know theſe Things, you are bleſſed if you do them.

18. I ſpeak not concerning you all, I know whom I have choſen; but *it* is that the Scripture may be fulfilled, He that eats Bread with me, has lifted his Heel againſt me.

19. I tell you even now before it comes to paſs, that when it does, you may believe that it is I.

20. I ſay to you very certainly, He that receives whomſoever I ſend, receives me; and he that receives me, does him who ſent me.

21. Jeſus having ſaid theſe Things, was troubled in Spirit, and teſtified in this manner, I tell you very certainly, that one of you will deliver me up.

22. Therefore the Diſciples looked one at another, doubting about whom he ſpoke.

23. Now there was leaning on the Boſom of Jeſus one of his Diſciples, whom he loved.

24. Simon Peter therefore nodded to him, to aſk who it would be about whom he ſpoke.

25. So he lying down upon the Breaſt of Jeſus, ſays to him, Lord, who is it?

26. Jeſus anſwered, It is he to whom, having dipt, I ſhall give a Bit; and dipping in a Bit, he gave *it* to Judas Iſcariot *the Son* of Simon.

27. And after the Bit then Satan entered into

Ver. 1. *he loved them till the End*] *to the Cloſe of his Life*, *Whitby*.

Ver. 2. *done*] or *made*, according to the *Greek*.

Ver. 3. *Jeſus*] One *Copy* and a *Tranſ.* do, and *Mills* would caſt out, *Prol.* 431.

Ver. 6. *who*] or *and he*, not *Peter*.

Ver. 14. *ought to waſh*] *not in the literal Senſe, but in the ſpiritual*, *Whitby*.

Ver. 18. it *is*] neceſſarily to be ſupplied or underſtood, as likewiſe at Ch. xiv. 31. & xv. 25. and [it *was*] Ch. ix. 3.

Ver. 19. *before it comes to paſs*] three *Copies* want, and *Kuſter* writes that *Mills* thinks it a *marginal Scholium*; wherein he wrongs him, *Mills* only ſaying, he ſhould entirely replace it among ſuch, were it not for the Suffrage of the *preſent Copies*, as notable as it is, *Pro.* 1460. Being notable then, it is fitter to be thought authentick.

Ver. 21. *will*] *Wall*.

Ver. 24. *to aſk who it would be*] but in a few *Books*, *and ſays to him*; *Tell, who it is*; which *Mills* terms the *primeval*, that gave Place to ours, the *marginal Greek* of ſome Scholiaſt. To enter a Diſſent may ſuffice, where no more Proof nor Probability appears.

him; Jeſus therefore ſays to him, What thou doeſt, do quickly.

28. But none who ſate down knew why he ſpoke this to him.

29. For ſome thought, ſince Judas had the Purſe, that Jeſus ſaid to him, Buy what Things we have Need of againſt the Feaſt; or that he ſhould give Something to the Poor.

30. Therefore he having the Bit, preſently went out; and it was Night when he thus went.

31. Jeſus ſays; Now is the Man glorified, and God is glorified in him.

32. If God be ſo, he will alſo glorify him in himſelf, and will glorify him preſently.

33. Little Children, I am with you yet a little while: ye will ſeek me, and as I ſaid to the Jews, Whither I go, ye cannot come; ſo now I ſay to you.

34. I give you a new Commandment, that ye ſhould love one another; as I have loved you, that ye ſhould alſo love one another.

35. By this will all know that you are my Diſciples, if you have Love one to another.

36. Simon Peter ſays to him, Lord, whither doſt thou go? Jeſus anſwered him, Whither I go, thou canſt not follow me now, but wilt hereafter.

37. Peter replies to him, Lord, for what reaſon cannot I follow thee at preſent? I will lay down my Life for thee.

38. Jeſus anſwered him; Wilt thou lay down thy Life for me? I ſay to thee very certainly, The Cock will not at all crow, until thou haſt thrice denied me.

CHAP. XIV.

LET not your Heart be troubled: believe in God, as alſo in me believe.

2. In my Father's Houſe there are many Habitations, and if not, I would have told you: I go before to prepare a Place for you.

3. And if I go, and prepare for you a Place, I will come again, and receive you to my ſelf; that where I am, you may alſo be.

4. Moreover whither I go you know, and know the Way.

5. Thomas ſays to him, Lord, we know not whither thou goeſt, and how can we know the Way?

6. Jeſus replies to him, I am the Way, and the Truth, and the Life: none comes to the Father but by me.

7. If you had known me, you would alſo have known my Father; and henceforth you know him, as well as have ſeen him.

8. Says Philip to him, Lord, ſhew us the Father, and it is ſufficient for us.

9. Jeſus ſays to him: Am I ſuch a long Time with you, and haſt not thou known me, Philip? He who has ſeen me, has ſeen the Father; and how doſt thou ſay, Shew us the Father?

10. Doſt not thou believe that I am in the Father, and the Father is in me? The Words which I ſpeak to you, I ſpeak not from my ſelf; but the Father himſelf who remains in me does the Works.

11. Believe me that I am in the Father, and the Father is in me; but if not, believe me by reaſon of the Works themſelves.

12. I ſay to you very certainly, He that believes in me, the Works which I do, he ſhall alſo do, nay ſhall do greater than theſe; becauſe I go to my Father.

13. And whatever you ſhall requeſt in my Name, this will I do; that the Father may be glorified in the Son.

14. If you ſhall requeſt any Thing in my Name, I will do *it*.

Ver. 30. *when he thus went*] The *MS Copies* that have *therefore* here are but few, viz. five or ſix, and thoſe *Grotius* reckons were all made to the *Lat. Copy* of the *Vulg.*

Ver. 38. *The Cock will not at all crow*] viz. he that crowed the laſt, ſuppoſing him diſtinct from the other, *Mark* xiv. 72. which makes it ſtrictly true to the Words; otherwiſe *twice* is to be underſtood from *Mark* xiv. 30. or to be in the principal crowing Time at Break of Day.

Ver. 1. *believe in God*] *believe* being the ſame both times, and ſo *Guyſe* judged they ſhould be rendered alike. *Beza* alſo mentions for both to be imperative *Nonnus* and *Theophylact*, as likewiſe *Doddr.* has it; and how much does the preceding leading Verb, which is thus, conduce to it! Not that alone, but the Senſe likewiſe, as to continue and renew their Belief in God the Father and *Chriſt*, might be of great Help for them not to be troubled. And why ſhould *Chriſt* preferably to the other tell them only they believed in God, when they did alſo in him? Beſides the *Gr.* Pronoun *you* being not to this *believe*, any more than to the next, may of it ſelf ſhew this to be imperative like that.

Ib. *as alſo in me believe*] *Whitby* having aſſerted in his *Preface to the Galatians, that in all the Scriptures of the New Teſtament there is not to be found one Exhortation to any Chriſtian to believe in Chriſt*; which he affirms further in an *Advertiſement, is as certain and demonſtrable as any Propoſition in Euclid*, becauſe a *Chriſtian* is one that does or muſt believe in *Chriſt*; and therefore cites the *Synopſis* (*Poole*'s I ſuppoſe) that it may be rendered in the Ind. Mood, *and you believe in me*: which is eaſy to know without the *Synopſis*, if the Context would allow of it; but the Imperative before too ſtrongly requires this to be ſo, for any to deny it, that by believing in *Chriſt* they might not be troubled. And for thoſe to believe who did believe, ſee 1 *John* v. 13.

Ver. 10, 11. *is*] which the *Gr.* has, but not *am*.

Ver. 11. *me*] after the ſecond *believe*, five, as *Mills* collected, have not, whence he weakly infers it was fetch'd from the firſt, *Prol.* 434. the Numbers of which I frequently mention, becauſe omitted by *Kuſter*, though he made it his Buſineſs to mark them, and would be difficult to find without.

Ver. 12. *greater*] of Converſion particularly.

15. If

15. If you love me, keep my Commandments.

16. And I will aſk of the Father, and he will give you another Comforter, that he may remain with you for ever;

17. The Spirit of Truth, whom the World cannot receive, becauſe it does not ſee him, nor know him; but ye know him, becauſe he remains with you, and ſhall be in you.

18. I will not leave you fatherleſs, I will come to you.

19. In a little while the World ſees me no more, but you ſee me: becauſe I live, you alſo will.

20. At that Time you will know, that I am in the Father, and you in me, and I in you.

21. He who has my Commandments, and keeps them, that is he who loves me; now he who loves me will be loved by my Father, and I will love him, as alſo make my ſelf manifeſt to him.

22. Judas, not Iſcariot, ſays to him, Lord, how is it that thou art about to make thy ſelf manifeſt to us, and not to the World?

23. Jeſus made anſwer to him: If any one loves me, he will keep my Word; ſo my Father will love him, nay we will come to him, and make a Habitation with him.

24. He that does not love me, keeps not my Words; and the Word which you hear is not mine, but the Father's who ſent me.

25. Theſe Things have I ſpoken to you, while I remain with you.

26. But the Comforter, the Holy Spirit, whom the Father will ſend in my Name, will himſelf teach you all Things, and bring all to your remembrance, which I have ſaid to you.

27. I leave Peace to you, give you my Peace; not as the World gives, do I give you: let not your Heart be troubled, nor be afraid.

28. You have heard that I ſaid to you, I go away, and come to you: if you loved me, you would have been glad that I ſaid, I go to the Father; becauſe my Father is greater than I.

29. Beſides I have now told you before it comes to paſs; that when it does, you may believe.

30. I ſhall not ſpeak many Things further with you: for the Prince of this World is coming, though he has not any Thing in me.

31. But *it* is in order for the World to know, that I love the Father; and as he has commanded me, ſo I do. Riſe up, let us go along hence.

CHAP. XV.

I AM the true Vine, and my Father is the Huſbandman.

2. Every Branch in me which does not bear Fruit, that he takes away; and every one which bears Fruit, that he cleanſes, that it may bear more Fruit.

3. You are already clean by the Word which I have ſpoken to you.

4. Remain in me, and *let me* in you. As a Branch cannot bear Fruit of it ſelf, except it remains in the Vine, ſo neither you, except you remain in me.

5. I am the Vine, you the Branches: he that remains in me, and I in him, bears much Fruit; ſince without me you cannot do any Thing.

6. Except any one remains in me, he is caſt out abroad as a Branch, even a withered one; ſo that People gather them together, and caſt into the Fire, and they are burned.

7. If you remain in me, and my Sayings remain in you, ye may requeſt whatſoever ye will, and it ſhall be done for you.

8. In this my Father is glorified, that you bear much Fruit; ſo ſhall you become Diſciples to me.

9. As the Father has loved me, I have alſo loved you: remain in my Love.

10. If you keep my Commandments, you will remain in my Love; as I have kept the

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Ver. 16. *Comforter*] or alſo *Advocate* and *Exhorter*, according to the Verb, and *Wall*'s *Note*, with *Ham. Annot.*

Ver. 18. *fatherleſs*] which it is as *James* i. 21. and not *comfortleſs*.

Ver. 23. *Word*] the ſingular of that in the next Verſe.

Ib. *make*] For *poieſomen* ſome have *poieſometha* in the middle Form of declining, and *Mills* is poſitive rightly, for Nobody he ſays would change the former into the latter, *Prol.* 678. I confeſs 'tis a little ſtriking, and the Meaning of the Words entirely the ſame; yet ſuch a Thing might be done among the *Gr.* Fathers he quotes for Elegancy, and I think rather than by *John*, the plaineſt and leaſt polite of all the Writers of the *New Teſt. Books.*

Ver. 28. *that—I go*] without *I ſaid* by ſeveral, which *Mills* ſays crept from the former Part of the Ver. *Pr.* 678. but ſeems ſurer to be omitted here by reaſon of that, and as this could be ſpared.

Ver. 30. *has not any Thing*] Some have it *will find* (a few of the primitive Writers *finds*) *Nothing*, and *Mills* in *Pr.* 746. puts down *finds Nothing* for genuine, and in Num. 806. *will not find any Thing.*

Ib. *not any Thing in me*] *not any Evil*, though Expoſitors write doubtfully of it.

Ver. 31. it *is*] viz. *I ſpeak*, from the Verſe laſt paſt; and thus neceſſarily inſerted in the *Gen. Tranſ.* to make Senſe, or be intelligible, tho' thrown out by the *King*'s *Tranſlators.*

Ver. 4. *ſo neither*] literal, without *can.*

Com-

Commandments of my Father, and remain in his Love.

11. Theſe Things have I ſpoken to you, that my Joy might remain in you, and yours might be fulfilled.

12. This is my Commandment, that ye ſhould love one another, as I have loved you.

13. Greater Love than this none has, that any one ſhould lay down his Life for his Friend.

14. Ye are my Friends, if ye do whatever I command you.

15. I no more call you Servants, ſince a Servant knows not what his Maſter does; but I call you Friends, ſince all Things which I have heard from my Father have I made known to you.

16. Ye did not chooſe me, but I choſe you, and appointed you, that ye might go, and bear Fruit, and your Fruit might remain; that whatſoever ye ſhall requeſt the Father in my Name, he may give it you.

17. Theſe Things I command you, that ye love one another.

18. If the World hates you, ye know that it hated me before you.

19. If ye were of the World, that would love its own; whereas ſince ye are not of the World, but I have choſen you out of it, for this reaſon the World hates you.

20. Remember the Words which I ſaid to you, a Servant is not greater than his Maſter. If they have perſecuted me, they will alſo perſecute you: if they have kept my Words, they will alſo keep yours.

21. But all theſe Things will they do to you by reaſon of my Name, ſince they know not him who ſent me.

22. If I had not come, and ſpoken to them, they would not have had Sin; but now they have no Excuſe for their Sin.

23. He that hates me, hates alſo my Father.

24. If I had not done Works among them which no other did, they would not have had Sin; but now they have both ſeen, and hated even me and my Father.

25. But *it* is that the Saying might be fulfilled, which is written in their Law, that they hated me undeſervedly.

26. However when the Comforter is come, whom I will ſend to you from the Father, the Spirit of Truth who comes out from him, he will teſtify concerning me.

27. And you alſo will teſtify, becauſe you have been with me from the Beginning.

CHAP. XVI.

THESE Things have I ſpoken to you, that ye might not be offended.

2. They will make you not belong to the Synagogue; nay the Time is coming, that any one who kills you, will think he brings Service to God.

3. And theſe Things will they do to you, becauſe they have not known the Father, nor me.

4. But theſe Things have I ſpoken to you, that when the Time comes, ye may remember of them that I told you; however I did not tell you theſe Things at the Beginning, becauſe I was with you.

5. Whereas now I go to him who ſent me; and none of you aſks me, Whither doſt thou go?

6. Nevertheleſs becauſe I have ſpoken theſe Things to you, Grief has filled your Heart.

7. Yet I tell you the Truth, it is profitable for you that I ſhould go away: for if I do not, the Comforter will not come to you; but if I go, I will ſend him to you.

8. And when he comes, he will convince the World concerning Sin, concerning Righteouſneſs, and alſo Judgment:

Ver. 11. *my Joy*] *which I have in you, Wall*; which *Interpretation* may be neceſſary for Contradiſtinction from *your Joy*, and according as *my Love* is to be underſtood, Ver. 9.

Ib. *might remain*] Inſtead of the *Gr.* μείνῃ five *Copies* have ᾖ *may be*, and ſo many *Verſions* have it rendered thus. That *Mills* eſteemed the *genuine Reading*, as *Theophylact* has μένῃ· for he imagined this latter came from μέν *indeed* being added, tho' there is no Inſtance of that, as there is of our μείνῃ. What Spectres can a Mind, turned to ſtrong and ſtrange Ideas of them, raiſe? And beſides the Want of μέν ſince ᾖ breaks off the Chain of his Reaſoning, for Lack of that Link; ᾖ is the preſ. Tenſe, not the firſt Aoriſt like πληρωθῇ *might be fulfilled*, as μείνῃ is, and as ſeems requiſite. *Whitby*'s telling us it ſignifies Nothing which we read, is telling us Nothing but what we know without, as it is alſo like yielding up the Point.

Ver. 20. *his*] here as well as at Chap. xiii. 16. So both the *Gr.* and the former *Eng.* have, but the early *Editions* of the *laſt Tranſ.* have [the,] and the preſent are divided.

Ver. 21. *all*] This *Mills* would have to be crept in, five having it not; *Pr.* 1476. ſo *John*, he ſays, ſimply without *all*, Ch. xvi. 3. but what ſo likely as that being the Occaſion of leaving it out here?

Ib. *by reaſon of my Name*] viz. becauſe of their being *Chriſtians*; but *for the ſake* denotes *Regard*, being uſed in a good or reſpectful Senſe.

Ver. 22. *they would not have had Sin*] *Beza, they would not have ceaſed to ſay that they were religious, and quite Strangers to Sin. But to me*, ſays *Caſtal.* in *Defenſ.* p. 186. *it ſeems to be far otherwiſe; If I had not come, they would not have rejected me, and ſo not ſinned in that Reſpect.* Whereas I think both had need be taken into the Meaning: the former as the next Words here, and the laſt in Ch. ix. 39. intimate; and the latter apparently from Ver. 24.

Ver. 2. *nay*] *Whitby* ſays ἀλλὰ here ſignifies *yea*; but that in the modern *Engliſh* is *nay*.

Ver. 8. *convince*] *So the Word properly ſignifies, Doddr.*

9. Concerning Sin indeed, becauſe they do not believe in me;

10. Concerning Righteouſneſs, becauſe I go to my Father, and you ſee me no more;

11. And concerning Judgment, becauſe the Prince of this World is judged.

12. I have yet many Things to ſpeak to you, but ye cannot bear *them* now.

13. However when the Spirit of Truth himſelf comes, he will guide you into all Truth: for he will not ſpeak of himſelf, but whatever he ſhall hear will ſpeak, and he will tell you Things that are to come.

14. He will glorify me; becauſe he will receive of mine, and tell you.

15. All Things whatever the Father has are mine: for this reaſon I ſaid, that he will receive of mine, and tell you.

16. In a little while you will not ſee me, and again in a little while you will behold me, becauſe I go to my Father.

17. Some of his Diſciples therefore ſaid one to another; What is this that he ſays to us, In a little while you will not ſee me, and again in a little while you will behold me; and, Becauſe I go to the Father?

18. Therefore they ſaid, What is this that he ſays, the little while? We know not what he ſays.

19. Jeſus therefore knew that they were minded to aſk him, ſo he ſaid to them: Are you ſeeking one with another concerning this, becauſe I ſaid, In a little while you will not ſee me, and again in a little while you will behold me?

20. I ſay to you very certainly, that ye will weep, and mourn, but the World will rejoice; and ye will grieve, yet your Grief will become Joy.

21. A Woman when ſhe is in labour, has Grief, becauſe her Hour is come; but when ſhe has brought forth the Child, ſhe remembers the Affliction no more, for Joy that a Man is born into the World.

22. So ye alſo indeed have now Grief; but I will ſee you again, and your Heart ſhall rejoice, and your Joy none takes away from you.

23. Nay at that Time ye ſhall not aſk me any Thing: *for* I tell you very certainly, that whatſoever ye ſhall requeſt of the Father in my Name, he will give you.

24. Hitherto ye have not requeſted any Thing in my Name: do ye requeſt, and receive, that your Joy may be full.

25. Theſe Things have I ſpoken to you in Proverbs; but the Time is coming when I ſhall ſpeak to you no more in Proverbs, but ſhall tell you freely concerning the Father.

26. At that Time ye ſhall requeſt in my Name; and I do not ſay to you, that I will aſk of the Father for you.

27. For the Father himſelf loves you; becauſe ye have loved me, and believed that I came out from God.

28. I came out from the Father, and am come into the World; again I leave the World, and go to the Father.

29. His Diſciples ſaid to him; Lo now thou ſpeakeſt freely, and ſpeakeſt no Proverb.

30. Now we know that thou knoweſt all Things, and haſt no Need that any one ſhould aſk thee: by this we believe that thou cameſt out from God.

31. Jeſus anſwered them; Do ye now believe?

32. Behold the Time is coming, nay is already come, that you will be diſperſed each to his own, and leave me alone; yet I am not alone, becauſe the Father is with me.

33. Theſe Things have I ſpoken to you, that in me you might have Peace: in the World you will have Affliction; but take courage, I having overcome the World.

Ver. 16. *In a little while*] for *There will be a little while and*, to be underſtood by Ver. 10. till his Aſcenſion.

Ib. *in a little*] as before, being the ſame, and not *during* or *for a little*, and ſo to be till his ſpiritual Coming, *Acts* ii. 2, 33.

Ib. *becauſe I go*] belonging to both the Parts before.

Ver. 19. *becauſe*] not the Relative, as in the *com. Eng.*

Ver. 22. *So*] not allowing *therefore*.

Ver. 23. *at that Time*] *when that Spirit ſhall come*, *Ham.* ſo in Ver. 26. he ſays *it belongs not peculiarly to that Time between his Reſurrection and Aſcenſion*; for which ſee alſo *Guyſe* more particularly in his *Practical Expoſition of the four Evangeliſts*.

Ib. *requeſt*] *There is*, writes *Wall*, *in the* Engliſh *a great Amphibology in the Word* aſk, *uſed in two differen Senſes, for which the* Greec *has two different Words; one to aſk a Queſtion, the other to requeſt a Benefit.*

Ver. 24. *in my Name*] *That I ſuppoſe is the Reaſon*, ſays *Wall, that the Lord's Prayer had no Mention of his Name; but now he bids them aſk all Things in his Name.*

Ver. 25. The former *but* here a few leave out, and *Mills* ſays it has been inſerted by reaſon of Connection, *Pr.* 434. Why not more likely left out by reaſon of the other *but*?

Ver. 26. *aſk of*] being the firſt of thoſe Words in Ver. 23. and having this double Meaning.

Ver. 30. *aſk*] according to Ver. 19.

CHAP.

CHAP. XVII.

THESE Things Jeſus ſpoke, and looked up to Heaven, and ſaid: Father, the Time is come; glorify thy Son, that he may alſo glorify thee:

2. According as thou haſt given him Authority over all Fleſh, that he may give everlaſting Life to all whom thou haſt given to him.

3. And this is everlaſting Life, for them to know thee the only true God, and Jeſus Chriſt whom thou haſt ſent.

4. I have glorified thee upon the Earth; have finiſhed the Work which thou gaveſt me to do.

5. So now do thou glorify me, Father, with thy ſelf, in the Glory which I had with thee before the World was.

6. I have made thy Name manifeſt to the Men whom thou gaveſt me out of the World: they were thine, and thou gaveſt them to me, and they have kept thy Word.

7. They have now known, that all Things whatever thou haſt given me, are from thee:

8. Becauſe I have given them the Words which thou gaveſt me; which they have received, and known truly that I came out from thee, and they have believed that thou didſt ſend me.

9. I intreat for them: I do not intreat for the World, but for them whom thou haſt given me, becauſe they are thine.

10. Moreover all my Things are thine, and thy Things mine, and I am glorified in them.

11. And now I am no more in the World, but theſe are, and I come to thee. Keep thoſe, Holy Father, in thy Name whom thou haſt given me; that they may be one, according as we are.

12. When I was with them in the World, I kept them in thy Name: thoſe whom thou gaveſt me I have preſerved, and none of them is loſt, excepting the Son of Deſtruction, that the Scripture might be fulfilled.

13. But now I come to thee, and theſe Things I ſpeak in the World, that they may have my Joy fulfilled in themſelves.

14. I have given to them thy Word, and the World has hated them, becauſe they are not of the World, according as I am not.

15. I do not intreat that thou wouldeſt take them out of the World, but that thou wouldeſt keep them from Wickedneſs.

16. They are not of the World, according as I am not.

17. Sanctify them in thy Truth, thy Word being the Truth.

18. According as thou haſt ſent me into the World, I have alſo ſent them thither.

19. And for them I ſanctify my ſelf, that they likewiſe may be ſanctified in the Truth.

20. However I do not intreat for theſe only, but for them alſo who ſhall believe in me by their Word:

21. That they may all be one; according as thou, Father, art in me, and I in thee, that they likewiſe may be one in us; in order for the World to believe that thou haſt ſent me.

22. And I have given them the Glory which thou gaveſt me; that they may be one, as we are one:

23. I in them, and thou in me; that they may be made perfect in one, and in order for the World to know that thou ſenteſt me, and didſt love them, as thou didſt me.

24. Father, I am willing that thoſe alſo whom thou haſt given to me, ſhould be with me where I am; that they may ſee my Glory which thou gaveſt me, becauſe thou didſt love me before the founding of the World.

25. Righteous Father, though the World has not known thee, yet I have, and theſe have known that thou haſt ſent me.

26. To whom I have made known thy

Ver. 1. *Things*] as in the Verſe before, with others in that Chapter.

Ib. *the Time is come*] One *Copy* and one *Author* being without, *Mills* imagined it crept from Ch. xii. 23. and being admitted into a *Copy*, he ſays, no Wonder if afterwards it paſſed into all, *Pr.* 1427. Raſh Judgment! and not here alone; but ſurely that is much likelier to be the Alteration made which ſtopped in one *Copy*, and *Nonnus* might omit it becauſe he wrote in *Verſe*.

Ver. 2. *According as*] For *As* only may here denote *Since*.

Ib. *to him*] Becauſe without [to] it may mean that *Jeſus* was given to them, and is at leaſt doubtful of it ſelf.

Ver. 9. *I do not intreat for the World*] at that Time, and in that Reſpect, ſince they could not be kept in the Father's Name, Ver. 11. who were not in it; look *Whitby*'s *Annot.*

Ver. 10. *Things*] according to the *Gr.* and as *Beza*, *&c.* render it.

Ib. *thy Things mine*] *are* being added here from the *old Lat.* unneceſſarily.

Ver. 11. *in thy Name*] as in the following Verſe.

Ib. *whom*] A great many have, but ſome in a different Manner, *which*, viz. *Name*; and that *Mills* approves of, expounding it to mean *Power*, or the like; and Nobody, he ſays, would change *whom* into *which*; yet it might be put as *Name* is the neareſt Antecedent, or by Overſight, the Difference being ſmall, eſpecially ſince that in the next Verſe ſeems to confirm *our Reading*; where only a few have the other, and which is various, by ᾧ dat. that tho' moſt have ſeems the worſt, or ὃ acc. nor is *Name* thus given, I believe, to be found elſewhere, and indeed the Expreſſion ſeems too hard.

Ver. 12. *in the World*] not in the ſtrange *Camb. Copy*, and the *Copt. Verſ.* ſo *Mills* concludes was added from Ver. 11. Wild Inference! *Whitby* has it not to be in the *Vulg.* and yet in all the *Verſions*, *Exam.* Lib. 2. 2.

Name,

Name, and will do *it*; that the Love which thou haſt loved me with may be in them, and I in them.

CHAP. XVIII.

JESUS having ſaid theſe Things, went out with his Diſciples beyond the Brook Kedron, where there was a Garden, into which he entered, and his Diſciples.

2. Now Judas too that delivered him up knew the Place; becauſe Jeſus often gathered together there with his Diſciples.

3. Judas therefore having received a Regiment, and from the chief Prieſts and Phariſees Officers, comes thither with Lanterns, Lamps and Arms.

4. Therefore Jeſus knowing all Things which would come upon him, went out, and ſaid to them, Whom do ye ſeek after?

5. They anſwered him, Jeſus the Nazorite. Jeſus ſays to them, It is I. And Judas alſo that delivered him up ſtood with them.

6. When he therefore ſaid to them, It is I; they went away backward, and fell on the Ground.

7. He therefore again aſked them, Whom do ye ſeek after? And they ſaid, Jeſus the Nazorite.

8. Jeſus anſwered, I have told you, that it is I; if therefore ye ſeek after me, let theſe go:

9. That the Word might be fulfilled which he ſaid, I have not loſt any of them whom thou gaveſt me.

10. Therefore Simon Peter having a Sword, drew it, and ſmote a Servant of the high Prieſt, and cut off his right Ear; and the Servant's Name was Malchus.

11. Jeſus therefore ſaid to Peter, Put thy Sword into the Sheath; ſhall I not at all drink that Cup which my Father has given me?

12. So the Regiment, the Colonel, and Officers of the Jews took Jeſus, and bound him.

13. Next they brought him away to Annas firſt: for he was the Father-in-law of Caiaphas, who was the high Prieſt for that Year.

14. And it was Caiaphas who adviſed the Jews, that it would be profitable, that one Man ſhould periſh for the People.

15. There followed Jeſus notwithſtanding Simon Peter, and another Diſciple; which Diſciple was known by the high Prieſt, and went in with Jeſus into the high Prieſt's Hall.

16. But Peter ſtood at the Door without; therefore the other Diſciple went out, who was known by the high Prieſt, and ſpoke to the Porter, and brought in Peter.

17. The young Woman that was Porter therefore ſays to Peter, Art not thou alſo one of this Man's Diſciples? He ſays, I am not.

18. The Servants and Officers alſo ſtood by, making a Coal-fire, becauſe it was cold, and warmed themſelves; ſo Peter was ſtanding with them, and warming himſelf.

19. The high Prieſt therefore aſked Jeſus, both concerning his Diſciples and Doctrine.

20. Jeſus anſwered him; I have ſpoken publickly to the World: I always taught in the Synagogue and the Temple, whither the Jews always come together, and have ſpoken Nothing in Secret.

21. Why doſt thou aſk me? Aſk the Hearers, what I have ſpoken to them; lo they know the Things which I ſaid.

22. But upon his ſaying theſe Things, one of the Officers who ſtood by gave Jeſus a Stroke, ſaying, Doſt thou anſwer the high Prieſt thus?

23. Jeſus replied to him, If I have ſpoken ill, teſtify concerning the Ill; but if well, why doſt thou beat me?

24. Annas having ſent him bound to Caiaphas the high Prieſt.

25. Now Simon Peter was ſtanding, and warming himſelf; therefore they ſaid to him, Art not thou alſo one of his Diſciples? He denied by ſaying, I am not.

26. Says one of the high Prieſt's Servants, that was a Kinſman of him whoſe Ear Peter cut off, Did not I ſee thee in the Garden with him?

27. Therefore Peter denied again; and preſently the Cock crowed.

28. They therefore carried Jeſus from Caiaphas into the Judgment-hall, as it was Morning; however they themſelves did not enter in thither, that they might not be defiled, but that they might eat the Paſſover.

Ver. 1. *Kedron*] See concerning it on 2 *Sam.* xv. 23.

Ver. 3. *and from the chief Prieſts and Phariſees Officers*] ſuch as they choſe to command the Soldiers; the *Greek* being thus poſited.

Ver. 5. *It is I*] as tranſlated *Mat.* xiv. 27. *Mark* vi. 50.

Ver. 13. *who*] viz. *Caiaphas*, Ver. 24.

Ver. 14. *periſh*] not *die* as Ch. 11. 50.

Ver. 15. *another*] as *John* modeſtly ſtyles himſelf, Ch. xix. 35. & xx. 2, 3, 4, 8, 25.

Ver. 16. *Porter*] the very ſame as at *Mark* xiii. 34.

Ver. 20. *always*] The latter *Grotius* would have repeated from the former, ſome having for it *all*; but might be rather altered for Variety.

Ver. 22. *a Stroke*] ſing. as *Mark* xiv. 65. plur. where look; as here likewiſe in the next Chap. Ver. 3. and without *palm* in the *com. Tranſ.*

Ver. 28. *that they might eat the Paſſover*] Hence it may appear plain that this was the Day for it, and not the Day paſt, as likewiſe by Ch. xiii. 1, 2. & xix. 14, 31. at which laſt look; it alſo falling on that Day of that

29. Pilate therefore went out to them, and ſaid, What Accuſation do ye bring againſt this Man?

30. They made anſwer to him, If he was not a Criminal, we ſhould not have delivered him up to thee.

31. Therefore Pilate replied to them, Do ye take him, and judge him according to your Law. The Jews therefore ſaid to him, It is not lawful for us to put any one to death:

32. That the Word of Jeſus might be fulfilled, which he ſaid, ſignifying by what Kind of Death he ſhould die.

33. Pilate therefore entered into the Judgment-hall again, and called Jeſus, and ſaid to him, Art thou the King of the Jews?

34. Jeſus anſwered him, Doſt thou ſpeak this of thy ſelf, or did others tell thee concerning me?

35. Pilate replied, Am I a Jew? Thy Nation and the chief Prieſts delivered thee up to me; what haſt thou done?

36. My Kingdom, anſwered Jeſus, is not of this World: if it was of that, my Attendants would ſtrive, that I might not be delivered up to the Jews; but now my Kingdom is not from hence.

37. Therefore Pilate aſked him, Art not thou then a King? Jeſus anſwered, Thou ſayeſt *it*, I am a King. I was born for this, and for this came into the World, that I might teſtify to the Truth: every one who is of the Truth hears my Voice.

38. Says Pilate to him, What is Truth? And having ſpoken this, he went out again to the Jews, and declares to them; I find no Crime in him.

39. But there is a Cuſtom to you, that I ſhould releaſe one at the Paſſover; are ye willing therefore I ſhould releaſe to you the King of the Jews?

40. They therefore all cried out again thus, Not him, but Barabbas. Now Barabbas was a Robber.

CHAP. XIX.

1. THEN Pilate therefore took, and ſcourged Jeſus.

2. As alſo the Soldiers plaiting a Crown of Briers, put *it* on his Head, and cloathed him with a purple Garment;

3. Moreover they ſaid, Hail, King of the Jews; and gave him Strokes.

4. Therefore Pilate went forth again, and ſays to them, Lo I bring him out to you, in order for you to know that I find no Crime in him.

5. Jeſus therefore came forth, wearing the thorny Crown, and the purple Garment; upon which he ſays to them, Behold the Man.

6. So when the chief Prieſts and Officers ſaw him, they cried out thus, Crucify, crucify. Pilate ſays to them, Do ye take, and crucify him: for I find not a Crime in him.

7. The Jews anſwered him, We have a Law, and according to our Law he ought to die, becauſe he made himſelf the Son of God.

8. When Pilate therefore heard this Saying, he was more afraid.

9. Whereupon he entered into the Judgment-hall again, and ſays to Jeſus, Whence art thou? But Jeſus gave him no Anſwer.

10. Therefore Pilate ſays to him, Doſt not thou ſpeak to me? Knoweſt not thou that I have both Power to crucify thee, and Power to releaſe thee?

11. Jeſus anſwered, Thou wouldeſt have no Power againſt me, if it was not given thee from above: for this reaſon he that delivered me up to thee has the greater Sin.

12. Thenceforth Pilate endeavoured to releaſe him; but the Jews cried out as follows, If thou releaſeſt him, thou art not Ceſar's Friend: every one who makes himſelf a King, contradicts Ceſar.

Year, as in the *Chronology*; and ſo that *Jeſus* eat it with his Diſciples the Night before, being Part of the ſame and the Paſſover Day, tho' one Night ſooner than uſual, *Exod.* xii. 8. becauſe he was to ſuffer death before that came, as *Grotius* ſhews from *Mat.* xxvi. 18. *Luke* xxii. 15. *Hammond* on *Mark* xiv. 12. and *Wall* on *Mat.* xxvi. 17. though *Whitby* vainly argues to the contrary, *Append.* to *Mark* xiv. with *Beza* at *Mat.* xxvi. 17. as if there were no ſuch Paſſages in *John*, and when he comes hither, ſlips over them.

Ver. 32. *Word*] as we uſe it in like Caſes ſingularly.

Ver. 37. *not*] The *Greek* having οὐκ; and were it not for this, how did *Pilate* ſay he was a King? Thus alſo it accords well with Ver. 33, 36.

Ib. *ſayeſt* it, *I am*] as in *Luke* xxii. 70.

Ver. 38. *no*] only as in the next Chap. Ver. 4.

Ver. 6. *Crucify, crucify*] followed by *him* in many *Copies*, but it may be ſuſpected was taken from *Luke* xxiii. 21.

Ver. 7. *our*] not in the *Vulg.* and one *Copy*, ſufficient for *Mills* to ſay it was added from *we* before, *Pr.* 434. though ſo unlikely, and more *Books* ſo often diſſenting from our *preſent*, without ſuch Judgment from him; which is to be conſidered in other Caſes, being largely to be ſeen in his *Various Readings*.

Ver. 8. *more afraid*] leſt he ſhould be the Son of God, as he might think in the heathen Notion.

Ver. 9. *Whence art thou*] to know if he came from Heaven.

Ver. 11. *the greater Sin*] How? Becauſe if *Pilate* had only earthly Power, he could not have put *Jeſus* to death, *Mat.* xxvi. 53, 54. beſides his Innocency would have preſerved him; and ſo the Sin of delivering him up would have been leſs.

13. Pilate therefore hearing this Saying, brought Jeſus out, and ſate down on the Judgment-ſeat, in a Place called the Pavement, but in Hebrew Gabbatha.

14. Now it was the Preparation of the Paſſover, and about the ſixth Hour; and he ſays to the Jews, Behold your King.

15. But they cried out, Take away, take away, crucify him. Pilate ſays to them, Shall I crucify your King? The chief Prieſts anſwered, We have no King but Ceſar.

16. Then he delivered him up therefore to them, that he might be crucified. Thus they took, and brought away Jeſus.

17. And he bearing his Croſs, went out to a Place called the Scull one, which is called in Hebrew Golgotha.

18. Where they crucified him, and two others with him, at each Side, and Jeſus in the Middle.

19. And Pilate too wrote a Title, and put on the Croſs; which was written, JESUS THE NAZORITE THE KING OF THE JEWS.

20. This Title therefore many of the Jews read, becauſe the Place where Jeſus was crucified was near the City; and it was written in Hebrew, Greek, Latin.

21. Therefore the chief Prieſts of the Jews ſaid to Pilate; Do not write, The King of the Jews, but that he ſaid, I am the King of the Jews.

22. Pilate anſwered, What I have written, I have written.

23. The Soldiers therefore, when they had crucified Jeſus, took his Garments (and made four Parts, to each Soldier a Part) with the Coat; now the Coat was without Seam, woven from above all through.

24. They therefore ſaid one to another, Let us not part it, but make lots concerning it, whoſe it ſhall be; that the Scripture might be fulfilled which ſays, They divided my Garments to themſelves, and caſt Lots for my Cloaths: therefore indeed the Soldiers did theſe Things.

25. There ſtood alſo by the Croſs of Jeſus, his Mother, and his Mother's Siſter Mary *the Wife* of Clopas, and Mary Magdalene.

26. Therefore Jeſus ſeeing the Mother, and the Diſciple whom he loved ſtanding by, ſays to his Mother, Woman, behold thy Son.

27. Afterwards he ſays to the Diſciple, Behold thy Mother. So from that Hour the Diſciple took her to thoſe of his own.

28. After this Jeſus knowing that all Things were now accompliſhed, that the Scripture might be compleat, ſays, I am thirſty.

29. A Veſſel therefore was ſet full of Vinegar; whereupon they filled a Sponge with it, which putting upon Hyſſop, they conveyed to his Mouth.

30. When Jeſus therefore had received the Vinegar, he ſaid, It is accompliſhed; next bowing the Head, he delivered up the Spirit.

31. Therefore the Jews, that the Bodies might not remain upon the Croſs on the Sabbath, ſince it was the Preparation (for that Sabbath was a great Day) intreated Pilate that

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Ver. 13. *Gabbatha*] from the *Chald.* as the Termination ſhews; *an elevated Place.*

Ver. 14. *about the ſixth Hour*] The *Jews* counting 12 Hours in an artificial Day, Ch. xi. 9. and reckoning them, 1, 2, &c. from the Morning, as we from Noon, *Mat.* xx. 9, 12. *John* i. 39. *Acts* iii. 1. & iv. 3. their 6th Hour would be our 12 o'Clock, which appears to be nearly the Time when *Jeſus Chriſt* was put up on the Croſs, by the Darkneſs beginning then, *Mat.* xxvii. 45. *Mark* xv. 33. as it ended at his Death, *Mat.* xxvii. 46, 50. *Mark* xv. 34, 37. If the Darkneſs alſo came on gradually, as may ſeem likelieſt, what was done ſoon after he was on the Croſs makes no Difficulty. And this [about] may admit of being as much as a Quarter of an Hour before, which Time would be requiſite to take him from Condemnation, out of the City to Execution; and on the other ſide might be ſufficient, as it was near, Ver. 20. and as the Prieſts may be ſuppoſed to hurry him along; leſt there ſhould be ſome Reſcue or Reprieve. What a Wonder it is that the Time of our Saviour's Crucifixion ſhould be ſo ſuperficially conſidered, as to remain a Doubt whether it held three Hours or ſix, and whether it began at our nine in the Morning, or at Noon! of which ſee on *Mark* xv. 25. Even *Beza*, tho' he has there no ſmall *Note* on it, was inclined to doubt, if not think, the *Scripture* was corrupted by an Alteration of a Numeral, which he ſuppoſed too was the *ſixth* here for *third*, and ſo *Whitby*, &c. but ſee *Mills* here and at *Mark* xv. 25.

Ver. 17. *Golgotha*] by the Eliſion of ל a *Scull* being *gulgalta* in the *Chald. Targum*, 2 *Kings* ix. 35.

Ver. 19. *which*] But what can we do with thoſe who carp at all the four being different? Tell them that every one might be exactly ſo to a Letter. *Weſley* ſays, 'Undoubtedly theſe [of *John*] were the very Words, although the other Evangeliſts do not expreſs them at large.' Whereas both *Matthew* and *Luke* have *This is* more.

Ib. *written*] Not a Noun, but Participle, as in the next Verſe.

Ver. 23. *Jeſus*] the *Vulg.* only *him*, yet ſtamp'd authentick by *Mills*, tho' probably it was the Pronoun put for the Noun.

Ib. *four*] being one Parcel of Soldiers, *Acts* xii. 4.

Ver. 25. *Siſter*] as at *Luke* xxiv. 18. being both named *Mary*.

Ib. *Clapas*] *Cleopas*, *Luke* xxiv. 18. but barbarouſly *Cleophas*. As it is ſcarce to be doubted that his Wife was the ſame *Mary* as that in *Mat.* xxvii. 56, 61. & xxviii. 1. *Mark* xv. 40. *Luke* xxiv. 10. he ſeems to be a latter Huſband: for the Father of her eldeſt Son was *Alpheaus*, *Mat.* x. 3. *Acts* i. 13. ſee *Jude* 1.

Ver. 27. *took her*] By which it appears *Joſeph* her Huſband was dead, as alſo at the early Preaching of *Jeſus*, *Mat.* xii. 46. *Mark* iii. 31. but was living when he was 12 Years old, *Luke* ii. 42, 47.

Ib. *thoſe of his own*] it being plural.

Ver. 29. *therefore*] not *now* of any Kind.

Ib. *filled*] *Gr. filling.*

Ib. *which*] The Conjunction being thus rendered, there is no Need of adding in two *its*, which however ſhould be diſtinguiſhed.

Ver. 31. *was a great Day*] being the Feſtival of unleavened Bread or Cakes, *Lev.* xxiii. 5, 6, 7. *Numb.* xxviii. 16, 17, 18. & xxxiii. 3. as well as the Sabbath.

their

their Legs might be broke, and they taken away.

32. The Soldiers therefore indeed came, and broke the Legs of the firſt, and of the other who was crucified with him.

33. But coming to Jeſus, when they ſaw that he was dead already, they did not break his Legs.

34. Yet one of the Soldiers with a Spear pierced his Side, and preſently there came out Blood and Water.

35. And he who ſaw has teſtified, and his Teſtimony is true; nay he knows that he ſpeaks true Things, to the end that you may believe.

36. For theſe Things were done, that the Scripture might be fulfilled, There ſhall not a Bone of him be broke.

37. And again another Scripture ſays, They ſhall look on him whom they have pierced.

38. Now after theſe Things Joſeph one from Arimathea (who was a Diſciple of Jeſus, but concealed for Fear of the Jews) intreated Pilate that he might take away the Body of Jeſus; and Pilate permitted him: he therefore came, and took it away.

39. Nay Nicodemus alſo came (who firſt came to Jeſus by Night) bringing a Mixture of Myrrh and Aloes, about a hundred Pounds.

40. Therefore they took the Body of Jeſus, and tied it up in linen Cloaths, with the Spices, as the Manner of the Jews is to bury.

41. Beſides there was in the Place, where he was crucified, a Garden; and in that a new Grave, into which was not any one yet put.

42. There they therefore laid Jeſus, by reaſon of the Jews Preparation, becauſe the Grave was near.

CHAP. XX.

AFTERWARDS on the firſt *Day* after the Sabbath, Mary Magdalene comes in the Morning, while it was dark, to the Grave, and ſees the Stone taken away from it.

2. Therefore ſhe runs, and comes to Simon Peter, and to the other Diſciple whom Jeſus loved, and ſays to them, They have taken away the Lord from the Grave, and we know not where they have put him.

3. Peter therefore went out, and the other Diſciple, and they came to the Grave.

4. However though they ran both together, the other Diſciple quickly ran before Peter, and came firſt to the Grave.

5. Who ſtooping down, beheld the linen Cloaths lying; nevertheleſs he did not go in.

6. Simon Peter therefore that followed him comes, and entered into the Grave, and ſaw the linen Cloaths lying;

7. As alſo the Napkin that was upon his Head, not lying with the linen Cloaths, but wrapt up in another Place apart.

8. Then went in therefore the other Diſciple alſo, who came firſt to the Grave; and he ſaw, and believed.

9. For they did not yet know the Scripture, that he muſt riſe from the Dead.

10. Therefore the Diſciples went away to thoſe who belonged to them.

11. But Mary ſtood at the Grave weeping without; as ſhe wept therefore, ſhe ſtooped down.

12. With that ſhe ſees two Angels in White ſitting, one at the Head, and one at the Feet, where the Body of Jeſus had lain.

13. And they aſk her, Woman, why doſt thou weep? She ſays to them, Becauſe they have taken away my Lord, and I know not where they have put him.

14. Moreover having ſaid thus, ſhe turned about backward, and ſees Jeſus ſtanding; and did not know that it was he.

15. Jeſus aſks her, Woman, why doſt thou weep? Whom doſt ſeek for? She, thinking that he was the Gardener, ſays to him, Maſter, if thou haſt carried him away, tell me where thou haſt put him, and I will take him.

16. Jeſus ſays to her, Mary. She turning about, ſays to him, Rabbouni, which is to ſay Maſter.

17. Replies Jeſus to her; Meddle not with me: for I do not yet go up to my Father; but go thou to my Brethren, and tell them, I am

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Ver. 38. *concealed*] not an Adverb, but Participle.

Ver. 2. That this was not the ſame with that at Ver. 18. *Mat.* xxviii. 8. *Mark* xvi. 10. *Luke* xxiv. 10. *Whitby* in *Annot.* ſhews; as alſo that this Paſſage is only mentioned here, *Ham.* ſays.

Ver. 5. *beheld*] What Need was there to add, *and looking in*, or Ver. 11. *and looked?*

Ver. 10. *thoſe who belonged to them*] *Gr.* as if *themſelves.*

Ver. 14. *Moreover having ſaid thus*] Here is to follow next that in *Mat.* xxviii. 5, 6, 7. *Mark* xvi. 6, 7. *Luke* xxiv. 5, 6, 7, 8. ſee *Ham.* on this Chap. n. a.

Ib. *ſees*] being the preſ. Tenſe in the *Orig.* which has a manifeſt Advantage, by ſetting this affecting ſurpriſing Particular in a ſtronger and more ſtriking View, even to one's own Sight. It is the ſame as Ver. 6, 12. And it may look as if the *verbal interlineary Verſion* of *Montanus* (if they were ſo little verſed in the *Gr.*) miſled the King's *Tranſlators*, becauſe he here leaves the *vidit*, *ſaw* of *Pagn.* unaltered.

Ver. 16. *Rabbouni*] with a Letter more than in *Mark* x. 51.

Ver. 17. *Meddle not*] as the other Women did ſoon after, *Mat.* xxviii. 9.

Ib. *for I do not yet go up*] and ſo there would be Time ſufficient for it afterwards. But what right Senſe can be made of our *preſent Reading?* ſee an Eſſay on this in the *Gent. Magazine* for Sept. 1757, and *Doddr.* whom I have conſulted ſince.

Ib. *go thou*] for *go* alone might be *I go.*

going

going to my Father and yours, with my God and yours.

18. Mary Magdalene comes, and declares to the Diſciples, that ſhe had ſeen the Lord, and he told her theſe Things.

19. When it was therefore the Evening of that Day, on the firſt after the Sabbath, the Doors being ſhut, where the Diſciples were aſſembled together for Fear of the Jews, Jeſus came, and ſtood in the midſt, and ſays to them, Peace be to you.

20. And having pronounced this, he ſhewed them his Hands and Side. Therefore the Diſciples rejoiced at ſeeing the Lord.

21. Jeſus therefore ſaid to them again, Peace be to you: as the Father ſent me, I alſo ſend you.

22. This having likewiſe expreſſed, he breathed on, and ſays to them; Receive the Holy Spirit.

23. The Sins of whomſoever you forgive, they are forgiven to them; of whomſoever you hold faſt, thoſe are held faſt.

24, But Thomas one of the twelve, called Didymus, was not with them when Jeſus came.

25. Therefore the other Diſciples told him, We have ſeen the Lord. But he ſaid to them, Except I ſhould behold in his Hands the Mark of the Nails, nay ſhould put my Finger on the Mark of them, as alſo put my Hand on his Side, I would not at all believe.

26. So eight Days after his Diſciples were again within, and Thomas with them; *when* Jeſus comes, the Doors being ſhut, and ſtood in the midſt, and ſaid, Peace be to you.

27. Afterwards he ſays to Thomas, Put forth thy Finger hither, and behold my Hands; as likewiſe reach out thy Hand, and put on my Side: thus be not unbelieving, but believing.

28. At this Thomas made anſwer to him, *Thou* art my Lord, and my God.

29. Jeſus replies to him, Becauſe thou haſt ſeen me, Thomas, thou haſt believed: they are bleſſed who have not beheld, and yet have believed.

30. Many other Miracles therefore indeed Jeſus alſo did before his Diſciples, which are not written in this Book.

31. But theſe are written, that you may believe that Jeſus is Chriſt the Son of God; and that believing, you may have Life in his Name.

CHAP. XXI.

AFTER theſe Things Jeſus made himſelf manifeſt again to the Diſciples, at the Sea of Tiberias; which he did thus.

2. There were together Simon Peter, and Thomas called Didymus, as alſo Nathanael from Cana of Galilee, and the Sons of Zebedee, with two others of his Diſciples.

3. Simon Peter tells them, I am going a fiſhing; they ſay to him, We are alſo coming with thee: they went out, and got into a Ship preſently, and in that Night caught Nothing.

4. But when it was now Morning Jeſus ſtood on the Shoar; nevertheleſs the Diſciples did not know that it was he.

5. Jeſus therefore ſays to them, Children, have you any Meat? They anſwered him, No.

6. Upon which he replied to them, Caſt the Net on the right Part of the Ship, and you will find. They therefore caſt, and were no longer able to draw it for the Multitude of the Fiſhes.

7. Therefore that Diſciple whom Jeſus loved ſays to Peter, It is the Lord. Simon Peter therefore hearing that it was the Lord, girded on a Coat (for he was naked) and threw himſelf into the Sea.

8. And the other Diſciples came in a little Ship (for they were not far from Land, but about two hundred Cubits off) haling the Net of Fiſhes.

9. When they therefore arrived at Land, they ſaw a Coal-fire laid, with little Fiſh laid upon *it*, and Bread.

10. Jeſus ſays to them, Bring ſome of the little Fiſhes which you have now caught.

Ver. 19. *it was*] belonging to *Evening*, not to *firſt*.

Ver. 20. *this*] the ſame Ver. 22.

Ib. *his*] belonging to *Hands* as well as *Side*.

Ver. 23. *hold faſt*] which is not only the ſtricteſt Signification of the *Gr.* Word, but the moſt proper of about 60 to the *Latin* of it *teneo*, in *Ainſworth's Dictionary*.

Ver. 25. *the Mark*] τύπον being *Mark*, and τόπον *Place*, ſome *Books* have the latter.

Ib. *put on*] both times alike, and not *thruſt into*; *put on* being to feel, and εἰς ſignifying *on* Ch. viii. 6. *Luke* xx. 25.

Ver. 29. *Thomas*] left out of many *Copies*, yet I don't find *Mills* adopt the Omiſſion.

Ver. 1. The Suppoſition of *Grotius*, that this Chapter was ſupplied by the Church of *Epheſus*, where *John* wrote the *Book*, is ſufficiently anſwered by *Mills* in *Prol.* N°. 249. *Edit. Kuſt.* However becauſe of the two laſt Verſes of the foregoing Chapter it may be allowed as a *Poſtſcript* by *John*.

Ver. 3. *preſently*] *Mills* exhibits as explanatory, *Prol.* 432. but I having already anſwered him in ſo many Things, wherein is ſo much Agreement, enough may be found there for this and divers others.

Ver. 9. *laid*] This firſt was left out both of the *Geneva* and *Biſhops Bibles*, and what made our latter *Tranſlators* turn it ſo widely as *there*, which the *Gr. keimenen* does not mean in the leaſt, concerns me to mention no further.

Ib. *little Fiſh*] as the *Gr.* Word ſignifies, and is accordingly tranſlated Ch. vi. 9.

Ver. 10. *little Fiſhes*] a few among the reſt, that might ſoon be dreſſed for Dinner.

11. Simon Peter went up, and drew the Net to Land, full of great Fiſh a hundred fifty three; yet there being ſo many, the Net was not torn.

12. Jeſus ſays to them, Come, dine. However none of the Diſciples durſt enquire of him, Who art thou? knowing that it was the Lord.

13. So Jeſus comes, and takes the Bread, and gives to them, with the little Fiſh in like Manner.

14. This third time now Jeſus was made manifeſt to his Diſciples, when he had been raiſed up from the Dead.

15. When they had therefore dined, Jeſus aſks Simon Peter, Simon of Jonas, doſt thou love me more than theſe *do?* He ſays to him, Yes, Lord, thou knoweſt that I love thee affectionately. He replies to him, Feed my Lambs.

16. He aſks him again the ſecond time, Simon of Jonas, doſt thou love me? He ſays to him, Yes, Lord, thou knoweſt that I love thee affectionately. He replies to him, Keep my Sheep.

17. He aſks him the third time, Simon of Jonas, doſt thou love me affectionately? Peter was grieved that he aſked him this Queſtion thrice; whereupon he ſaid to him, Lord, thou knoweſt all Things, thou art ſenſible that I love thee affectionately. Jeſus replies to him; Feed my Sheep.

18. I tell thee very certainly, When thou waſt young, thou didſt gird thy ſelf, and walk whither thou wouldeſt; but when thou art old, thou wilt ſtretch forth thy Hands, and another will gird, and carry *thee* whither thou wouldeſt not.

19. Now this he ſaid, ſignifying by what Death he ſhould glorify God. And having ſpoken this, he ſays to him, Follow me.

20. At which Peter turning about, ſees the Diſciple whom Jeſus loved following; who alſo lay down upon his Breaſt at Supper, and aſked, Lord, who is it that will deliver thee up?

21. Peter upon ſeeing him, enquires of Jeſus, Lord, and what of him?

22. Jeſus ſays to him, If I would have him remain till I come, what is it to thee? Do thou follow me.

23. This Saying therefore went out to the Brethren, that this Diſciple ſhould not die; whereas Jeſus did not ſay to him, that he ſhould not die; but, If I would have him remain till I come, what is it to thee?

24. This is the Diſciple who teſtifies concerning theſe Things, and wrote them; and we know that his Teſtimony is true.

25. And there are alſo many other Things all which Jeſus did, which if they ſhould be writ particularly, I think the World it ſelf would not receive the Books that would be written: ſo let it be.

Ver. 12. *of the Diſciples*] *Mills* without any Authority conjectures this has been put in, with *ſumme probabile eſt, it is very likely.*

Ver. 15. do] for otherwiſe might be underſtood, more than *thou doſt* theſe. *Whitby* indeed interprets *theſe* to be the *Nets and Fiſher-boats*; which makes the Compariſon much lower and wider, than if it was ſpoken of *Peter*'s loving the other Diſciples, nay ſo wide one may think as not to admit of a Queſtion. But he ſays, *Peter could not anſwer to this Queſtion* (as I underſtand it) *unleſs he knew their Hearts*; yet he might and does anſwer *to* it, though he could not anſwer it, and accordingly does not the latter; which however he might think, as what was intended by the aſking, ſince he muſt ſpeak that which he thought in any Reſpect.

Ib. *love—affectionately*] denoting more ardent loving than the other *Gr.* Word.

Ver. 16. *Keep*] not the ſame *Gr.* Word as in the Verſe before and after.

Ver. 17. *art ſenſible*] as we ſay, and the original Verb properly ſignifies; ſee *Leigh*'s *Crit. Sacr.*

Ver. 22. *remain till I come*] And as *John* lived to be very old, it is to be ſuppoſed he did, viz. when the Temple was deſtroyed, and the Moſaical Diſpenſation actually as before virtually aboliſhed, according to that on *Mat.* xvi. 28. and *Jeſus* might ſpeak in this Manner to leave it doubtful, and prevent ſome ill Conſequence or other of making it certain.

Ver. 25. *other*] It is manifeſt that *John*'s Intent was to relate things omitted by the reſt, he therefore concludes thus very aptly.

Ib. *receive*] as rendered *Mat.* xix. 11, 12. *Mark* ii. 2. 2 *Cor.* vii. 2. *contain* is hyperbolical, and more ſo with *could*; ſee *Whit. Annot.*

NOTES upon the ACTS of the APOSTLES.

CHAP. I.

THE firſt Book indeed I made concerning all Things, Theophilus, which Jeſus began both to do and teach;

2. Till the Day that he was taken up, having given command by the Holy Spirit, to the Apoſtles whom he had choſen.

3. To whom alſo he ſhewed himſelf alive after he had ſuffered, by many certain Signs, being ſeen by them for forty Days, and ſpeaking the Things concerning the Kingdom of God.

4. And being aſſembled with them, he told them not to depart from Jeruſalem, but to wait for the Father's Promiſe, which you have heard from me:

5. For John indeed baptized with Water, but you ſhall be baptized with the Holy Spirit not many Days after this.

6. When they were therefore indeed come together, they aſked him as follows, Lord, wilt thou reſtore the Kingdom to Iſrael at this Time?

7. And he ſaid to them; It is not for you to know the Times or Opportunities, which the Father has put into his own Power.

8. But you ſhall receive Ability from the Holy Spirit that ſhall come upon you, and ſhall be Witneſſes for me, in Jeruſalem, and all Judea, with Samaria, nay to the End of the Earth.

9. Having ſaid theſe Things, while they beheld, he was taken up, and a Cloud received him away from their Sight.

10. And as they were looking ſtedfaſtly towards Heaven, while he went, behold there ſtood by them two Men in white Apparel;

11. Who alſo ſaid, Men of Galilee, why do ye ſtand looking towards Heaven? The ſame Jeſus that is taken up from you into Heaven, will come in the ſame Manner ye ſaw him go thither.

12. Then they returned to Jeruſalem, from the Mount called Olivet; which is near Jeruſalem, being thence the Journey of a Sabbath.

13. And when they were come in, they went up into a Chamber, where there remained Peter, and James, and John, and

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Tit. *Acts*] Publiſhed in the ſame 64th Year of the Chriſtian Æra, and at the ſame Place, viz. *Alexandria*, with the *Hiſtory of Jeſus*, by *Luke*; as *Mills* computes the former, and the Subſcription of ſome *Copies* to that *Hiſtory*, with the *Syriack* and *Perſian Tranſlators*, declare the latter.

Ver. 1. *firſt*] rather than *former*, as *Beza* obſerves that *Cicero* writing two *Books concerning Invention* ſays.

Ib. *indeed*] *Gr.* μὲν, *Lat. quidem*, as Ver. 5. Ch. iii. 22. & iv. 16. & xi. 16. *Mat.* xx. 23. & xxiii. 27. & xxvi. 41. *Rom.* ii. 25. 2 *Cor.* viii. 17. 1 *Cor.* xi. 7. *Phil.* iii. 1. 1 *Pet.* ii. 4.

Ver. 3. *he had ſuffered*] a Verb in *Gr.*

Ib. *Signs*] So *Beza* and *Trem.* from the *Syr.* have *ſignis*, *Caſtal. indiciis*, and *Tynd. tokens*.

Ib. *the Things*] themſelves directly, not *of* or *concerning* them, the *Orig.* having here no Prepoſition; ſee Ver. 9.

Ib. *Kingdom of God*] *Whereby God reigneth in us*, *Geneva Note*.

Ver. 4. *which you*] The ſilent Tranſit, as here, out of oblique Speech into direct, or from the 2d to the 3d Perſon, is the ſuperior Sort of Sublime, which the Inſertion of *ſaith he* utterly ſpoils. There is a beautiful Inſtance of this Kind, howſoever it eſcaped the Notice of our Criticks, in *Tom. Brown's Tranſlation* of *Juſtin*, undoubtedly the beſt *Engliſh* in Proſe of any Claſſic Author, B. 31. Ch. 5. though it be ſcarce at all ſtriking in the original *Latin*, where the 2d Perſon is ſometimes uſed indefinitely. The Paſſage has the following Turn, Annibal *profeſſed that he neither approved the Counſels nor Projects of thoſe who had ſpoke before him—that it was a mighty Step towards the happy Concluſion of a War, to obtain the firſt Advantage of Time and Place, but that it was not ſo when one had to do with the* Romans; *Take the Field before them, get Battle after Battle upon them, yet you muſt ſtill contend with this very Enemy, whom you looked upon to be utterly vanquiſhed and undone.* But *profeſſed*, as it does not ſuit the latter Part, would preferably have been *declared*, like *told* here, which is a Circumſtance neceſſary to be obſerved.

Ver. 7. *Opportunities*] thus *Beza* and *Mont. opportunitates*; which makes no Tautology.

Ver. 8. *Ability*] not the ſame Word that is rendered *Power* juſt before.

Ib. *from*] *Gr. the Ability of.*

Ib. *for me*] not *unto me*, but *to the People*.

Ver. 11. *the ſame*] ὃν τρόπον, beſides which there is Nothing for the *ſo—as* in the *com. Tranſ.*

Ver. 12. *the Journey of a Sabbath*] which being two thouſand Cubits, according to *Godwyn* in his *Moſes* and *Aaron*, B. 3. Ch. 3. amount to five Furlongs and twenty-one Poles; which will agree very well with *Corten's* Account, that from the Top of this Mount to the preſent City-gate, is about a Quarter of an Hour's Walk.

Ver. 13. *Chamber*] rendered every where elſe in the *com. Eng. Bib. upper chamber*.

Ib. *Peter*] To which *both* here (as in Ver. 8.) ſeems improper; and τε, ſays *Scapula* in *Lexic. frequenter otioſa eſt, ut paſſim videre licet; is uſually inſignificant, as may be ſeen every where.*

Andrew,

Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the Son* of Alpheaus, and Simon Zelotes, and Judas *the Brother* of James.

14. Theſe all continued unanimouſly in Prayer and Supplication, with the Women, and Mary the Mother of Jeſus, and with his Brothers.

15. And in thoſe Days Peter ſtanding up in the midſt of the Diſciples (the Aſſembly by Name in the ſame Place being about a hundred *and* twenty) ſaid:

16. Men, Brethren, it is expedient this Scripture ſhould be fulfilled, which the Holy Spirit ſpoke before by the Mouth of David concerning Judas, who was the Guide to them that took Jeſus.

17. For he was numbered with us, and obtained a Lot of this Miniſtry.

18. He therefore indeed procured a Field with the Reward of Unrighteouſneſs; and falling down headlong, burſt in the middle, and all his Bowels were ſhed out.

19. And it was known to all who dwelt at Jeruſalem; foraſmuch as that Field is called in their own Language Akeldama, that is The Field of Blood.

20. For it is written in the Book of Pſalms, Let his Habitation be deſolate, and none dwell in it, and let another take his Office of Overſeer.

21. It is expedient therefore one of thoſe Men who came together with us, all the Time that the Lord Jeſus went in and out among us,

22. Beginning from the Baptiſm of John, to the Day that he was taken up from us, ſhould be a Witneſs of his Reſurrection with us.

23. So they put up two, Joſeph called Barſabas, who was ſurnamed Juſtus, and Matthias.

24. And praying, ſaid; Thou Lord, who knoweſt the Hearts of all, ſhew which of theſe two thou haſt choſen,

25. To receive a Lot of this Miniſtry and Apoſtleſhip, from which Judas tranſgreſſed, that he might go to his own Place.

26. And they gave their Lots, when the Lot falling for Matthias, he was numbered along with the eleven Apoſtles.

CHAP. II.

AND when the fiftieth Day was fully up, they being all unanimouſly in the ſame Place;

2. There was ſuddenly a Sound from Heaven, as of a ſtrong Blaſt of Wind blowing along, and it filled the whole Houſe where they were ſitting.

3. Then there appeared to them Tongues ſeparated as it were of Fire, and it ſate upon each one of them.

4. And they were all full of the Holy Spirit, beginning to ſpeak in other Tongues, as the Spirit gave them to utter forth.

5. Now there were Jews dwelt in Jeruſalem, *who* were religious Men, from every Nation under Heaven.

6. And as there was this Report, a Multitude came together, and were confounded, becauſe each one heard them ſpeak in his own Language.

7. So they were all amazed, and wondered, ſaying one to another; Behold are not all theſe who ſpeak Galileans?

8. How then do we each hear *them* in our own Language, among which we were born?

9. Parthians, and Medes, and Elamites, and ſuch as dwell in Meſopotamia, with Judea and Cappadocia, Pontus and in Aſia,

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Ver. 15. *in the ſame Place*] ἐπὶ τὸ αὐτὸ, as Ch. ii. 1. 1 *Cor.* xi. 20. which is thus literal, as likewiſe *Beza* tranſlates it *eodem loco*, *Caſtal. ibidem*, and the *Gen. Verſ.* has it *in one place*.

Ver. 16. *this*] ſome ſlip over, and *Mills* thereupon ſays is an Addition, *Pr.* 678. but as there would have been ſo little Demand for it, ſuppoſing it abſent, it may likelier be *Luke*'s own.

Ver. 17. *Lot*] as Ver. ult.

Ver. 18. *He therefore*] as being the Guide to take *Jeſus*, Ver. 16. and thus the *Gr.* is.

Ib. *falling down*] probably by the Cord breaking that he hanged himſelf with.

Ver. 19. *was known*] being the Remark of *Luke* the Hiſtorian.

Ib. *Akeldama*] Expoſitors might have their Reaſons, or one Reaſon, for not ſhewing the Etymology of this Word. I find it to be from the *Chald.* חֲקַל *hakal* and דְּמָא *dema*. *Weſley* ſuppoſes *Luke* expounded it for *Readers who did not underſtand* Hebrew; when if they had, they would not have known it by that, as it is not *Heb.*

Ver. 20. *Office of Overſeer*] which is from the *Septuag. Tranſ. Pſa.* cix. 8. *Caſt.* renders it *munus*, *Office*; and *Trem.* from the *Syr. Miniſterium*, *Miniſtry*.

Ver. 25. *that he might go to his own Place*] It is a conteſted difficult Point, whether this was ſpoken of *Judas*, or him who was to be choſen: I incline to the firſt; for which ſee the *Annot.* of *Whitby*.

Ver. 1. *fiftieth*] from the Paſſover: and why ſhould it not be rendered in *Eng.* what it is in *Greek*? The *Rhemiſts* in their *Pref.* ſay, *If* Pentecoſt *be untranſlated, why ſhould not* Paſche *and* Azymes *ſo remaine alſo, being ſolemne feaſtes, as* Pentecoſt *was?*

Ver. 3. *ſeparated*] for each Perſon to have one whole Tongue, not a cloven one.

Ver. 4. Concerning which, and for that Day, *Wither* writes,

Whereby thoſe men that ſimple were,
And fearefull till that howre,
Had knowledge at an inſtant there,
And boldneſſe arm'd with powre;
Receiving gifts ſo manifold,
That (ſince the world begun)
A wonder ſeldome hath been told,
That could exceed this one.

Ib. *to utter forth*] an infinitive Verb.

Ver. 8. *we each hear*] As it is put in the *com. Tranſ. every man* is doubtful, and might be the Diſciples, which the *Gr.* ſhews it was not.

Ib. them] from Ver. 11.

Ib. *among which*] for Inſtance, not *in* but *among Latin.*

10. As alſo Phrygia and Pamphilia, Egypt and in the Parts of Libya by Cyrene, and Roman Strangers, with Jews and Proſelytes,

11. Cretians and Arabians, we hear them ſpeak in our Tongues the great Things of God.

12. Thus they were all amazed, and doubted, ſaying one to another, What can this be?

13. Yet others ſcoffing, ſaid, They are full of new Wine.

14. But Peter, joined by the eleven, ſtood up, and with his Voice exalted ſolemnly declared to them: Men, Jews, and all who dwell at Jeruſalem, be this known to you, and give ear to my Words.

15. For theſe are not drunk, as you ſuppoſe, ſince it is but the third Hour of the Day.

16. But this it is that was ſpoken by the Prophet Joel;

17. And in the laſt Days, ſays God, I will pour out of my Spirit upon all Fleſh, and your Sons and Daughters ſhall propheſy, your young Men ſhall ſee Viſions, and your old Men dream Dreams.

18. Moreover upon my Servant-men and Maids, will I pour out of my Spirit in thoſe Days, ſo that they ſhall propheſy.

19. Beſides I will put Wonders in Heaven above, and Signs upon the Earth below, Blood, and Fire, and Fume of Smoak.

20. The Sun ſhall be turned into Darkneſs, and the Moon into Blood, before the great and illuſtrious Day of the Lord comes.

21. And every one who calls on the Name of the Lord ſhall be ſaved.

22. Men of Iſrael, hear theſe Words: Jeſus the Nazorite, a Man ſhewn to be from God to you, by the powerful Things, with the Wonders and Signs, which God did through him amongſt you, as ye your ſelves alſo know;

23. Him, being given forth by the determined Counſel, and the Foreknowledge of God, ye have taken, and by unrighteous Hands crucifying, did kill:

24. Whom God has raiſed up, having undone the Pangs of Death; becauſe it was impoſſible he ſhould be held by it.

25. For David ſays of him; I have foreſeen the Lord before me continually; becauſe he is at my right Hand, that I may not be moved.

26. For this reaſon my Heart has been glad, and my Tongue rejoiced; and moreover my Fleſh ſhall dwell in Hope.

27. Becauſe thou wilt not leave my Perſon in the Grave; nor let thy Holy One ſee Corruption.

28. Thou haſt made known to me the Ways of Life; wilt make me full of Joy with thy Preſence.

29. Men, Brethren, let me ſay to you boldly

Ver. 11. *Cretians*] as *Tit.* i. 12.

Ib. *great Things*] So this Word is tranſlated *Luke* i. 49. where it occurs only beſides; and does not ſignify *wonderful works*.

Ver. 13. *new Wine*] of the Growth of the laſt Seaſon, which they might then lately have begun to drink.

Ver. 14. *Jews*] It is not *of Judea*.

Ver. 17. *laſt Days*] *Hammond*, under a great Concern leſt his *Paraphraſe* and *Annotations* ſhould be wholly impertinent and vain, if it ſhould be believed that the *Scripture* is to be interpreted by the Spirit of God (the extraordinary Help of which he allows to the *Primitive Chriſtians*, and does not ſuppoſe it inconſiſtent with other Means then) falls firſt to expounding this noble Paſſage into a different Senſe, viz. that theſe *laſt days* were *not ours, but the Time immediately preceding the Deſtruction of the Jewiſh City and Temple, Poſtſc. concerning New Light.* But the *Jews* were not *all Fleſh*, nor all Sorts of Mankind; and his Arguments for its being that Time, don't thereby prove it was not future alſo; and other Places clearly ſhew the Continuance of the Spirit of God with his Church and Servants, as *John* xiv. 16, 17. *Mat.* xxviii. 20. However our great Author was ſo intent upon his Hypotheſis, that he does not only apply Ver. 20. to that Time, but even 1 *Theſ.* v. 2. 2 *Theſ.* i. 7, 8, 9. 2 *Pet.* iii. 10, 12. *Rev.* i. 7. though it was paſt when the laſt was written, and it may be doubted on this very Account.

Ver. 20. *illuſtrious*] So *Eraſmus*, *Montan.* *Beza*, the *New Verſioniſt*, and *Weſley* tranſlate; nor does it ſignify *notable*.

Ver. 22. *ſhewn to be from God to you*] aptly literal in the proper Meanings of the Words, with *to be* (as often in the *Scripture*) included or underſtood; nor do I find that the Verb ſignifies *approved*, but properly *ſhewn*, according as it is tranſlated 2 *Theſ.* ii. 4. ſo *Eraſmus* renders *exhibitum*, *Caſt. repræſentatum*, and *Weſt. pointed out*.

Ib. *powerful Things*] rendered in the ſing. *power*, Ch. i. 8. & iii. 12. & iv. 7, 33, &c.

Ver. 23. *given forth*] as the *Gr.* Word ſtrictly and properly ſignifies, from ἐκ *forth* and δίδωμι *give*; and as it is ſaid in the *Eſſay for a New Tranſ.* p. 79. *denotes the Gift and Preſent which God had made of his Son to the Jews*; I may add, that thus it is agreeable to *ſhewn to be from God to you* in the Verſe before: ſo *Wall.*

Ver. 24. *having undone*] or *when he had undone*; being prior to *raiſing up*, whether *the Pangs* ſignify thoſe before he was dead, or the longing Deſire of his Soul to return, and comfort his Diſciples, &c. and both may be comprehended.

Ib. *Death*] the *Vulg.* and a few *Hell*, which *Mills* counted genuine; but as he attempts at no Reaſon for it, we may leave it to the Authority of *Copies*, of which he has but two, and thoſe both very ordinary or corrupt ones.

Ver. 26. *glad*] which is more ſuitable to *Heart* than *Tongue*.

Ver. 27. *Perſon*] *Doddr.* ſays 'ψυχη can hardly be 'thought to ſignify *a dead Body*.' But why not? when נפש which it is correſpondent to does, as *Buxt.* expounds, and ſhews from *Hag.* ii. 13. *Lev.* xix. 28. & xxi. 1. *Num.* v. 2. & ix. 6.

Ib. *Grave*] as this *Gr.* Word is rendered 1 *Cor.* xv. 55. ſee *Pſa.* xvi. 10. from whence it is quoted, and *Beza's Annot.* here, with *Whitby's*. *Weſley* has it in the Text *Hades*, which he expounds *The inviſible World*; but beſides this being an arbitrary or forced *Interpretation*, how well does his Soul not being left there, agree with its returning thither again in forty Days, and being inviſible even while here?

concerning

concerning the Patriarch David, that he is both dead and buried, and his Sepulchre is among us even to this Day.

30. Therefore being a Prophet, and knowing that God had ſworn to him with an Oath, that he would according to the Fleſh raiſe up Chriſt from the Fruit of his Body, to ſit upon his Throne;

31. By ſeeing beforehand, he ſpoke concerning the Reſurrection of Chriſt, that his Perſon was not to be left in the Grave, nor his Fleſh to ſee Corruption.

32. This Jeſus has God raiſed up; of which we all are Witneſſes.

33. As he was therefore exalted by the right Hand of God, and received the Promiſe of the Holy Spirit from the Father, he has poured out this which you now behold and hear.

34. For David did not aſcend into Heaven; but he ſays; The Lord ſaid to my Lord, Sit at my right Hand,

35. Till I make thy Enemies thy Footſtool.

36. Let all the Family of Iſrael therefore certainly know, that God has made this very Jeſus, whom you crucified, both the Lord and Chriſt.

37. At hearing this, they were pricked to the Heart; ſo that they ſaid to Peter, and the reſt of the Apoſtles, What ſhall we do, Men, Brethren?

38. Whereupon Peter ſaid to them; Repent, and be baptized each of you in the Name of Jeſus Chriſt, for the Forgiveneſs of Sins; and ye will receive the Gift of the Holy Spirit.

39. For the Promiſe is to you, and your Children, nay to all that are far off, whomſoever the Lord our God ſhall call hither.

40. And with many other Words did he teſtify, and exhort, ſaying, Be ſaved from this froward Generation.

41. They therefore indeed received his Word gladly, and were baptized; ſo about three thouſand Perſons were added that Day.

42. Who continued in the Doctrine of the Apoſtles, and in Fellowſhip, as alſo in breaking of Bread, and Prayers.

43. There was Fear too on every Perſon, many Wonders and Miracles being done by the Apoſtles.

44. Now all that believed were in the ſame Place, and had all Things common.

45. For they ſold *their* Poſſeſſions and Goods, and parted them to all, according as any one had Need.

46. They alſo daily continuing unanimouſly at the Temple, did break Bread from Houſe to Houſe, and receive the Food in Joy, and Simplicity of Heart;

47. Praiſing God, and having Favour with all the People. And the Lord added daily thoſe that would be ſaved to the Church.

CHAP. III.

AT the ſame Time alſo Peter and John went up to the Temple, at the Hour of Prayer, *which* was the ninth.

2. And a certain Man, being lame from his Mother's Womb, was carried along, whom they put daily at the Gate of the Temple, called the beautiful one, to aſk

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Ver. 30. *he would according to the Fleſh raiſe up Chriſt*] Some *Books*, eſpecially *Verſions*, are without all this, and *Mills* declares it to be no other than a *marginal Note* at firſt, to ſhew the Reſurrection of *Chriſt*; but was more apparently omitted, becauſe not in *Pſa.* cxxxii. 11.

Ib. *according to the Fleſh*] i. e. as *Chriſt* was Man; but doubtful or obſcure in the *com. Reading*.

Ver. 31. *his Perſon*] not doubted by *Mills* to be inſerted from Ver. 27. *Pr.* 1201. for the *Vulg.* and about half a Dozen of all Sorts are without it. Poor Proof!

Ver. 34. *aſcend*] *bodily*, *Ham.* and *Whit.*

Ver. 37. *the reſt of*] under Sentence of Condemnation from *Mills*, being not in one *Copy*, and two *Verſions*, *Prol.* 440.

Ver. 38. *Chriſt*] abſent from two *Verſions*, which tho' of ſo little Signification, is laid hold of by *Mills* as the right *Reading* without this. The Diſcuſſion of *Various Readings* already in the *Books* of the Goſpel might be pretty ſufficient, as the following are ſo much alike; but I think to touch on ſome others that occur.

Ver. 41. *They*] thoſe mentioned in Ver. 37.

Ib. *gladly*] This a few are without, and when *Mills* found the *Vulg.* one, whom he had overlooked it ſeems, he put it down for Marginal, *Pr.* 628.

Ver. 42. *continued*] The *Gr.* has no more *ſtedfaſtly* here than in Ch. i. 14.

Ib. *breaking of Bread*] as they eat together in common, Ver. 44, 46. 1 *Cor.* xi. 20, 21, 22. and *Bread* is commonly mentioned in *Scripture* for *Food*, as the principal Part, which is particularly ſhewn, Ver. 46. and being made in Cakes was rather broke than cut, otherwiſe the breaking might be diſtributing of it, ſee *Beza*'s *Annot.* here.

Ver. 43. *Miracles*] as rendered Ch. iv. 16, 22.

Ver. 44. *in the ſame Place*] as Ver. 1. and according to the *Greek*.

Ver. 45. *parted them to all*] for the Continuance of which *J. Weſley* pleads, as the Fruit of Love; yet ſays on *Mat.* xix. 21. *To ſell all would be an abſolute Sin to many of us.*

Ib. *to all*] the Believers, not *men*, which is not in the *Original*.

Ver. 46. *receive the Food*] the ſame *Gr.* Words as in Ch. xxvii. 33.

Ver. 47. *to the Church*] Upon the Teſtimony of three or four, *Zegerus* and *Mills* counted it came in from the *Margin*, *Pr.* 1201. of little Validity to regard.

Ver. 1. *At the ſame Time*] as of *Place* Chap. ii. 1, 44.

for Alms from thoſe that went in to the Temple.

3. Who when he ſaw Peter and John about to go in thither, begged Alms.

4. And Peter looking ſtedfaſtly at him, with John, ſaid, Look at us.

5. So he gave heed to them, waiting to receive Something from them.

6. But Peter ſaid, I have no Silver and Gold: yet this that I have got I give thee; by the Name of Jeſus the Nazorite riſe up, and walk.

7. Then he took hold of him by the right Hand, and raiſed *him* up; when immediately his Feet and Ancle-bones became firm.

8. So that he leaped up, as alſo ſtood, and walked; nay went in with them to the Temple, walking, leaping, and praiſing God.

9. And when all the People ſaw him walking, and praiſing God;

10. They knew that he was the ſame, who ſate at the beautiful Gate of the Temple for Alms; upon which they were full of Aſtoniſhment and Amazement, at what was come to paſs on him.

11. For the lame Man who was healed, holding Peter and John; all the People ran together to them, at the Porch called Solomon's, being much aſtoniſhed.

12. Which Peter ſeeing, he anſwered the People: Men of Iſrael, why do ye wonder at this? Or why look you ſtedfaſtly at us, as if by our own Power or Piety, we had made him walk?

13. The God of Abraham, Iſaac and Jacob, the God of our Fathers, has glorified his Son Jeſus; whom you delivered up, and denied him in the Preſence of Pilate, when the ſame had decreed he ſhould be let go.

14. Whereas you denied the Holy and Righteous One, and aſked for a Murderer to be given you.

15. But you killed the Prince of Life, whom God has raiſed up; of which we are Witneſſes.

16. And in the Faith of his Name, this Man whom you ſee and know, his Name has made firm; even the Faith which is by himſelf, has given him this Soundneſs before you all.

17. And now, Brethren, I know that you did *it* through Ignorance, as alſo your Rulers.

18. However the Things which God foretold by the Mouth of all his Prophets, that Chriſt ſhould ſuffer, he has ſo fulfilled.

19. Repent therefore, and be converted, for your Sins to be blotted out; as the Times of Refreſhment ſhall come from the Preſence of the Lord,

20. And he ſhall ſend Jeſus Chriſt, preached to you before.

21. Whom it is expedient indeed Heaven ſhould receive, till the Times of the Reſtitution of all Things, which God has ſpoken of by the Mouth of all his holy Prophets ſince the World has been.

22. For Moſes indeed ſaid to the Fathers; The Lord your God will raiſe you up a Prophet, from your Brethren, like me; to him you ſhall hearken, according to all Things whatever he ſhall ſpeak to you.

23. Nay every Perſon who will not hearken to that Prophet, ſhall be deſtroyed from the People.

24. And all the Prophets too from Samuel forward, whoever ſpoke of, foretold likewiſe theſe Days.

25. You are the Children of the Prophets, and of the Covenant which God made with our Fathers, ſaying to Abraham, And through thy Offſpring ſhall all the Families of the Earth be bleſſed.

26. God having raiſed up his Son Jeſus to you firſt, ſent him to bleſs you, in turning away each from your Iniquities.

Ver. 4. *looking ſtedfaſtly*] the ſame *Gr.* Verb uſed Ver. 12.

Ib. *with John*] The great Agreement of our *Copies*, one alone being without this, ſcarce hindered *Mills*, he ſaid, from thinking it crept from the *Margin*, *Pro.* 1485. ſuch an Edge had he for paring away the *Scripture*.

Ver. 6. *by*] for what elſe is the Meaning? And ſo it is rendered Ch. iv. 7, 9. & iv. 10, 12, 30. & vii. 35. & xi. 14. & xiii. 39. twice, &c.

Ver. 8. *to the Temple*] *into* which the common People did not *enter*, but into the Courts.

Ver. 11. *For*] as the foregoing ſhews.

Ver. 12. *Piety*] Two or three have it *Authority*, or *Power* by another Word, which *Mills* would have be firſt a *Marginal Expoſition* of the foregoing, and ſo would thruſt this out; when ἐξουσία, *Authority* might be rather a Corruption of our ἐυσεβεία, as *Power* and *Authority* couple well together, but rendered by the *Vulgate*, *poteſtate*, *power*, ſince he had the former Word *virtute*, *Ability*.

Ver. 13. *denied*] *Weſt. renounced*.

Ver. 19. *as*] See *Scap. Lex.*

Ver. 20. *preached*] as Ver. 18, 24. *Whit. deſigned*, becauſe divers have it προκεχειρισμένον (from προχειρίζομαι) inſtead of προκεκηρυγμένον.

Ver. 21. *ſince the World has been*] *Mills* ſays is of *Luke* Ch. i. 70. but its being differently poſited in the *Greek* is ſufficient to take off that.

Ver. 22. *For—to the Fathers*] This, which ſtands together in the *Gr. Mills* ſuppoſed was brought hither from Ver. 25. though only the *Vulg.* and one *Copy* are without it all, but the *Syr.* wants the latter, *Pr.* 1348. What Anſwer can ſuch want, or deſerve?

Ver. 24. *the Prophets*] imagined not to be in the *Vulg.* formerly, and ſo rejected by *Mills*; what Surmiſe is this!

Ver. 26. *Jeſus*] not with ſeveral, but we are not therefore to conclude with *Mills* factitious, or borrowed from Ver. 13. *Prol.* 438. How often he would expunge this dear and precious Word [Jeſus,] which the inſpired Writers were ſo pleaſed to uſe!

Ib. *in turning away*] *Doddridge* tranſlates, *every one of you turning from*; which is beſide the *Gr.* and what Need is there for any ſuch Shift, ſince it is not ſaid he did ſo, but God ſent him to do it? Which ſome refuſed to have done, and *of you* is not in the *Greek*.

CHAP.

CHAP. IV.

BUT as they were ſpeaking to the People, the Prieſts, the Captain of the Temple, and the Sadducees came upon them;

2. Being concerned for their teaching the People, and declaring in Jeſus the Reſurrection of the Dead.

3. So they laid Hands on them, and put *them* into Cuſtody till the next Day: for it was now Evening.

4. Nevertheleſs many of thoſe who heard the Word believed, the Number of which Men was become about five thouſand.

5. And on the next Day gathered together their Rulers, Elders and Scribes, to Jeruſalem;

6. With Annas the high Prieſt, Caiaphas, John, Alexander, and whoever were of the Kindred of the high Prieſt.

7. When ſetting them in the midſt, they aſked, By what Power, or by what Name, have you done this?

8. Then Peter being full of the Holy Spirit, ſaid to them: Rulers of the People, and Elders of Iſrael,

9. If we are examined to Day about the Benefit to the infirm Man, by what he is made well;

10. Let it be known to you all, and to all the People of Iſrael, that by the Name of Jeſus Chriſt the Nazorite, whom you crucified, whom God has raiſed up from the Dead, by this he ſtands here before you ſound.

11. This is the Stone rejected by you Builders, that is become the Head of the Corner.

12. And there is not Salvation in any other: for no other Name under Heaven is given among Men, by which we muſt be ſaved.

13. Now upon ſeeing the Boldneſs of Peter and John, and perceiving that they were unlearned and unſkilful Men, thoſe wondered, and knew that they had been with Jeſus.

14. When they beheld the Man likewiſe who was cured ſtanding with them, they had Nothing to ſay againſt *it*.

15. However they commanded them to go out of the Council, and talked one to another as follows;

16. What ſhall we do to theſe Men? For that indeed a known Miracle has been done by them, is manifeſt to all who dwell at Jeruſalem, which we cannot deny.

17. But that it may ſpread no more among the People, let us threaten them ſharply, that they ſhould not henceforth ſpeak to any Man in this Name.

18. Accordingly they called them, and ordered them not to ſpeak nor teach at all, in the Name of Jeſus.

19. But Peter and John made anſwer to them; Judge you, whether it is righteous before God, to hearken to you rather than to God.

20. For we cannot but ſpeak, what Things we have ſeen and heard.

21. At laſt when they had added Threatenings, they let them go, not at all finding how they might puniſh them, by reaſon of the People; becauſe theſe all glorified God for what was done.

22. For the Man was above forty Years old, on whom this Miracle of Healing was done.

23. Thus being let go, they went to their own *Company*, and told whatever the chief Prieſts and Elders had ſaid to them.

24. And thoſe hearing, raiſed up the Voice unanimouſly to God, and ſaid: Lord, thou art God that madeſt Heaven and Earth, with the Sea, and all Things which are in them.

25. Who by the Mouth of thy Servant David didſt ſay; Why did the Gentiles make a noiſe, and the People ſtudy vain Things?

26. The Kings of the Earth ſtood up, and the Princes were gathered together in the ſame Place, againſt the Lord and his Chriſt.

27. For truly there were gathered together at thy Holy Son Jeſus, whom thou didſt

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Ver. 2. *in Jeſus*] in his riſing from Death; as the *Tranſlator* of a *New Verſion* renders it paraphraſtically, *in the Perſon of Jeſus*.

Ver. 9. *Benefit*] So it is rendered in the other Place where it is found, 1 *Tim.* vi. 2.

Ver. 10. *this*] Name, as both the Conſtruction and Senſe ſhew; *the Name* being *the Power* as Ver. 7. and Ch. iii. 12. which the Apoſtles were the Inſtruments of.

Ver. 12. *And there is not Salvation in any other*] *Whitby* vindicating theſe Words, implies that *Mills* or Somebody rejected them; when it is not ſo, only one bad *Copy* is without *Salvation*: the like of adding *the Holy Spirit* Ver. 25. and ſo at other Places.

Ver. 13. *unlearned and unſkilful*] *Weſt. illiterate and uneducated.*

Ib. *unſkilful*] *Doddr.* renders it *in private Stations of Life*, and ſays the original Word *idiota*, whence is our *Idiot*, has literally this Signification: which appears to be taken from *Beza*; but is it ſo by its other Places, 1 *Cor.* xiv. 16, 23, 24. and eſpecially 2 *Cor.* xi. 6?

Ver. 16. *known*] as tranſlated Ver. 10.

Ver. 21. *God*] *Mills* caſts off, for ſome Scruple about the *vulg. Lat.* and ſuppoſes the Apoſtles were intended, as whom they glorified. Too weak to hold an Argument about, eſpecially as it is againſt that well-known Expreſſion *glorified God*.

Ver. 27. *truly*] Next follows with ſeveral, *in this City*; but rejected by *Mills*, *Pr.* 894. as well as by *Grabe* and *Whit.* yet *Wall* in his *Critical Notes* ſince ſays, *So all ancient MSS. and ſo all the ancient Chriſtians*; when there are but 14 or 15 *MSS.* out of near fifty that have it, and by *Mills* ſeven of thoſe Writers.

Ib. *were gathered together*] the *Greek* of which is the firſt Word of the Verſe, though this is put laſt in the *com.*

anoint

anoint, both Herod and Pontius Pilate, with the Gentiles and People of Iſrael,

28. To do whatever thy Hand *ſuffered*, and thy Counſel appointed before, to be done.

29. So now, O Lord, look on their Threatenings; and grant to thy Servants that they may ſpeak thy Word with all Boldneſs,

30. By ſtretching forth thy Hand for Healing; and that Miracles and Wonders may be done, through the Name of thy Holy Son Jeſus.

31. And no ſooner had they prayed, but the Place in which they were gathered together was ſhaken; nay they were all full of the Holy Spirit, and ſpoke the Word of God with Boldneſs.

32. The Multitude alſo of thoſe who believed, were of one Heart and Soul; nor did one ſay that any of the Things he had were his own, but all Things were common to them.

33. With great Power too did the Apoſtles render Witneſs of the Reſurrection of the Lord Jeſus; and there was great Grace on them all.

34. Neither was there any among them that wanted: for whoever were Poſſeſſors of Lands or Houſes, ſelling, brought the Prices of the Things ſold,

35. And put at the Feet of the Apoſtles; then there was diſtributed to each according as any one had Need.

36. Thus Joſes, ſurnamed Barnabas by the Apoſtles (which is, being interpreted, the Son of Comfort) a Levite, by Race from Cyprus,

37. Selling the Field he had, brought the Money, and put at the Apoſtles Feet.

CHAP. V.

BUT a certain Man named Ananias, with his Wife Sapphira, ſold a Poſſeſſion;

2. And took away ſome of the Price, his Wife alſo knowing *it*, ſo brought a certain Part, and put at the Apoſtles Feet.

3. But Peter ſaid; Ananias, why has Satan filled thy Heart to belye thy ſelf to the Holy Spirit, and to take away ſome of the Price of the Land?

4. While it remained, did not it remain thine; and being ſold, was in thy Power? Why didſt thou propoſe this Matter in thy Heart? Thou haſt not lyed to Men, but to God.

5. And when Ananias heard theſe Words, he fell down, and expired; ſo that there was great Fear on all who heard theſe Things.

6. The young Men alſo aroſe, and wound him up, ſo carrying out, buried *him*.

7. Moreover it was about the Space of three Hours, when his Wife, not knowing what was done, went in.

8. Upon this Peter demanded of her, Tell me whether you ſold the Land for ſo much? Who ſaid, Yes, for ſo much.

9. Then replied Peter to her, Why did you agree to tempt the Spirit of the Lord? Behold the Feet of thoſe who buried thy Huſband at the Door, and ſhall carry thee out.

10. With that ſhe fell down immediately at his Feet, and expired; whom when the young Men went in, they found dead, and carrying out, buried by her Huſband.

11. So there was great Fear on the whole Church, and on all who heard theſe Things.

12. By the Hands of the Apoſtles were further done many Miracles and Wonders among

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Tranſ. and a Verb being the principal Word of a Sentence, as at the Beginning of the *com. Syntax* in *Lilly's Gram. &c.* may claim moſt Right to keep its Place, and to have its Nouns tranſpoſed to it into their natural Order, when placed out of it, for a right and certain *Interpretation:* according to which the Words, *both Herod and Pontius Pilate, with the Gentiles and People of Iſrael*, would ſtand before *were gathered together*, as being to it nominative Caſes and belonging thereto; and then *To do* at the Beginning of the following Verſe, would be next to *anoint*, and evidently belong to that, to which indeed it is nearer now than to the other, and may be ſuppoſed to pertain to the neareſt, according to the Order of the Words in the *Original*, which I choſe not to alter. But in the *Eſſay for a New Tranſlation*, p. 80, 81. it is ſaid 'The *Terms* of the '*Original* do plainly bear, "That *Herod* and *Pontius* "*Pilat* gathered themſelves together, with the Gentiles, "and People of *Iſrael*, againſt his holy Child *Jeſus*, "whom he had anointed to do whatſoever his Power and "Wiſdom had before determined to be done; as the 'Gentlemen of the *Port-Royal*, who can't be ſuſpected in 'this Matter, have very well rendered it;' where ſee further.

Ib. *Son*] as the ſame Word is rendered Ch. iii. 13, 26.

Ver. 28. *To do*] as *Jeſus* did by his Diſciples in curing the lame Man, Ver. 10.

Ib. *thy Hand* ſuffered] This, I may preſume, needs no *Comment*.

Ib. *to be done*] which may be rendered *might be done*, inſtead of *ſhould be done*, as *Beza* to make it ſuit his Opinion turns it.

Ver. 29. *grant to*] *Weſt. give*.

Ver. 31. Two or three add to the Text at the End, but I think unſkilfully, if only as a *Note*, *to every one that would believe*; for what can be made of ſuch a Diſtinction?

Ver. 4. *propoſe this Matter*] pretending what he gave was the whole, according to *Wall*, and as the foregoing Words of *Peter* require. Nor will the Crime appear ſo ſmall, if it be conſidered, that the Chriſtians now ſold what they had, and put their Money together, to live on it in common; ſo that this was alſo Cheating or Robbery, as well as Deceit and Lying.

the

the People; and they were all unanimouſly in Solomon's Porch.

13. But none dared to join with thoſe of the reſt; whereas the People magnified theſe.

14. And Believers were added more to the Lord, Multitudes both of Men and Women:

15. Inſomuch that they carried out the Sick into the Streets, and laid on Beds and Couches, that even the Shadow of Peter when he came by might overſhadow ſome of them.

16. And there came together alſo a Multitude to Jeruſalem belonging to the Cities round about, that carried the Sick, with ſuch as were troubled by unclean Spirits; who were all cured.

17. Whereupon the high Prieſt roſe up, as likewiſe all that were with him, being the Sect of the Sadducees, and were ſo full of Envy,

18. That they laid their Hands on the Apoſtles, and put them in publick Cuſtody.

19. But the Angel of the Lord opened the Doors of the Priſon by Night, and brought them out, as alſo ſaid,

20. Go, and ſtand nay ſpeak at the Temple to the People, all the Words of this Life.

21. Which they hearing, went at Break of Day into the Temple, and taught: whereas the high Prieſt coming, and thoſe that were with him, they called together the Council, and all the Senate of the Iſraelites, then ſent to the Jail to have them brought.

22. But when the Officers came, they did not find them in the Priſon; whereupon they returned, and told as follows,

23. We found the Jail indeed ſhut in all Security, and the Keepers ſtanding without before the Doors; yet when we opened *it*, we found Nobody within.

24. Now as the high Prieſt, the Captain of the Temple, and the chief Prieſts heard theſe Words, they doubted concerning them, what this would come to.

25. In the mean time one came, and told them thus, Behold the Men whom you put into Priſon are ſtanding in the Temple, and teaching the People.

26. The Captain then went with the Officers, and brought them without Violence: for they were afraid of the People, leſt they ſhould be ſtoned.

27. And having brought, they ſet them in the Council, when the high Prieſt aſked them as follows,

28. Did not we ſtrictly order you not to teach in this Name? Whereas behold you have filled Jeruſalem with your Doctrine, and would bring the Blood of this Man upon us.

29. To which Peter, with the Apoſtles, made anſwer; It is fit to obey God rather than Men.

30. The God of our Fathers raiſed up Jeſus, whom you ſlew, hanging on a Tree.

31. Him has God exalted by his right Hand, *for* a Prince and Saviour, to give Repentance to Iſrael, and Forgiveneſs of Sins.

32. And we are his Witneſſes of theſe Things, and the Holy Spirit alſo, that God has given to ſuch as obey him.

33. Which they hearing, were ſo cut, that they conſulted to kill them.

34. But there ſtood up in the Council a certain Phariſee named Gamaliel, a Teacher of the Law, reputable with all the People, and when he had commanded the Apoſtles to be put forth a little while,

35. He ſaid to them: Men of Iſrael, take heed to your ſelves what ye are about to do concerning theſe Men.

36. For before this Time Theudas roſe up, telling that himſelf was Somebody, to whom a Number of Men, about four hundred adhered; who was killed, and all whoever conſented to him were diſſolved, and came to nought.

37. After him roſe up Judas of Galilee, in the Time of Enrolling, and took away many People after him; and he periſhed, as likewiſe all whoever conſented to him were diſperſed.

38. And now I ſay to you; Refrain from theſe Men, and let them alone: for if this Counſel or Work is of Men, it will be deſtroyed;

Ver. 15. *into the Streets*] *Mills* ſays is of ſome *Annotator*, not of the *Evangeliſt*; tho' only lacking in the *Ethiop. Tranſ.* and ſome having *into* differently.

Ver. 17. *Sadducees*] *Wall* has here a pious and profitable *Note*, that the ruling Men being theſe, who did not believe a future Life, brought Wickedneſs to ſuch a Height as *Joſephus* deſcribes it to be, before the Deſtruction of the *Jews*; whom he matches with the *Deiſts*, *&c.*

Ver. 34. *Apoſtles*] The *Vulg.* and two or three *Codes* having for it *Men*, *Mills* counted that genuine, and ſays ours is an *Interpretation*; but it is not *Gamaliel* ſpeaks here, as Ver. 35.

Ver. 36. *Theudas*] *Joſephus* tells of ſuch a *Theudas*, as alſo *Judas*, but of *Theudas* being not only after the other, but after *Gamaliel* ſaid this; which is accounted for, either by this being ſome *Theudas* before that in *Joſephus*, or by that Writer's miſtaking the Time, he being an incorrect Hiſtorian, but both *Ham.* and *Whit.* are for the former; I may add, that the latter *Theudas*, ſuppoſing there were two, might be nicknamed ſo from the other, which I think is likelier than to be his Son, thus he mentioned here might be the real one.

Ib. *conſented*] the Verb that is rendered *agreed*, Ver. 40. in the *com. Tranſ.*

Ver. 37. *many*] left out of the *Vulg.* and one *Copy*, and if we will grant *Mills* his *Expoſition*, that by *People* here was meant the *Jews*, he will faſten the Conſequence upon us, that this Word was not at firſt in the Text; but ſince we need not allow the former, neither the latter. He adds, *It ſeems wholly drawn hither from Ch.* xix. 26. *Prol.* 438. notwithſtanding the Subſtantive is there another Word *Company*, and the Matter quite different.

Ver. 38. *deſtroyed*] the ſame Verb as in the next Verſe, and Ch. vi. 14.

39. But if it is of God, you may not deſtroy it: leſt at any time you ſhould be found Fighters againſt God.

40. So they conſented to him; and calling thither the Apoſtles, beat *them*, and ordered they ſhould not ſpeak in the Name of Jeſus, then let them go.

41. They therefore indeed went rejoicing from the Preſence of the Council, that they were counted worthy to be diſgraced for his Name.

42. And every Day at the Temple, as alſo from Houſe to Houſe, they did not ceaſe to teach and preach Jeſus Chriſt.

CHAP. VI.

AND in that Time, when the Diſciples were multiplied, there was a Murmuring of the Helleniſts at the Hebrews, becauſe their Widows were ſlighted in the daily Miniſtring.

2. Upon which the Twelve called the Multitude of the Diſciples thither, and ſaid; It is not pleaſing that we ſhould leave the Word of God, to miniſter to Tables.

3. Therefore, Brethren, look out ſeven Men among you well teſtified of, full of the Holy Spirit and Wiſdom, whom we may appoint over this Buſineſs.

4. But we will continue in Prayer, and the Miniſtry of the Word.

5. And the Speech was pleaſing before all the Multitude: accordingly they choſe Stephen, a Man full of Faith and the Holy Spirit, with Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus a Proſelyte of Antioch.

6. Whom they ſet before the Apoſtles, and theſe prayed, and put Hands on them.

7. The Word of God too increaſed, and the Number of the Diſciples was multiplied exceedingly at Jeruſalem, nay a great Company of the Prieſts was obedient to the Faith.

8. Beſides Stephen being full of Faith and Power, did great Wonders and Miracles among the People.

9. Nevertheleſs there roſe up ſome of the Synagogue called that of the Libertines, Cyrenians and Alexandrians, with thoſe of Cilicia and Aſia, diſputing with Stephen.

10. Whereas they were not able to reſiſt the Wiſdom, and the Spirit with which he ſpoke.

11. They then got Men privily who ſaid, We heard him ſpeak blaſphemous Words, in relation to Moſes and God.

12. Thus they ſtirred up the People, Elders and Scribes, and coming thither, caught him, and brought into the Council.

13. Moreover ſet up falſe Witneſſes who ſaid; This Man does not ceaſe ſpeaking blaſphemous Words, againſt this holy Place and the Law.

14. For we heard him ſay, that this Jeſus the Nazorite would deſtroy this Place, and change the Ceremonies which Moſes delivered to us.

15. Now all who ſate in the Council looking ſtedfaſtly at him, ſaw his Face as if it was that of an Angel.

CHAP. VII.

HOWEVER the high Prieſt aſked, Are theſe Things indeed ſo?

2. Whereupon he ſaid: Men, Brethren and Fathers, hear; the God of Glory appeared to our Forefather Abraham being in Meſopotamia, before he dwelt in Charran.

3. And ſaid to him, Go out of thy Country, and from thy Kindred, and come to the Country which I will ſhew thee.

Ver. 39. *leſt at any time you ſhould*] *to be connected with* let them alone, *Ham.*

Ver. 41. *diſgraced*] See *Leigh's Crit. Sac.*

Ver. 42. *from Houſe to Houſe*] So the ſame is tranſlated Ch. ii. 46.

Ver. 1. *Diſciples*] of which *the number* is made from the *Lat. Tranſ.*

Ib. *Helleniſts*] ſo called from the *Gr.* Word, and mentioned only here, and in Ch. ix. 29. & xi. 20. They are counted to be *Jews* diſperſed in other or rather the *Grecian* Countries; which however *Beza* denies, to whom I incline, and ſuppoſe them to be *Grecians* that were converted to the *Jews*; *Grecians* are properly the People of *Grecia* or *Greece*, as *Joel* iii. 6. rather than *Greeks*, however theſe are too indiſtinct.

Ver. 2. *Diſciples*] *unto them* is neither in the *com. Gr.* nor *Tranſlations.*

Ib. *pleaſing*] *Gr.* and as rendered in other Places.

Ver. 7. *of the Prieſts*] This ſeemed ſo incredible to *Beza*, that he ſuſpected the Word, and quotes the *Arabick* as leaving it out, which he *thought was the genuine Scripture; ſince it is ſcarce probable* (theſe are his Words tranſlated) *that even ſome of the Prieſts, and they not a few, ſhould embrace the Doctrine of Salvation:* but *Mills* accounts for it, by the Levites and other inferior Miniſters of the Temple being comprehended; tho' he found the *Syriack* and one *MS.* has *of the Jews*, another and two *Editions*, *of the Saints*; which however are to be looked upon as Shifts to avoid the other, and poor ones too.

Ver. 8. *Faith*] Several have it *Grace*, which *Mills* tells us is entirely right, and that ours crept from Ver. 5. but *Whitby* ſays the Words there confirm ours to him, yet I rather ſuppoſe Somebody put *Grace*, that like *Power* theſe might vary from thoſe in Ver. 5. and be no Tautology.

Ver. 10. Two *Copies* annex at the End, and connect to the following, *becauſe they were reproved by him with all Freedom. Therefore being not able to ſtrive againſt the Truth*; by another or two ſomething differently.

4. Then

4. Then going out of the Country of the Chaldeans, he dwelt in Charran; and from thence, after his Father died, *God* brought him away into this Country wherein you now dwell.

5. Yet he gave him no Inheritance in it, nor the Step of a Foot; but promiſed to give it to him for a Poſſeſſion, and to his Poſterity after him, when he had no Child.

6. God notwithſtanding ſpoke thus, that his Poſterity ſhould be Sojourners in a foreign Country, and thoſe of it would make them Servants, and treat ill four hundred Years.

7. But I will judge the Nation that they ſhall ſerve, ſaid God, and after theſe Things they ſhall come out, and worſhip me in this Place.

8. He gave him too the Covenant of Circumciſion, and ſo he begot Iſaac, and circumciſed him the eighth Day; as Iſaac *did* Jacob, and Jacob the twelve Patriarchs.

9. And the Patriarchs being envious, ſold Joſeph into Egypt; but God was with him:

10. Whom he delivered from all his Afflictions, as alſo gave him Favour and Wiſdom before Pharaoh King of Egypt; ſo that he made him the chief over Egypt, and his whole Houſe.

11. Now there came a Famine over the whole Country of Egypt and Canaan, with great Affliction, inſomuch that our Forefathers did not find Food.

12. But Jacob hearing there was Corn in Egypt, ſent forth our Forefathers firſt.

13. And at the ſecond time Joſeph was known by his Brothers, and Joſeph's Kindred were made manifeſt to Pharaoh.

14. Next Joſeph ſent for his Father Jacob, with all his Kindred, ſeventy five Perſons.

15. Accordingly Jacob went down into Egypt, where he himſelf died, and our Forefathers.

16. And theſe were carried over to Sychem, and they were put into a Sepulchre, *he into* that which Abraham bought for a Price of Silver, *theſe into that which* was from the Sons of Emmor of Sychem.

17. But when the Time of the Promiſe drew near, which God had ſworn to Abraham, the People increaſed, and multiplied in Egypt;

18. Till there roſe up another King, who had not known Joſeph.

19. He dealt craftily with our Kindred, and treated our Forefathers ill; to make their Infants be caſt out, that they might not be kept alive.

20. In which Time Moſes was born, and was divinely beautiful; who was nouriſhed in his Father's Houſe three Months.

21. And when he was put out, the Daughter of Pharaoh took him up, and nouriſhed him for her own Son.

22. Beſides Moſes was learned in all the Wiſdom of the Egyptians, and was powerful in Words and Works.

23. But when he was fully arrived at the Age of forty Years, it came into his Heart to viſit his Brethren the Iſraelites.

24. And ſeeing a certain one injured, he defended *him*, and executed Vengeance for him who was oppreſſed, ſmiting the Egyptian.

25. For he ſuppoſed his Brethren would underſtand, that God would give them Deliverance by his Hand; but they did not underſtand.

26. The next Day alſo he appeared to ſome as they were contending, and would have compelled them to Peace, ſaying, Men, you are Brethren; why do ye injury one to another?

27. Whereas he that did injury to the Neighbour thruſt him away, ſaying; Who made thee a Prince and a Judge over us?

28. Wouldeſt thou kill me, as thou didſt the Egyptian yeſterday?

29. At which Expreſſion Moſes fled, and was a Sojourner in the Country of Madian, where he begot two Sons.

30. And when the forty Years were compleated, there appeared to him in the Wilderneſs of Mount Sina, an Angel of the Lord in a Flame of Fire at a Buſh.

31. Which Moſes ſeeing, wondered at the Sight; and as he went near to obſerve, there was the Voice of the Lord to him,

32. I am the God of thy Forefathers, the God of Abraham, and the God of Iſaac, and the God of Jacob: upon this Moſes trembled, and did not dare to take notice.

Ver. 4. *brought—away*] the ſame Verb that is rendered *carried away* Ver. 43.

Ver. 6. *four hundred*] ſee on *Gen.* xxx.

Ver. 14. *Jacob*] *to him* our laſt *Eng.* Tranſ. added.

Ib. *ſeventy five*] look for at *Gen.* xlvi. 27.

Ver. 16. *theſe &c.*] See the *Note* on *Gen.* xxxiii. 19. and the like Ch. xiii. 27. *Mat.* vii. 6. *Neh.* i. 6. *Pſa.* cxiii. 5, 6. *Mic.* i. 4. *Phil.* 5. *Job* xxxi. 18. *Jon.* iii. 8. with *Whitby*'s *Paraph.* and *Broughton*'s *Works*, Tome 3. p. 559, 576, 662. *Wall* for four *Notes* together here, viz. on Ver. 6, 14, 15, 16. is puzzling inſtead of clearing the Text.

Ver. 21. *put out*] He being not *caſt out*.

Ver. 23. *it came into his Heart*] *from God, and indeed otherwiſe he could not have juſtified this Fact* (of killing the *Egyptian*) *to God and his own Conſcience*, *Whitby* in *Annot.* See alſo on *Exod.* ii. 11.

Ver. 29. *Sojourner*] according as tranſlated Ver. 6.

Ver. 30. *the forty*] in Ver. 23.

33. The Lord then ſaid to him; Undo the Shoes on thy Feet; for the Place upon which thou ſtandeſt is holy Ground.

34. I have throughly ſeen the Affliction of my People who are in Egypt, and heard their Groaning; ſo I am come down to deliver them: come now therefore, I will ſend thee into Egypt.

35. This ſame Moſes, whom they denied as follows, Who made thee a Prince and a Judge? God ſent a Prince and Redeemer, by the Miniſtry of the Angel that appeared to him in the Buſh.

36. He brought them out, doing Wonders and Miracles in the Country of Egypt, at the Red Sea, and in the Wilderneſs, forty Years.

37. This is the Moſes that ſaid to the Iſraelites, The Lord your God will raiſe you up a Prophet, from your Brethren, like me; to him do ye hearken.

38. This is he that was in the Church in the Wilderneſs, with the Angel who ſpoke to him on Mount Sina, and *with* our Forefathers; he that received the living Oracles to give us.

39. To whom our Forefathers would not be obedient, but thruſt *him* away, and turned back in their Hearts to Egypt;

40. Saying to Aaron, Make us gods that may go before us; for *as to* this Moſes, who brought us out of the Country of Egypt, we know not what is become of him.

41. And they made a Calf at that Time, as alſo offered Sacrifice to the Idol, and rejoiced in the Works of their own Hands.

42. Upon which God turned back, and delivered them up to worſhip the Army of Heaven, as it is written in the Book of the Prophets; Did you bring ſlain Beaſts and Sacrifices to me, forty Years in the Wilderneſs, O Family of Iſrael?

43. But you took up the Tabernacle of Moloch, with Remphan the Star of your god, Figures which you made to worſhip them: ſo I will carry you away beyond Babylon.

44. The Tabernacle of Teſtimony was among our Forefathers in the Wilderneſs, as he had ordered, ſpeaking to Moſes to make it according to the Figure that he had ſeen.

45. Which alſo our Forefathers received, and brought with Jeſus into the Poſſeſſion of the Gentiles, whom God drove out from the Preſence of our Forefathers, till the Time of David.

46. Who was in Favour before God, and deſired to find a Tabernacle for the God of Jacob.

47. But Solomon built him a Houſe.

48. Nevertheleſs the Higheſt does not dwell in Temples made with Hands, according as the Prophet ſays;

49. Heaven is a Throne to me, and the Earth my Footſtool; what Houſe will you build for me? ſays the Lord: or which is the Place of my Reſt?

50. Has not my Hand made all theſe?

51. O Stiff-necked ones, and of uncircumciſed Heart and Ears, you always reſiſt the Holy Spirit; even you like your Forefathers.

52. Which of the Prophets did not your Forefathers perſecute? Nay they killed thoſe who foretold concerning the Coming of the Righteous One, of whom now you have been the Betrayers and Murderers:

53. You that received the Law at the Appointments of Angels, yet have not kept *it*.

54. And upon hearing theſe Things, they were cut to their Hearts, and gnaſhed the Teeth at him.

55. But he being full of the Holy Spirit, looked ſtedfaſtly to Heaven, and ſaw the Glory of God, with Jeſus ſtanding at God's right Hand.

56. Whereupon he ſaid, Behold I ſee the Heavens opened, and the Man ſtanding at the right Hand of God.

57. Then they cried out aloud, and ſtopped their Ears, ſo unanimouſly ran with violence upon him.

58. Whom they put forth without the City, and ſtoned; and the Witneſſes laid down their Cloaths at the Feet of a young Man called Saul.

59. Thus they ſtoned Stephen who was calling on, and ſaying, Lord Jeſus, receive my Spirit.

Ver. 34. *I have throughly ſeen*] as expreſſed in *Heb.* *Exod.* iii. 7. and is not *I have ſeen* repeated.

Ver. 36. *doing*] not *after he had ſhewed thoſe in the wilderneſs.*

Ver. 37. *to him do ye hearken*] Ten or a Dozen not having theſe Words, *Mills* ſays they are of *Moſes*, *Deut.* xviii. 15. not *St. Stephen's*, *Prol.* 1105. but as he offers no Reaſon, he leaves me none to refute; and as he took in the Examination of about four times as many for the *Reading*, we have to number or weigh three againſt one.

Ver. 42. *ſlain Beaſts*] *Weſt. victims.* How do ſuch a Number of hard Words in the *Tranſlation*, and ſo much harder than were there before, ſuit the *plain*, *unlettered Men*, whom he, as he ſays, writes chiefly for?

Ver. 43. *Remphan*] called *Chiun*, *Am.* v. 26. the Name and Figure of the Star idolatrouſly conſecrated to *Moloch*, and not the Name of the god; as fully ſhewn in the *Univerſ. Hiſt.* B. 3. Ch. 37.

Ver. 45. *received, and*] *Caſtal.* and *Beza* render it *acceptum* (*which*) *being received*; but the *old Lat. Tranſlator ſuſcipientes*, being an active Participle to *Forefathers* of that Signification: our former *Eng. Tranſlations* have *received, and*; the late one *having received.*

Ver. 53. *Appointments*] according as the Verb is tranſlated Ver. 44. ſee *Gal.* iii. 19.

Ib. *of Angels*] as Miniſters of it, *Heb.* i. ult.

Ver. 59. *calling on*] *Weſt. invoking.*

60. He

60. He alſo kneeled down, and cried out aloud, Lord, do not lay this Sin to them; and having ſaid this, he went to ſleep.

CHAP. VIII.

AND Saul was conſenting to his Death: there was likewiſe at that Time a great Perſecution againſt the Church at Jeruſalem; and they were all diſperſed throughout the Countries of Judea and Samaria, beſides the Apoſtles.

2. Moreover the religious Men carried away Stephen, and made great Lamentation over him.

3. And Saul laid waſte the Church, as he went in from Houſe to Houſe, and haling Men and Women, committed *them* to Priſon.

4. They therefore indeed that were diſperſed, went about preaching the Word.

5. So Philip going down to the City of Samaria, preached Chriſt to them.

6. And a Multitude gave heed unanimouſly to the Things that were ſpoken by Philip, through hearing them, and beholding the Miracles which he did.

7. For out of many who had unclean Spirits they came, crying out aloud; as likewiſe many that had the Palſy, and who were lame, were cured:

8. Inſomuch that there was great Joy in that City.

9. But there was a certain Man named Simon, who had been before uſing Magick in the City, and amazed the Nation of Samaria, telling that himſelf was ſome great one.

10. To whom they all gave heed from the leaſt to the greateſt, ſaying, He is the great Power of God.

11. And they gave heed to him, becauſe he had a great while made them amazed with Magick.

12. But when they believed Philip, as he preached the Things concerning the Kingdom of God, and the Name of Jeſus Chriſt, they were baptized both Men and Women.

13. Nay Simon himſelf alſo believed, and was baptized, continuing with Philip; and when he ſaw the powerful Things and Miracles that were done, he was amazed.

14. And the Apoſtles who were at Jeruſalem, hearing that Samaria had received the Word of God, ſent to them Peter and John.

15. Who went down, and prayed for them, that they might receive the Holy Spirit.

16. For he was yet fallen upon none of them, they being only baptized in the Name of the Lord Jeſus.

17. Then theſe put Hands upon them, and they received the Holy Spirit.

18. And when Simon perceived that the Holy Spirit was given by putting on of the Apoſtles Hands, he offered them Money;

19. Saying, Give me alſo this Power, that on whomſoever I put Hands, he may receive the Holy Spirit.

20. But Peter ſaid to him; Let thy Silver be for Deſtruction with thee, becauſe thou haſt ſuppoſed that the Gift of God might be procured by Money.

21. Thou haſt neither Part nor Lot in this Matter, for thy Heart is not right before God.

22. Therefore repent of this Wickedneſs of thine, and pray to God, if indeed the Thought of thy Heart will be forgiven thee.

23. For I ſee thou art in the Gall of Bitterneſs, and Bond of Unrighteouſneſs.

24. To which Simon made anſwer, Pray you to the Lord for me, that none of the Things which you ſpeak may come upon me.

25. They therefore indeed having teſtified, and ſpoken the Word of the Lord, returned to Jeruſalem, preaching to many Villages of the Samaritans.

26. And an Angel of the Lord ſpoke thus to Philip, Riſe up, and go towards the South, to the Way going down from Jeruſalem to Gaza, which is Wilderneſs.

27. So he roſe up, and went; and behold an Ethiopian Man, a powerful Eunuch of Candace Queen of the Ethiopians, that was over all her Treaſure, who had come to worſhip at Jeruſalem;

28. Was returning, and ſitting in his Chariot, and read in the Prophet Eſaias.

29. And the Spirit ſaid to Philip, Go near, and join with this Chariot.

30. Accordingly Philip ran thither, and when he heard him reading in the Prophet Eſaias, he ſaid, Doſt thou know what thou readeſt?

31. And he ſaid, How indeed can I, if

Ver. 5. *Philip*] he at Ch. vi. 5. & xxi. 8. not the Apoſtle, as appears by Ver. 1.

Ver. 6. *through hearing them*] ἐν and ἀντὸς being not tranſlated in the *com. Verſion.*

Ver. 9. *amazed*] the ſame as in Ver. 13. where *Simon* ſurely was not *bewitched.*

Ver. 22. *indeed*] ill rendered by *perhaps*, as ſhewn and ſaid in *Leigh's Crit. Sac.*

Ver. 25. *preaching*] as they went back to *Jeruſalem.*

Ib. *Villages*] Becauſe the *vulg. Lat.* though that only, has *Countries*, as the *Rhemiſts* render it, *Mills* ſuppoſed the *Original* was ſo; afterwards he relates the *Lat. regio* in that Age was of a narrower Signification *pagus, vicus, Pr.* 540 thus ſtruggling contrary ways to defend his precious *Vulg.* ſo now by *Countries* in their *Tranſ.* of the *Vulg.* we are to underſtand *Villages*, or elſe that *Eng.* of it is wrong.

Nobody guides me? So he beſought Philip, that he would come up to ſit with him.

32. Now the Paſſage of Scripture which he read was this; Like a Sheep was he brought to the Slaughter, and was dumb like a Lamb before him who ſhears it; ſo he did not open his Mouth.

33. His Judgment was taken away in his Humiliation; but who can tell his Generation, though his Life is taken from the Earth?

34. And the Eunuch made anſwer to Philip, I pray thee, of whom does the Prophet ſpeak this? of himſelf, or of ſome other?

35. Upon which Philip opened his Mouth, and beginning at this Scripture, preached Jeſus to him.

36. At length as they went on the Way, they came to ſome Water; and the Eunuch ſaid, Here is Water, what hinders me from being baptized?

37. If thou believeſt from the whole Heart, ſaid Philip, thou mayeſt. And he made anſwer, I believe that Jeſus Chriſt is the Son of God.

38. Whereupon he commanded the Chariot to ſtand ſtill; then both Philip and the Eunuch went down each into the Water, and he baptized him.

39. But when they were come up out of the Water, the Spirit of the Lord caught away Philip, ſo that the Eunuch ſaw him no more; for he went his Way rejoicing.

40. However Philip was found at Azotus; and going through, he preached at all the Cities, till he came to Ceſarea.

CHAP. IX.

AND Saul yet breathing out Threatenings and Slaughter at the Diſciples of the Lord, went to the high Prieſt;

2. Of whom he requeſted Letters for Damaſcus to the Synagogues, that if he found any who were of this Way, whether Men or Women, he might bring them bound to Jeruſalem.

3. And as he was going, when he came near Damaſcus, there ſuddenly ſhone about him a Light from Heaven.

4. Whereupon he fell on the Earth, and heard a Voice ſay to him, Saul, Saul, why doſt thou perſecute me?

5. And he aſked, Who art thou, Lord? And the Lord ſaid, I am Jeſus, whom thou perſecuteſt; it is hard for thee to kick at the Stings.

6. Then he trembled, and aſtoniſhed as he was, ſaid, Lord, what wilt thou have me do? And the Lord ſaid to him, Ariſe, and go into the City, and it ſhall be told thee what thou ſhouldeſt do.

7. The Men alſo that travelled with him ſtood ſpeechleſs, hearing indeed a Voice, but ſeeing Nobody.

8. So Saul roſe up from the Ground, and when his Eyes were opened, he ſaw no Perſon; and him leading by the Hand, they brought to Damaſcus.

9. Thus was he three Days without ſeeing, and did neither eat nor drink.

10. Now there was a certain Diſciple at Damaſcus named Ananias, to whom the Lord ſaid in a Viſion, Ananias; who ſaid, Here am I, Lord.

11. And the Lord to him; Ariſe, go into the Street called Straight, and ſeek at the Houſe of Judas for one named Saul of Tarſus: for behold he is praying;

12. And has ſeen in a Viſion a Man named Ananias, coming in, and putting the Hand on him, that he might have ſight.

13. To which Ananias anſwered, Lord, I have heard from many concerning this Man, how many Evils he has done to thy Saints at Jeruſalem.

14. Here too he has Power from the chief Prieſts, to bind all who call on thy Name.

15. But the Lord ſaid to him; Go, becauſe he is a choſen Veſſel to me, to bear my Name before the Gentiles and Kings, as well as the Iſraelites.

Ver. 37. This Verſe is not in many of the *ancient Manuſcripts*, and *Grotius* thought it was added afterwards; but ſee *Whitby*'s *Annot.*

Ver. 39. *the Spirit of the Lord caught away*] For this a few *Copies* have, *the Holy Spirit fell on the Eunuch, and an Angel of the Lord caught away*; but *Mills* ſuppoſes fetched from Ch. x. 44. or xi. 15.

Ib. *for*] So the *Gr.* is; and the Meaning, according to *Beza*, he did not ſee *Philip* again, becauſe he went on, without ſearching after him.

Ver. 3. *going*] *Damaſcus* being ſix Days Journey from *Jeruſalem*, *Rauwolff*'s *Trav.* Pt. iii. Ch. 3.

Ver. 5. *Stings*] as rendered 1 *Cor.* xv. 55, 56. *Rev.* ix. 10. that is, as uſually expreſſed, *Stings of Conſcience*; otherwiſe it might better be rendered *Spikes*, and not ſo as to debar Women from repeating this excellent Saying of *Jeſus* from Heaven.

Ver. 5, 6. *perſecuteſt—Ariſe*] All between theſe Words are lacking in many *Codes*, with *but* in the room of it; reckoned by *Eraſmus*, *Beza*, *Grotius* and others, to be made from Ch. xxii. 10. & xxvi. 14. I had left it therefore as doubtful, but on a Review am inclined to think the intermediate genuine, as all of it is not in thoſe other Places, and becauſe here is not *ſaid* the ſecond time in Ver. 6. as at Ch. xxii. 10. conſidering too that Omiſſions are much frequenter than Additions, and this would the more likely be omitted by reaſon the Narration is twice repeated after; nay it may be of ſome Weight that the *Vulg.* has it, as being ſo generally received.

Ver. 7. *a Voice*] that of *Saul*, but not of *Jeſus*, Ch. xxii. 9.

Ver. 11. *the Street called Straight*] which, *Maundrell* ſays, is about half a Mile in Length, running from Eaſt to Weſt through the City; ſee on 2 *King.* v. 12.

16. For

16. For I will ſhew him how many Things he muſt ſuffer for my Name.

17. Accordingly Ananias went, and entered into the Houſe, as alſo put Hands on him, and ſaid, Brother Saul, the Lord has ſent me, Jeſus who appeared to thee in the Way wherein thou cameſt, that thou mayeſt have ſight, and be filled with the Holy Spirit.

18. Upon which there preſently fell from his Eyes as it were Scales, and he had ſight immediately; ſo roſe up, and was baptized.

19. And when he had received Food, he was ſtrengthened. Afterwards Saul was with the Diſciples at Damaſcus ſome Days.

20. He then preſently preached Chriſt in the Synagogues, that he is the Son of God.

21. So that all who heard were amazed, and ſaid, Is not this he that deſtroyed ſuch as called on this Name at Jeruſalem, and came hither for the ſame, that he might bring them bound to the chief Prieſts?

22. And Saul became more ſtrong, and confounded the Jews who dwelt at Damaſcus, proving that this is Chriſt.

23. But when many Days were compleated, the Jews conſulted together to kill him.

24. Whereas their laying in wait was not unknown to Saul; and they watched the Gates Day and Night, that they might kill him.

25. Whom the Diſciples took at Night, and let down by the Wall in a Baſket.

26. At length Saul came to Jeruſalem, and tried to join with the Diſciples; but they were all afraid of him, not believing that he was a Diſciple.

27. However Barnabas taking hold of him, introduced *him* to the Apoſtles, and told them how he had ſeen the Lord in the Way, and that the ſame had ſpoken to him, and alſo how he had declared boldly at Damaſcus in the Name of Jeſus.

28. Hereupon he was with them, going in and out at Jeruſalem.

29. Nay he both declared boldly in the Name of the Lord Jeſus, and diſputed againſt the Helleniſts; but they attempted to kill him.

30. This when the Brethren knew, they had him away to Ceſarea, and ſent him forth to Tarſus.

31. The Churches therefore indeed, throughout all Judea, Galilee and Samaria, had Peace, and were built up; nay going on in the Fear of the Lord, and Comfort of the Holy Spirit, were multiplied.

32. And Peter going through them all, went down likewiſe to the Saints that dwelt at Lydda.

33. Where he found a certain Man named Eneas, who had lain in Bed eight Years, having the Palſy.

34. To whom Peter ſaid, Eneas, Jeſus Chriſt heals thee: ariſe, and make thy own Bed; whereupon he aroſe preſently.

35. And all that dwelt at Lydda, and Saron, ſaw him, who were converted to the Lord.

36. At Joppa too there was a certain Diſciple named Tabitha, which being interpreted is called Roe; ſhe was full of good Works and Alms, which ſhe did.

37. And at that Time being ſick, ſhe died; whom they waſhed, and put in a Chamber.

38. Now as Lydda was near Joppa, the Diſciples heard that Peter was in that Place, ſo they ſent two Men to him, beſeeching he would not delay to come over to them.

39. And Peter riſing up, went with them; whom when he was come, they brought into the Chamber: and all the Widows ſtood by him weeping, and ſhewing the Coats and Garments, how many Roe made when ſhe was with them.

40. But Peter putting them all forth, kneeled down, and prayed; then turned to the Body, and ſaid, Tabitha, ariſe: whereupon ſhe opened her Eyes, and ſeeing Peter, ſate up.

41. And he gave her the Hand, and raiſed

Ver. 16. *how many*] which the *Gr.* Word, being plural, ſignifies; and is accordingly tranſlated by *Beza*, *quam multa*, as it is Ver. 13. *quot*.

Ver. 18. *immediately*] Several *Exemplars* want this Word; and *Mills* puts it for a *marginal Gloſs* from Chap. xxii. 13. but was rather omitted becauſe *preſently* might belong to this.

Ver. 20. *Chriſt*] Six *Copies*, *&c.* have inſtead of it *Jeſus*, which *Mills* concludes muſt be right, ſince the *Jews* confeſſed *Chriſt* or the *Meſſiah* to be the Son of God, *Pro.* 969. but that *Whitby* refutes, *Exam. Mil.* L. ii. C. 2.

Ver. 22. *that this is Chriſt*] additionally to that at Ver. 20. elſe why told? So that this does not confirm it to be *Jeſus* there, as *Wall* pleads.

Ver. 23. *compleated*] when he returned thither, *Gal.* i. 17. *Whitby*.

Ver. 31. *Churches*] Some have *Church*, with the Verbs and Participles to it ſing. perhaps according to the *Vulg.* for the ſake of the *Roman Church*.

Ib. *and were built up*;] That this belongs to the foregoing, and not to the following, appears by its being a Participle in *Gr.* notwithſtanding it is pointed otherwiſe; as I alſo find *Beza* obſerves.

Ver. 36. *Roe*] As it was interpreted in *Greek*, ſhould not it accordingly in the *Tranſlations* of other Languages, and as other *Syriack* Words ſo mentioned are? Nay without that *Doddr.* turns *Rhoda* into *Roſe*, Ch. xii. 13. Thus *Beza* in *Latin* has this *Caprea*, the Names in thoſe Tongues being as *Roe* in ours; and *Tabitha* derived from the *Chald.* טַבְיָא *Tabia*. And other Names ſo interpreted are in *Eng.* not *Gr. Mat.* i. 23. *Mark* iii. 17. & xv. 22. *John* i. 38, 41, 42. & ix. 7. *Acts* iv. 36. & xiii. 8.

Ver. 37. *put*] *her* in the *com. Tranſ.* is improperly added.

Ver. 39. *how many*] the ſame as in Ver. 13, 16.

Ib. *Roe*] She being ſpoken of here, not by her proper Name, which was *Tabitha*, but by the *Interpretation* of it. *Beza* abſurdly has *Dorcas* here, not mentioned in his *Verſion* before.

her

her up; then calling the Saints and Widows, he preſented her alive.

42. Which was known throughout all Joppa, and many believed in the Lord.

43. He afterwards remained many Days at Joppa, with one Simon a Tanner.

CHAP. X.

AND there was a certain Man at Ceſarea named Cornelius, a Centurion of the Regiment called the Italian;

2. Who was pious, and feared God with all his Family, as alſo beſtowed many Alms on the People, and prayed to God always.

3. He ſaw in a Viſion manifeſtly, about the ninth Hour of the Day, an Angel of God come in to him, and ſay to him, Cornelius.

4. On whom he looked ſtedfaſtly, and being frightened, ſaid, What is it, Lord? Who anſwered him; Thy Prayers and Alms are come up into Remembrance before God.

5. So now ſend Men to Joppa, and ſend for Simon, who is ſurnamed Peter.

6. He lodges with one Simon a Tanner, whoſe Houſe is by the Sea, he will tell thee what thou ſhouldeſt do.

7. Accordingly when the Angel who ſpoke to Cornelius was gone, he called two of his Servants, and a pious Soldier of thoſe that continued with him,

8. And after he had declared all to them, he ſent them to Joppa.

9. Now the next Day as they took the journey, and came near the City, Peter went up on the Houſe-top to pray, about the ſixth Hour.

10. And he was very hungry, ſo that he would have eat; but while they prepared, a Trance fell upon him.

11. When he ſaw Heaven opened, and a Veſſel coming down to him, like a great Sheet tied at the four Ends, and let down to the Earth;

12. In which were all Manner of four-footed Creatures of the Earth, wild Beaſts, creeping Things, and Fowls of the Air.

13. And there was a Voice to him, Riſe up, Peter, ſlay, and eat.

14. But Peter ſaid, By no means, Lord; ſince I have never eat any Thing common or unclean:

15. However the Voice was to him again the ſecond time, What God has cleanſed, do not thou reckon common.

16. This too was done thrice, and the Veſſel taken up again into Heaven.

17. And as Peter doubted in himſelf what the Viſion which he had ſeen was, behold the Men ſent from Cornelius, having made enquiry for Simon's Houſe, were come to the Gate.

18. Who calling, aſked if Simon ſurnamed Peter lodged there.

19. While Peter was thinking about the Viſion, the Spirit ſaid to him; Behold three Men ſeek for thee.

20. So riſe up, and go down, as alſo go with them, being in no doubt, becauſe I have ſent them.

21. Peter then went down to the Men ſent to him from Cornelius, and ſaid, Behold I am he whom you ſeek after; what is the Cauſe for which you are come hither?

22. And they anſwered, Cornelius the Centurion, a Man righteous, and fearing God, as likewiſe well teſtified of by the whole Nation of the Jews, has been divinely admoniſhed by a holy Angel, to ſend for thee to his Houſe, and to hear Words from thee.

23. He therefore called them in and lodged; ſo the next Day Peter went away with them, and ſome Brethren from Joppa accompanied him.

24. The next Day alſo they got into Ceſarea; whom Cornelius was expecting, and had called together his Relations, and intimate Friends.

25. And as Peter was going in, Cornelius met him, and falling down at his Feet, reverenced.

Ver. 4. *Lord*] *Weſt. Sir:* ſo Ver. 14.

Ver. 6. *he will tell thee what thou ſhouldeſt do*] being not in ſeveral *MSS. Mills* pronounces it a *Gloſs* taken from Ver. 32. and Ch. xxii. 10. but rather than the latter Ch. ix. 6. where the laſt *Gr.* Words are the ſame, yet not that I think it ſo.

Ver. 7. *continued*] as this Word is tranſlated Ch. i. 14. & ii. 42, 46. & viii. 13. *Rom.* xii. 12. *Col.* iv. 2.

Ver. 10. *a Trance fell upon him*] which is the Scripture Manner of Expreſſion, as in *Gen.* ii. 21. & xv. 12. For *fell* four *Copies* have *was*, with *Mills*'s well liking, *Prol.* 678.

Ver. 11. *to him*] ſome are defective in, yet may paſs ſufficiently for textual, though *Mills* writes otherwiſe, *Pr.* 628.

Ver. 12. *wild Beaſts*] inſerted *Mills* affirms from Ch. xi. 6. becauſe ſome omit it, which is far from a neceſſary Conſequence.

Ver. 17. *were come*] So the ſame Verb is rendered Chap. xi. 11. ſee it alſo Ch. xxii. 13. & xxiii. 27. *Luke* ii. 38. & x. 40.

Ver. 21. *ſent to him from Cornelius*] Added in, *Mills* ſays, *nullus dubito, he does not at all doubt*, either from Ch. xi. 11. or Ver. 17. of this Chap. or elſe by the *Gr.* Readers for the ſake of Perſpicuity; it being abſent from various *Codes*. But as there is *Ceſarea* inſtead of *Cornelius*, Ch, xi. 11. and not *to him* in Ver. 17. I muſt diſſent, as I expect moſt Readers will with me, this being alſo likely to be left out becauſe of that in Ver. 17.

Ver. 22. *by the*] the *Gr.* Particle being the ſame here as before *a holy*.

26. But

26. But Peter raiſed him up, ſaying, Ariſe; I my ſelf too am a Man.

27. Thus when he had talked with him, he went in, and found many come together.

28. To whom he ſaid; You know how it is unlawful for a Man *that* is a Jew, to join with, or go to one of another Nation; but God has ſhewn me, that I ſhould call no Man common or unclean.

29. Therefore without contradicting I came, on being ſent for: I aſk then for what Intent you have ſent for me?

30. And Cornelius anſwered: Four Days ago I was faſting till this Hour, and at the ninth Hour was praying in my Houſe, when behold there ſtood a Man before me in bright Apparel:

31. Who ſaid; Cornelius, thy Prayer is hearkened to, and thy Alms are remembred before God.

32. Send therefore to Joppa, and call for Simon, that is ſurnamed Peter: he lodges in the Houſe of Simon the Tanner, by the Sea, who will come, and ſpeak to thee.

33. At the ſame Time therefore I ſent to thee, and thou haſt done well in coming: now therefore we are all come hither before God, to hear all Things given in command to thee by God.

34. Then Peter opened the Mouth, and ſaid: Truly I perceive that God is not a Reſpecter of Perſons.

35. But in every Nation he who fears him, and works Righteouſneſs, is accepted by him.

36. The Word which he ſent to the Iſraelites, preaching Peace by Jeſus Chriſt, who is Lord of all,

37. You know; the Matter done through all Judea, begun from Galilee, after the Baptiſm that John preached:

38. How God anointed Jeſus of Nazareth, with the Holy Spirit and Power, who went about doing good, and healing all that were overpowered by the Devil; becauſe God was with him.

39. And we are Witneſſes of all that he did, both in the Country of the Jews, and in Jeruſalem; whom they killed, hanging on a Tree.

40. Him God raiſed up the third Day, and cauſed him to be made manifeſt;

41. Not to all the People, but to Witneſſes appointed before by God, to us who did eat and drink with him, after he roſe up from the Dead.

42. When he ordered us to preach to the People, and to teſtify, that it is he who was determined by God, for the Judge of the Living and Dead.

43. For relating to him all the Prophets teſtify, that all who believe on him, will receive Forgiveneſs of Sins through his Name.

44. While Peter was ſpeaking theſe Words, the Holy Spirit fell upon all that heard the Word.

45. And the Believers who were of the Circumciſion, as many as came with Peter, were amazed, that the Gift of the Holy Spirit was alſo ſhed out on the Gentiles.

46. For they heard them ſpeak in Languages, and magnify God. Then Peter on this occaſion ſaid,

47. Can any forbid Water, that theſe ſhould not be baptized, who have received the Holy Spirit as well as we?

48. So he commanded them to be baptized in the Name of the Lord. Then they intreated him to ſtay ſome Days.

CHAP. XI.

NOW the Apoſtles and Brethren who were in Judea, heard that the Gentiles had alſo received the Word of God.

2. And when Peter was come up to Jeruſalem, they who were of the Circumciſion debated with him,

3. Saying, Thou haſt gone in to Men that are uncircumciſed, and eat with them.

4. But Peter begun, and expounded *it* to them ſucceſſively on as follows:

5. I was at the City of Joppa praying; and ſaw a Viſion in a Trance, ſome Veſſel coming down, like a great Sheet let down by the four Ends from Heaven; and it came quite to me.

6. On which looking ſtedfaſtly, I obſerved, and ſaw four-footed Creatures of the Earth, wild Beaſts, creeping Things, and Fowls of the Air.

Ver. 28. *join with*] Our *Tranſlators* having it imperfect without *with*, ſome of the Printers put it in; the latter correcting the former in ſeveral Places.

Ver. 32. *who will come, and ſpeak to thee*] is all ſuppoſed by *Mills* to come from Ver. 22. being not in three *Copies* and as many *Verſions*; whereas the Expreſſion there is quite different.

Ver. 33. *come higher*] the ſame Verb as in Ver. 21.

Ver. 36. *he ſent*] *God* being added by the *Tranſlators*.

Ver. 46. *on this occaſion ſaid*] being the Meaning, when not any Anſwer to what was ſaid before, tho' undiſcovered by the *Tranſlators*.

Ver. 48. *the Lord*] The *Gen. Verſ.* has in the *Marg.* for an Addition *Jeſus Chriſt*; but more have it inſtead of *the Lord*.

7. And I heard a Voice ſay to me, Riſe up, Peter, ſlay, and eat.

8. But I ſaid, By no means, Lord; ſince any Thing common or unclean has never entered into my Mouth.

9. Whereas the Voice anſwered me the ſecond time from Heaven, What God has cleanſed, do not thou reckon common.

10. This too was done thrice, and all were pulled up again into Heaven.

11. And behold at the ſame Time three Men were come to the Houſe in which I was, who were ſent from Ceſarea to me.

12. When the Spirit ſaid I ſhould go with them, and be in no doubt. So there accompanied me alſo theſe ſix Brethren, and we entered into the Man's Houſe.

13. Then he told us how he had ſeen an Angel in his Houſe, who ſtood, and ſaid to him; ſend Men to Joppa, and ſend for Simon ſurnamed Peter:

14. Who will ſpeak Matters to thee, by which thou ſhalt be ſaved, and all thy Family.

15. And when I began to ſpeak, the Holy Spirit fell upon them, the ſame as upon us at the Beginning.

16. Whereupon I remembred the Saying of the Lord, how he declared, John indeed baptized with Water, but you ſhall be baptized with the Holy Spirit.

17. If therefore God gave them the like Gift as to us, that believed on the Lord Jeſus Chriſt, who was I to be able to hinder God?

18. And upon hearing theſe Things, they were ſilent, and glorified God, ſaying, Then to the Gentiles alſo God has given Repentance for Life.

19. Thoſe moreover indeed that were diſperſed by the Trouble made concerning Stephen, went about to Phenice, Cyprus and Antioch; yet declared the Word to Nobody, excepting the Jews only.

20. However ſome of them were Men of Cyprus and Cyrene, who went into Antioch, and ſpoke to the Helleniſts, preaching the Lord Jeſus.

21. The Hand of the Lord alſo was with them; ſo that a great Number believed, and were converted to the Lord.

22. And when Word was heard in the Ears of the Church at Jeruſalem concerning theſe Things, they ſent forth Barnabas to go to Antioch.

23. Who came, and rejoiced at ſeeing the Grace of God; and exhorted them all to abide firm to the Lord with Purpoſe of Heart:

24. Since he was a good Man, and full of the Holy Spirit and Faith; ſo that a great Company was added to the Lord.

25. Afterwards Barnabas went away to Tarſus, to look for Saul.

26. And having found him, he brought him to Antioch: when they aſſembled together a whole Year among the Church, and taught a great Company; and the Diſciples were firſt named Chriſtians at Antioch.

27. At this Time likewiſe there went down Prophets from Jeruſalem to Antioch.

28. One of whom named Agabus roſe up, and ſignified by the Spirit, there would be after that a great Famine in the whole World; which alſo came to paſs under Claudius Ceſar.

29. So the Diſciples, according as any one was able, determined each of them to ſend, for the Service of the Brethren who dwelt in Judea.

30. Which accordingly they did, ſending to the Elders by the Hand of Barnabas and Saul.

CHAP. XII.

MOREOVER at that Time King Herod laid on Hands, to treat ill ſome of the Church.

2. Nay he killed James, the Brother of John, with a Sword.

3. And ſeeing that it was pleaſing to the Jews, he proceeded alſo to take Peter; then being the Days of unleavened Bread.

4. Whom he likewiſe apprehended, and put into Priſon, nay delivered to four Parcels of Soldiers to keep him, intending to bring him forth to the People after the Paſſover.

Ver. 12. *and be in no doubt*] though abſent only in one *Copy*, *Mills* ſays it was brought hither from Ch. x. 20.

Ver. 17. The *Gen. Marg.* adds at the End, *not to give them the holy Ghoſt*; but no ſuch Matter appears by *Mills*.

Ver. 20. *Helleniſts*] That theſe were not *Jews* by Lineage, as has been generally thought, may appear clearly by comparing this with the preceding Verſe, the Beginning of this being alſo not properly *And*. One *MS.* having *Grecians* is of very ſmall Weight againſt it, and the few *Verſions* led by the *Vulg.* which *Mills* produces are of none at all, ſince they have the preſent Word rendered ſo elſewhere.

Ver. 26. *named*] as it ſeems by others, elſe it might rather be ſaid *named themſelves*; and *Agrippa*'s uſing the Name, Ch. xxvi. 28. countenances the ſame.

Ver. 1. *laid*] as rendered Ch. iv. 3. & v. 18. *Mark* xiv. 46. *Luke* xx. 19. *John* vii. 30, 44.

Ver. 2. *killed James*] Thus one Brother died the firſt of the Apoſtles, and the other lived the longeſt.

Ver. 4. *Parcels*] of four Men each, one ſuch guarding our Lord to his Crucifixion, *John* xix. 23.

Ib. *the Paſſover*] which the *Gr.* Word ſignifies, and the *Gen. Tranſ.* has, as likewiſe ours in other Places. Nor did *Herod*, and the *Jews*, keep or obſerve *Eaſter*.

5. Peter therefore indeed was kept in Priſon; but there was earneſt Prayer made by the Church, to God for him.

6. And when Herod was about to bring him out, that Night Peter was ſleeping between two Soldiers, bound with two Chains; and the Keepers before the Door kept the Priſon.

7. Then behold an Angel of the Lord came there, and a Light ſhone in the Room; he alſo ſmote Peter on the Side, and raiſed him up, ſaying, Ariſe quickly; upon which his Chains fell from the Hands.

8. And the Angel ſaid to him, Gird thy ſelf, and tie on thy Sandals; and he did ſo: next he ſaid to him, Put on thy Garment, and follow me.

9. Accordingly he went out, and followed him, yet did not know that it was true which was done by the Angel; but thought he beheld a Viſion.

10. So going through the firſt and ſecond Priſon, they came to the iron Gate that brings into the City, which opened to them of it ſelf; and going out, they went along one Street, when preſently the Angel departed from him.

11. At length Peter came to himſelf, and ſaid, Now I know truly that the Lord has ſent forth his Angel, and delivered me from the Hand of Herod, and all the Expectation of the Jewiſh People.

12. This being ſenſible of, he came to the Houſe of Mary, the Mother of John ſurnamed Mark, where many were got together, and praying.

13. And Peter knocking at the Door of the Gate, a young Woman went near to liſten, named Rhoda.

14. Who knew Peter's Voice, and did not open the Gate for Joy; but ran in, and told that Peter ſtood before the Gate.

15. Whereas they ſaid to her, Thou art mad; but ſhe affirmed it was ſo; then ſaid they, It is his Angel.

16. In the mean time Peter remained knocking; and when they opened, they ſaw him, and were amazed.

17. But he beckoning to them with the Hand to hold their peace, told them how the Lord had brought him out of the Priſon, and ſaid, Declare theſe Things to James and the Brethren; then going out, he went to another Place.

18. Thus when it was Day, there was not a little Buſtle among the Soldiers, about what was become of Peter.

19. And as Herod ſought for him, without finding, upon examining the Keepers, he commanded they ſhould be taken away; afterwards he went down from Judea to Ceſarea, and abode *there*.

20. Herod alſo was exaſperated at the Tyrians and Sidonians; but they came thither to him unanimouſly, and perſuading Blaſtus the King's Chamberlain, they deſired Peace, becauſe their Country was nouriſhed by that of the King.

21. And on an appointed Day, Herod cloathed with royal Apparel, and ſitting on the Judgment-ſeat, made an Oration to them.

22. Upon which the People bawled out, The Voice of God, and not of Man.

23. And immediately the Angel of the Lord ſmote him, becauſe he did not give Glory to God; ſo that being eat by Worms, he expired.

24. But the Word of God increaſed and multiplied.

25. Beſides Barnabas and Saul returned from Jeruſalem, when they had fulfilled the Service, taking with them alſo John ſurnamed Mark.

CHAP. XIII.

NOW there were in the Church that was at Antioch, ſome Prophets and Teachers, namely Barnabas, Simeon called Niger, Lucius of Cyrene, Manaen *who* was

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Ver. 5. *earneſt*] ſo rendered in the *Gen. Bib.* and in our laſt *fervent*, 1 *Pet.* iv. 8. where the Word only occurs beſides; excepting in the comparative Degree, *Luke* xxii. 44. where it is applied to *praying* as here. and turned accordingly by our *Tranſlators more earneſtly*.

Ver. 7. *Room*] ſo the *late Tranſ. Tynd. lodge*, *Gen. Tr. houſe*, *Eraſm.* and the *vulg. Lat. habitaculo*: *Beza* thinks it ſignifies Part of the Priſon, but the *Gr.* Word denotes rather Part of a Houſe.

Ver. 10. *Priſon*] the Word uſed Ver. 4, 5, 6, 17.

Ver. 16. *Peter*] This is of the Scribes, if we hearken to *Mills*, being forſooth not in the wide *Cambr. Copy*, and there only abſent.

Ver. 17. *James*] the Apoſtle, called *the leſs*, *Mark* xv. 40. Ver. 2. as it ſeems for his Perſon; being ſo eminent as appears by Ch. xv. 13, 2, 22. and by *Whitby* in the *Pref.* to the *Epiſt.* of *James*, where he ſhews from *Dr. Cave*, that the Story of three *James*'s is a great Miſtake.

Ver. 18. *not a little*] elegant without Doubt, but *Mills* gives it for *Comment*, becauſe not in two *Codes*; and leſt it ſhould be thought the Flouriſh of ſome Afterwriter, the ſame may be ſeen Ch. xv. ii. & xix. 23, 24. & xxvii. 20.

Ver. 19. *taken away*] as the *Gr.* Word ſignifies, and as uſed in our Courts of Judicature to condemned Perſons: others render it *led* or *carried away*.

Ver. 20. *perſuading*] the very ſame as in Ch. xiv. 19.

Ver. 24. *increaſed*] as tranſlated Ch. vi. 7.

brought

brought up with Herod the Tetrarch, and Saul.

2. And they miniſtring to the Lord, and faſting, the Holy Spirit ſaid, Separate now for me Barnabas and Saul, to the Work that I have called them to.

3. Then after they had faſted, prayed, and put Hands on them, they let *them* go.

4. They therefore indeed being ſent forth by the Holy Spirit, went down to Seleucia, and from thence ſailed away to Cyprus.

5. And when they were at Salamis, they declared the Word of God in the Synagogues of the Jews; and they alſo had John for an Attendant.

6. Thus as they went through the Iſle to Paphos, they found a certain Magician, a falſe Prophet, *that* was a Jew, whoſe Name was Barjeſus.

7. Who was with the Deputy Sergius Paul, an underſtanding Man: the latter calling thither Barnabas and Saul, deſired to hear the Word of God.

8. But Elymas the Magician (for ſo his Name is interpreted) withſtood them, endeavouring to pervert the Deputy from the Faith.

9. Upon this Saul, who is alſo Paul, being full of the Holy Spirit, looked ſtedfaſtly at him,

10. And ſaid; O thou full of all Deceit and all Miſchief, Son of the Devil, Enemy of all Righteouſneſs, wilt thou not ceaſe perverting the right Ways of the Lord?

11. So now behold the Hand of the Lord is upon thee, inſomuch that thou ſhalt be blind, not beholding the Sun for a Time: when immediately there fell on him a Miſt and Darkneſs, and he going about, ſought for ſome who would lead *him* by the hand.

12. Then the Deputy ſeeing what was done, believed, and was ſurprized at the Doctrine of the Lord.

13. Afterwards thoſe about Paul went off from Paphos, and came to Perga of Pamphylia; but John departed from them, and returned to Jeruſalem.

14. Next they went along from Perga, and came to Antioch of Piſidia; where they entered into the Synagogue on the Sabbath-day, and ſate down.

15. And after the Reading of the Law and Prophets, the Rulers of the Synagogue ſent Word to them, Men, Brethren, if there is the Word of Exhortation in you to the People, ſpeak.

16. Whereupon Paul roſe up, and beckoning with the Hand, ſaid: Men of Iſrael, and you that fear God, hear.

17. The God of this People Iſrael choſe our Forefathers, and exalted the People at the Sojourning in the Country of Egypt, bringing them out of it by a high Arm.

18. About the Time of forty Years alſo, he bore their Manners in the Wilderneſs.

19. And when he had overthrown ſeven Nations in the Country of Chanaan, he gave their Country to them by lot.

20. As likewiſe after theſe Things, he gave Judges as it were four hundred and fifty Years, till Samuel the Prophet.

21. And afterwards they aſked a King, and God gave them Saul the Son of Cis, a Man of the Tribe of Benjamin forty Years.

22. When he removed him, and raiſed up to them David for a King, for whom alſo teſtifying, he ſaid, I have found David of Jeſſe, a Man according to my Mind, who will do all my Will.

23. From whoſe Offspring God, according to the Promiſe, has raiſed up to Iſrael the Saviour Jeſus.

Ver. 4. *went down*] as this Verb ſignifies, and is tranſlated, Ch. viii. 5. & xii. 19. & xviii. 22. and *came down*, Ch. ix. 32. & xv. 1. & xxi. 10.

Ver. 6. *the Iſle*] Some have *whole* to it.

Ver. 7. *Deputy*] *of the country* is added by the *Tranſlators*.

Ib. *Paul*] from whom on this Account the Apoſtle probably had his Name, being the ſame in *Greek*, and mentioned at this Time, as *Jerome* alſo thought; ſee *Ham. Annot.*

Ver. 8. *ſo*] *Halamo* in *Arabick* being *very knowing* or *learned*, from the Verb *alama*, *to know*.

Ver. 17. *Sojourning*] So this Word is rendered in the other Place where it occurs, 1 *Pet.* i. 17.

Ver. 18. *About*] grafted in, ſays *Mills*, becauſe not quite all have it.

Ib. *bore their Manners*] By the Change of π into φ in ἐτροποφόρησεν, a *Copy* or two, with three *Verſions*, have *nouriſhed*, however *Mills* pleads hard for it to be right; for Anſwer to which, as it may not merit much, I ſend the Reader to *Whitby*'s *Exam.* Lib. 2. 2. and *Annot.* where this is diſcuſſed ſomething largely.

Ver. 19. *gave—by lot*] *Gr. cateclerodoteſen*, for which a conſiderable Number of *Copies* have *catecleronomeſen*, *made—inherit*; and this latter *Mills* prefers, as being uſed by the LXX in *Deut.* i. 38. but that might make the Alteration, much likelier than the contrary.

Ver. 20. *as it were*] See the *Chronology* at the End of 1 *Kings*. By *Weſt. he divided their land—about* 450 *years*, by ſad Alteration of the *Original*, and alſo Impropriety.

Ver. 21. *forty*] There is Nothing for *by the ſpace of* in the *Gr.*

Ver. 23. *raiſed up*] Several have it *brought*, and *Mills* ſays ours crept from the foregoing Ver. but might not it as well be altered for Variety, or rather becauſe it was thought *Jeſus* was *brought down*, more properly than *raiſed up*? Yet of the latter ſee, as in *Whit. Exam.* Ch. ii. 30. & iii. 26. *Luke* i. 69. *Jer.* xxiii. 5. & xxx. 9. I may add Ver. 33. and as many *MSS.* have *Salvation* for *the Saviour Jeſus*, that *Mills* ſpeaks againſt; which might help to produce the other, if not wholly do it.

24. John having preached, before the Appearance of his Coming, the Baptiſm of Repentance to all the People of Iſrael.

25. And as John fulfilled the Courſe, he ſaid, Whom do you imagine me to be? I am not *he*; but behold he comes after me, the Shoes of whoſe Feet I am not worthy to undo.

26. Men, Brethren, Sons of the Race of Abraham, and thoſe among you who fear God, to you is the Word of this Salvation ſent.

27. For they that dwell at Jeruſalem, and their Rulers, being ignorant of him, and the Voices of the Prophets read on every Sabbath, by condemning *him*, have fulfilled *theſe*.

28. Nay though they found no Cauſe of Death, they deſired Pilate that he might be killed.

29. And when they had accompliſhed all Things that were written of him, they took down from the Tree, and put *him* into a Grave.

30. Nevertheleſs God raiſed him up from the Dead.

31. Who appeared for many Days, to ſuch as went up with him from Galilee to Jeruſalem; that are his Witneſſes to the People.

32. And we preach to you, that the Promiſe made to the Forefathers,

33. God has fulfilled to us their Children, by raiſing up Jeſus; as it is alſo written in the ſecond Pſalm, Thou art my Son, to Day have I begotten thee.

34. And that he raiſed him up from the Dead, for him no more afterwards to return to Corruption, he ſaid thus, I will give you the ſure holy Things of David.

35. Therefore he alſo ſays in another Place, Thou wilt not let thy Holy One ſee Corruption.

36. For David indeed, when he had miniſtred to his own Generation by the Counſel of God, went to ſleep, and was put to his Fathers, ſo ſaw Corruption.

37. Whereas he whom God raiſed up did not ſee Corruption.

38. Be it therefore known to you, Men, Brethren, that Forgiveneſs of Sins through him is declared to you.

39. And from all Things that you could not be juſtified by the Law of Moſes, every one who believes is juſtified by him.

40. Look therefore, leſt there ſhould come upon you what is ſpoken in the Prophets,

41. Behold, O Deſpiſers, and be aſtoniſhed, and vaniſh away: for I perform a Work in your Days, that you will not at all believe, though any one ſhould tell you.

42. Now though the Jews departed out of the Synagogue, the Gentiles beſought thoſe Words might be ſpoken to them on the next Sabbath.

43. And after the Aſſembly was diſſolved, many of the Jews and religious Proſelytes, followed Paul and Barnabas; who ſpeaking to them, perſuaded them to remain in the Grace of God.

44. On the Sabbath alſo that was coming almoſt all the City gathered together to hear the Word of God.

45. But when the Jews ſaw the Multitudes, they were full of Envy, and ſpoke againſt the Things ſaid by Paul, contradicting and blaſpheming.

46. Upon which Paul and Barnabas ſpeaking boldly, ſaid; It was neceſſary that the Word of God ſhould be ſpoken firſt to you; but ſince you put it away, and do not judge your ſelves worthy of everlaſting Life, behold we turn to the Gentiles.

47. For ſo the Lord has commanded us, I have put thee for the Light of the Gentiles, that thou mighteſt be for Salvation to the End of the Earth.

48. Which the Gentiles hearing, rejoiced, and extolled the Word of the Lord; and whoever were appointed for everlaſting Life believed.

49. Moreover the Word of the Lord was carried about through the whole Country.

50. However the Jews ſet on the religious and honourable Women, with the principal Men of the City, and ſtirred up ſuch a Perſecution againſt Paul and Barnabas, that they expelled them from their Borders.

Ver. 33. *the ſecond*] *Mills* would have the *genuine Reading* be *the firſt*, as with a few, ſuppoſing thoſe two *Pſalms* to be joined in one; to which the Anſwer of *Whitby* may be more than ſufficient.

Ver. 41. *will*] So rendered *Hab.* i. 5. whence it is taken; and *Wall* on it ſays, *Our Tranſlators were ſtrangely attached to their term* ſhall, *which does utterly marr the ſenſe.*

Ver. 42. *next Sabbath*] *Weſt. Sabbath between.*

Ver. 44. *coming*] *next* Ch. xx. 15. & xxi. 26. is a different Word, tho' nearly alike in Letters.

Ver. 45. *contradicting and*] ſeveral leave out, but I don't find *Mills* or any other juſtifying it.

Ver. 47. *End*] ſing. in *Gr.* as in *Iſa.* xlix. 6.

Ver. 48. *the Word of the Lord*] Inſtead of this *Mills* imagines it was only *God*, *Prol.* 1252. for which there is but the weak Authority of the *Syr.* and *Eth. Tranſlations*, but five *Copies* have *God* in the Place of *the Lord*, yet that *Mills* does not ſuppoſe to be right.

Ib. *appointed*] as fit Perſons, or *fitted.* So this *Gr.* Word is rendered Ch. xxii. 10. & xxviii. 23. *Mat.* xxviii. 16. and compounded with a Prepoſition, Ch. xvii. 26. *Whitby*, *diſpoſed*, *Wall*, *fit to receive*, *Ham. fitly diſpoſed and qualified for*, with a long *Note.*

51. But these shook off the Dust of their Feet at them, and came to Iconium.

52. Besides the Disciples were full of Joy, and the Holy Spirit.

CHAP. XIV.

AND at Iconium in like Manner they went into the Synagogue of the Jews, and so spoke, that a great Multitude both of the Jews and Grecians believed.

2. Yet the unbelieving Jews stirred up, and made the Minds of the Gentiles ill against the Brethren.

3. A great while therefore indeed they abode, speaking boldly in the Lord, who testified for the Word of his Grace, and granted Miracles and Wonders to be done by their Hands.

4. Thus the Multitude of the City was divided; some indeed being with the Jews, and some with the Apostles.

5. And when there was an Assault both of the Gentiles and Jews, with their Rulers, to abuse and stone them;

6. They knowing *it*, fled to the Cities of Lycaonia, Lystra and Derbe, and the Region round about:

7. And they were there preaching.

8. Now a certain Man sate at Lystra, that was impotent in the Feet, being lame from his Mother's Womb, who had never walked.

9. He heard Paul speaking; who looking stedfastly on him, and seeing that he had Faith to be healed,

10. Said aloud, Stand up straight on thy Feet; whereupon he leaped, and walked.

11. Then the Multitude seeing what Paul had done, raised up their Voice, and said in the Lycaonian Language, Gods who are like Men are come down to us.

12. So indeed they called Barnabas Jupiter; and Paul Mercury, since he was the chief in Speech.

13. Besides the Priest of Jupiter who was before their City, brought Oxen and Garlands to the Gate, and would have sacrificed with the Multitude.

14. Which when the Apostles, Barnabas and Paul heard, they tore their Cloaths asunder, and rushed into the Company, crying out,

15. And saying; Men, why do ye these Things? When we are Persons affected like you, and preach that ye may be turned from these Vanities to the Living God, who made Heaven, Earth, the Sea, and all Things that are in them.

16. Who in Ages past let all the Gentiles go in their own Ways.

17. Although he did not leave himself without Witness, as he did good, giving us Rain from Heaven, and fruitful Seasons, so filled our Hearts both with Food and Joy.

18. And on saying these Things, they scarce made the Multitude rest, not to sacrifice to them.

19. But there came Jews from Antioch and Iconium, who when they had persuaded the Multitude, stoned Paul, and haled *him* without the City, supposing he was dead.

20. Nevertheless while the Disciples compassed him about, he rose up, and went into the City; the next Day also he went away with Barnabas to Derbe.

21. To which City they preached, and having taught many, returned to Lystra, Iconium and Antioch;

22. Confirming the Souls of the Disciples, exhorting to continue in the Faith, and that through many Afflictions we must enter into the Kingdom of God.

23. Having chosen them Elders also throughout the Church, and prayed with Fasting, they committed them to the Lord, on whom they believed.

24. Next they went through Pisidia, and came to Pamphylia;

25. Moreover declaring the Word at Perga, they went down to Attalia.

26. And from thence they sailed away to Antioch, whence they had been delivered to the Grace of God, for the Work which they fulfilled.

27. When they were thus come, and had gathered together the Church, they rehearsed whatever God had done with them, and that he had opened a Door of Faith to the Gentiles.

28. And they abode there not a little while with the Disciples.

Ver. 1. *in like Manner*] *Gr. according to that*, viz. in Ch. xiii. 14. and *together*, as *Beza* says, is wrong, as *both* is added in translating: accordingly he has rendered it *itidem*.

Ver. 7. This Ver. as I understand, is so short, because when *Rob. Stephens* the famous Printer first made the *Gr.* into Verses, printed 1551, there was added to ours in a former *Edition, and the whole Multitude were moved at the Doctrine; so Paul and Barnabas abode at Lystra*; but only a *Gr. MS.* or two are found to have it.

Ver. 10. *stand*] Several *Copies* prefix, *I say to thee in the Name of the Lord Jesus Christ*, a few varying a little.

Ver. 14. *Which*] for this the *Gr.* has οἵ, as also at Ch. xv. 31.

Ver. 15. *Men*] as the Word signifies, and is rendered often besides in this *Book*; not signifying *Sirs*.

Ib. *that ye*] The Pronoun by the Case, belonging to the following, and not the preceding Verb; see *Beza*'s *Annot*.

Ver. 19. *came Jews*] *thither* is added by the *Translators*, and *certain* is but in some *Copies* not reckoned the most authentick.

Ver. 23. *chosen*] thus rendered 2 *Cor.* viii. 19. where this Word is only besides.

Ib. *Elders*] *West. presbyters*.

CHAP. XV.

IN the mean time ſome came down from Judea, and taught the Brethren, If you are not circumciſed according to the Ceremony of Moſes, you cannot be ſaved.

2. Not a little Diſſenſion and Diſputing being therefore made, by Paul and Barnabas, againſt theſe; *the Brethren* appointed Paul and Barnabas, with ſome others of them, to go up to the Apoſtles and Elders at Jeruſalem, about this Queſtion.

3. Therefore they indeed being conducted by the Church, went through Phenice and Samaria, telling the Converſion of the Gentiles; and cauſed great Joy to all the Brethren.

4. Coming then to Jeruſalem, they were received by the Church, including the Apoſtles, and Elders; when they rehearſed whatever God had done with them.

5. But there roſe up ſome of the Sect of the Phariſees who believed, ſaying that it was needful to circumciſe them, and to order they ſhould keep the Law of Moſes.

6. So the Apoſtles and Elders gathered together, to ſee about this Matter.

7. At length when there had been much Diſputing, Peter roſe up, and ſaid to them: Men, Brethren, you know that a long while ago God choſe, that among us the Gentiles ſhould hear the Word of the Goſpel by my Mouth, and believe.

8. And God who knows the Hearts teſtified for them, by giving them the Holy Spirit, according as alſo to us.

9. Nay he made no Difference between us and them, as he cleanſed their Hearts by Faith.

10. Now therefore why do ye tempt God, by putting a Yoke upon the Neck of the Diſciples, which neither our Fathers nor we were able to bear.

11. But we believe we ſhall be ſaved by the Grace of the Lord Jeſus Chriſt, in the ſame Manner as alſo they *will*.

12. Next all the Multitude held their peace, and heard Barnabas and Paul declare, whatever Miracles and Wonders, God had done among the Gentiles by them.

13. And after they had held their peace, James made anſwer: Men, Brethren, hear me.

14. Simeon has declared how God firſt viſited, to take from the Gentiles a People for his Name.

15. And to this agree the Words of the Prophets, as it is written;

16. After theſe Things I will return, and build again the Tabernacle of David which is fallen down; will build again its Breaches, and raiſe it up:

17. That the Remainder of Men may ſeek after the Lord, and all the Gentiles who are called by my Name, ſays the Lord, the Doer of all theſe Things.

18. Known by God are all his Works ſince the World has been.

19. Therefore I judge they ſhould not be diſturbed, who from the Gentiles are turned to God;

20. But that they ſhould be written to, for them to refrain from the Pollutions of Idols, Whoredom, Things ſtrangled and Blood.

21. For Moſes from ancient Ages has had ſuch as preach him throughout the City, being read in the Synagogues on every Sabbath.

22. Then it ſeemed well to the Apoſtles and Elders, with the whole Church, to ſend choſen Men of themſelves, Judas ſurnamed Barſabas and Silas, chief Men among the Brethren, to Antioch, with Paul and Barnabas;

Ver. 1. *taught*] *Ignatius* writing to the Church of *Philadelphia* has, *If any one ſhall expound Judaiſm to you, do not hearken to him.*

Ver. 2. *and Diſputing*] a *Verſ.* and a *Copy* miſs, divers leſſen the Noun in the *Original*, as it were to *Queſtioning*; *Mills* gets rid of it by means of the former, as if drawn from Ver. 7. *Prol.* 441. one of his Particularities, thrown out for the Credulous to ſtumble at.

Ver. 8. *for them*] How proper and neceſſary ſoever, a ſingle *Copy* being without it, *Mills* cenſures it away from *Luke* to a Scribe, *Pro.* 441.

Ver. 10. *bear*] This Word here *Cruden*, in his *Concordance*, ſays ſignifies *To perform or fully obſerve*; which is not applicable to *Yoke*.

Ver. 11. *they* will] that it may not be miſtaken for *they believe*, the Danger being leſs of referring *they* to *Fathers*, which *Whitby* ſo guards againſt.

Ver. 16. *After &c.*] *Doddr.* ſays, 'Theſe Words are 'quoted from *Amos* ix. 11. 12. according to the Reading 'of the *Seventy* (but very wrong as to this Verſe) who 'might probably follow a correcter Copy of the *Hebrew* 'than the preſent.' O fy upon it!

Ver. 17. *may*] for *might* is inconſiſtent with the Senſe; ſee *Am.* ix. 12.

Ver. 20. A few add at End, *and whatſoever they would not have be to themſelves, not to do to others*; ſee the *Geneva Marg.* ſo Ver. 29.

Ib. *Things ſtrangled*] This ſome of the ancient Writers, only one *Copy*, and no *Tranſ.* omit, however *Mills* ſtrives hard to exclude it. I ſuppoſe it to be the Apoſtle's and Council's own: but *Blood* ſignified the eating it in Animals ſtrangled, &c. not bled to death; and leſt *Blood* ſhould be miſtaken for *Murder*, as it was, becauſe it was otherwiſe a Sort of Repetition (but indeed a fuller Prohibition) to *Things ſtrangled*, *Whit. Exam.* too may be ſeen.

Ver. 21. *from*] not *of*, as if it was only then, and inconſiſtent with *hath*.

Ib. *throughout the City*] Here is not *every* as in Ver. 36.

Ver. 22. *it ſeemed well*] the ſame Verb as in Ver. 25, 28.

23. Writing

23. Writing by their Hands theſe Things: The Apoſtles, Elders and Brethren, ſalute the Brethren who are of the Gentiles at Antioch, Syria and Cilicia.

24. Whereas we have heard, that ſome who went out from us have troubled you with Words, and ſubverted your Souls, ſaying you ſhould be circumciſed, and keep the Law; whom we did not command:

25. It ſeemed well to us, being together unanimouſly, to ſend choſen Men to you, with our beloved Barnabas and Paul;

26. Perſons who have delivered up their Lives, for the Name of our Lord Jeſus Chriſt.

27. We have therefore ſent Judas and Silas, who will tell theſe Things by Word.

28. For it ſeemed well to the Holy Spirit and us, to put on you no more Burden than theſe neceſſary Things;

29. To refrain *from* Things offered to Idols, Blood, Things ſtrangled and Whoredom: from which preſerving your ſelves, you will do well. Farewel.

30. They therefore indeed being ſent away, came to Antioch; and when they had gathered together the Multitude, gave the Epiſtle.

31. Which theſe read, and rejoiced for the Comfort.

32. Moreover Judas and Silas, as they were alſo Prophets themſelves, exhorted the Brethren by many Words, and confirmed.

53. After they had done thus a while, they were ſent away with Peace, from the Brethren to the Apoſtles.

34. Nevertheleſs it ſeemed well to Silas to ſtay there.

35. Paul likewiſe and Barnabas abode at Antioch, teaching and preaching, with many others beſides, the Word of the Lord.

36. However ſome Days after Paul ſaid to Barnabas, Let us return now to look how our Brethren do, throughout every City in which we have declared the Word of the Lord.

37. Whereupon Barnabas conſulted to take with *them* John called Mark.

38. But Paul did not count him worthy to be taken with *them*, who went away from them at Pamphylia, and did not go with them to the Work.

39. There was therefore ſuch Provocation made, that they departed aſunder one from another; and Barnabas taking Mark, ſailed away to Cyprus.

40. Paul alſo choſe Silas, and went away, being delivered to the Grace of God by the Brethren.

41. Afterwards he went through Syria and Cilicia, confirming the Churches.

CHAP. XVI.

THEN he came to Derbe and Lyſtra, where behold was a certain Diſciple named Timothy, the Son of ſome Jewiſh Woman *that* was a Believer, but the Father a Grecian.

2. Who was well teſtified of by the Brethren, at Lyſtra and Iconium.

3. Him Paul would have go out with himſelf, ſo took, and circumciſed him, by reaſon of the Jews who were in thoſe Places: for they all knew that his Father was a Grecian.

4. And as they paſſed through the Cities, they delivered to them the Orders, decreed by the Apoſtles and Elders at Jeruſalem, to keep.

5. The Churches were therefore indeed confirmed in the Faith, and were more in Number daily.

6. Now going through Phrygia, and the Country of Galatia, they were forbid by the Holy Spirit to ſpeak the Word in Aſia.

7. When they came againſt Myſia, they tried to go to Bithynia; but the Spirit would not let them.

Ver. 23. *and Brethren*] *Mills* with a ſeeming Concern, leſt theſe *Brethren* ſhould be other beſides the Apoſtles and Elders (as they apparently were, unleſs *the whole Church* was Apoſtles and Elders, Ver. 22.) would expunge the [and,] as being not with the *Vulg.* and a few, probably for the ſame Reaſon. Our great Man in his Wiſdom pleads (which I muſt allow him a larger Share of than many Authors) that only the Apoſtles and Elders came together, Ver. 6. but I don't find the [ſoli, only] there, nor can I eaſily think they were *all the Multitude*, Ver. 12. or thoſe alone who made the *much Diſputing*, Ver. 7. which ſeems raiſed by them of the *Phariſees*, Ver. 5.

Ver. 29. *Whoredom*] Seven *Copies* and the *Eth. Verſ.* add, *and whatever you would not have done to your ſelves, not to do to others* (in one of the *Copies to another*) which *Hammond* animadverts on as if it might be genuine, but *Mills* ſays *miſerably break off the Series of the Oration, and were drawn from Ver.* 20. where 5 *Copies* have the like, and *Mills* ſhews were foiſted in to join together the *Gentile* and *Jewiſh Chriſtians*.

Ver. 33. *done*] as the *Greek* is.

Ib. *the Apoſtles*] Some have *thoſe that ſent them*, which *Wall*, though not *Mills*, inſinuates to be right; which need not much concern us, ſince he is extravagant in that Affair.

Ver. 34. This Verſe ſome *Copies* omit; I ſuppoſe it being juſt a Line, that was miſſed by Somebody, then for others to follow in an Error is not unuſual.

Ver. 37. *to take*] *Mark* being his Nephew, *Col.* iv. 10.

Ver. 3. *have go*] For the *Gr.* Verb does not ſignify *to have*, but *to be willing*, or *would have*.

Ver. 7. *againſt*] So the *Gr.* Prep. properly ſignifies, and is concurrent with *by*, Ver. 8. which *to* is not.

Ib. *the Spirit*] Some add *of Jeſus*, Part with the Article, Part without, which *Mills* counts genuine, but gives a ſtrange Reaſon for leaving it out as ſuch, viz. becauſe it ſounded too hard. *Whitby* indeed remarks that *the Spirit of Jeſus* never goes by it ſelf, but concludes thence that *Jeſus* here may be diſcerned at firſt Sight to be an Addition, and ſuſpects that it came from the Controverſy that aroſe about the Holy Ghoſt proceeding from the Son.

8. So

8. So they paſſed by Myſia, and went down to Troas.

9. And a Viſion appeared to Paul by Night: there was a certain Man of Macedonia ſtood beſeeching him in this manner, Come over to Macedonia, and help us.

10. And when he had ſeen the Viſion, we preſently ſought to go to Macedonia, having proof that the Lord called us thither to preach to them.

11. Therefore going off from Troas, we ſailed directly to Samothrace, and the next *Day* to Neapolis;

12. As alſo from thence to Philippi, which is the principal City of Part of Macedonia, a Colony; and we were in that City abiding ſome Days.

13. And on the Sabbath-day we went out of the City by the River, where Prayer uſed to be; and when we had ſate down, we ſpoke to the Women who were come together.

14. Which a certain Woman heard, named Lydia, a Seller of Purple of the City of Thyatira, that worſhipped God; whoſe Heart the Lord opened, to give heed to the Things ſpoken by Paul.

15. And when ſhe was baptized, with her Houſhold, ſhe beſought as follows, If you have judged me to be faithful to the Lord, come into my Houſe, and remain; thus ſhe conſtrained us.

16. As we were going to Prayer, a certain young Woman that had a Spirit of Divination met us; who by foretelling *Things*, yielded much Gain to her Maſters.

17. She followed after Paul and us, and thus cried out, Theſe Men are Servants of the Higheſt God, who declare to us the Way of Salvation.

18. And this ſhe did for many Days; ſo that Paul being concerned, turned about, and ſaid to the Spirit, I order thee in the Name of Jeſus Chriſt, to come out of her; which he did the ſame Hour.

19. Thus her Maſters ſeeing that the Hope of their Gain was gone, they took hold of Paul and Silas, and dragged *them* into the Market-place to the Rulers.

20. Next they brought them to the Magiſtrates, and ſaid; Theſe Men, who are Jews, exceedingly trouble our City;

21. And declare Ceremonies, which it is not lawful for us to receive, nor to do, being Romans.

22. Whereupon the Company roſe up together againſt them, and the Magiſtrates tearing off their Cloaths, commanded they ſhould be whipt.

23. So they laid many Stripes on them, and caſt *them* into Priſon, ordering the Jailor to keep them ſafely.

24. Who as he received ſuch an Ordre caſt them into the inner Priſon, and made their Feet faſt in the Stocks.

25. But about Midnight Paul and Silas prayed, and ſung praiſe to God; ſo that the Priſoners heard them.

26. When ſuddenly there was a great Earthquake, inſomuch that the Foundations of the Jail were ſhaken; nay all the Doors were immediately opened, and the Bonds of all let looſe.

27. Upon this the Jailor being awakened, and ſeeing the Doors of the Priſon open, drew the Sword, and was about to kill himſelf, as he ſuppoſed that the Priſoners were fled out.

28. But Paul called aloud, ſaying, Do no Harm to thy ſelf; for we are all here.

29. He then aſking for a Light, ruſhed in, and trembling as he was, fell down to Paul and Silas;

30. And when he had brought them out, he ſaid, Sirs, what muſt I do that I may be ſaved?

31. To which they anſwered, Believe on the Lord Jeſus Chriſt; ſo thou ſhalt be ſaved, and thy Houſhold.

32. Moreover they ſpoke to him the Word of the Lord, and to all in his Houſe.

33. And he took them the ſame Hour of the Night, and waſhed over the Stripes; then was he baptized, and all his immediately.

Ver. 10. *we*] Here *Luke* begins to bring in himſelf, which ceaſes at Ch. xvii. 1.

Ver. 13. *day*] left out of our uſual *Tranſ.*

Ib. *City*] A few for πόλεως have πύλης, *Gate.*

Ib. *when*] So *Beza* and *Trem.* tranſlate by *quum.*

Ver. 14. *to give heed to the Things ſpoken by Paul*] Notwithſtanding *Mills* found theſe Words only left out of the *Ethiop. Verſ.* he condemns them in his Manner, firſt for a *marginal Gloſs*, and then to be taken into the Text. Thoſe who can credit that, an Anſwer might be loſt on, as it might alſo ſhew too much Regard to the ſame.

Ib. *give heed*] *Weſt. aſſent.*

Ver. 15. *thus*] viz. with Words, as this Verb appears likewiſe to denote in its other Place, *Luke* xxiv. 29.

Ver. 16. *of Divination*] A few having the *Gr.* Word otherwiſe, *Mills* takes occaſion to find fault with the common, as if it was an Alteration for the ſake of being grammatical, and yet is not ſo, *Pr.* 678. but if not ſo, this deſtroys the Suppoſition of the former, and alſo implies that the other *Reading* is not grammatical; and as to the common itſelf, if *Divination* is not liked for it, it may however ſignify *of a Diviner*, and ſo be proper.

Ib. *by foretelling Things*] *Weſt. by propheſying.*

Ver. 17. *Theſe &c.*] *This Wall* ſuppoſes *ſhe ſpake with a mocking Voice*; but let us attend the Conſequence, and trace the Affair a poſteriori; the evil Spirit being caſt out, Faith was requiſite for it, as may be found by other Inſtances, and this Confeſſion made ſincerely ſhews her Faith; ſee on *Gal.* iii. 5.

Ib. *Men*] not with two, and *Mills* like a Knight-errant is for helping the weakeſt, *Pr.* 442.

Ver. 20. *Magiſtrates*] By *Weſt. pretors.*

Ver. 24. *caſt*] as in the foregoing Verſe.

Ver. 29. *as he was*] *Gr. being*, not *came.*

34. Bringing them alſo into his Houſe, he laid on the Table for *them*; and was joyful with all the Houſhold, believing in God.

35. Beſides when it was Day the Magiſtrates ſent the Serjeants to ſay, Let thoſe Men go.

36. And the Jailor told theſe Words to Paul, The Magiſtrates have ſent that you ſhould be let go; now therefore depart, and go in Peace.

37. But Paul ſaid to them, They beat us publickly uncondemned, though we were Roman Men, and caſt *us* into Priſon; and now would they privately put us forth? No indeed; but let them come themſelves, and fetch us out.

38. And the Serjeants rehearſed theſe Words to the Magiſtrates, who hearing that they were Romans, were afraid.

39. So they came, and beſought them; and bringing *them* out, intreated they would go out of the City.

40. Thus they came out of the Priſon, and went into Lydia's; and ſeeing the Brethren, they comforted them, and went away.

CHAP. XVII.

AFTERWARDS travelling through Amphipolis and Apollonia, they came to Theſſalonica, where there was a Synagogue of the Jews.

2. And Paul according to the Cuſtom went in to them, and on three Sabbaths diſcourſed with them from the Scriptures;

3. Opening and alleging, that it was needful for Chriſt to ſuffer, and riſe up from the Dead, ſo that this, whom I declare to you, is Chriſt Jeſus.

4. Upon which ſome of them were perſuaded, and aſſociated with Paul and Silas, as likewiſe of the religious Grecians a great Multitude, nay of the principal Women not a few.

5. Yet the unbelieving Jews being envious, took ſome wicked Men of the baſe ones, and when they had got a Company, made a tumult in the City; and coming to Jaſon's Houſe, ſought to bring them to the People.

6. But as they did not find them, they haled Jaſon, and ſome Brethren to the Governors of the City, crying out; Theſe that make diſturbance in the World, are alſo come hither:

7. Whom Jaſon has received in; and theſe all do contrary to the Orders of Ceſar, ſaying that there is another King, *who* is Jeſus.

8. Thus they troubled the Company, and the Governors of the City who heard theſe Things.

9. However taking what was ſufficient from Jaſon and the reſt, they let them go.

10. Whereupon the Brethren preſently ſent forth Paul, and Silas, by Night to Berea; who when they came, went into the Synagogue of the Jews.

11. And theſe were more noble than they at Theſſalonica, being ſuch as received the Word with all Readineſs of Mind, and examined the Scriptures daily, whether theſe Things were ſo.

12. Many of them therefore indeed believed, as alſo of honourable Grecian Women, and Men not a few.

13. But when the Jews from Theſſalonica knew that the Word of God was likewiſe declared by Paul at Berea, they came thither too, ſtirring up the Multitude.

14. And then the Brethren preſently ſent forth Paul, to go as it were to the Sea; but both Silas and Timothy abode there.

15. Now thoſe who conducted Paul, brought him to Athens; and having received a Command for Silas and Timothy, that theſe ſhould come to him as ſoon as poſſible, they departed.

16. And while Paul was waiting for them at Athens, his Spirit was provoked in him, upon ſeeing the City was addicted to Idols.

17. Therefore indeed he diſcourſed in the Synagogue, with the Jews and thoſe that were religious, as likewiſe in the Market-place on every Day to ſuch as met *him*.

18. Upon which ſome of the Epicurean and Stoick Philoſophers talked to him, and ſome ſaid, What will this Babbler prate? And certain, He ſeems to be a Declarer of ſtrange Demons; becauſe he preached to them Jeſus and the Reſurrection.

19. So they took hold of him, and brought *him* to the Areopagus, ſaying; May we know what is this new Doctrine ſpoken by thee?

20. For thou bringeſt ſome ſtrange Things to our Hearing: we would therefore know what theſe may be.

21. Since all the Athenians, and Strangers

Ver 35. *the Magiſtrates ſent*] *Stephens*'s 2d *Manuſcript* had, *the Magiſtrates came together at the ſame Place into the Market, and remembring the Earthquake that was, they were afraid, and ſent*; as likewiſe another moſtly: whence that Additament in the *Gen. Margin.*

Ver. 3. *alleging*] *Weſt. evincing.*

Ib. *Chriſt Jeſus*] being ſo together in the *Original.*

Ver. 9. *ſufficient*] as the *Gr.* is, and might be the Expences incurred; not Security, either for a Trial, or not returning thither.

Ver. 11. *noble*] *Weſt. ingenuous*, for his *unlettered Men.*

Ver. 13. *ſtirring up*] Some add *and troubling.*

Ver. 18. *talked*] the Word uſed Ch. iv. 15. rendered in four *Eng. Tranſlations diſputed.*

Ib. *Demons*] as the *Gr.* is, and rendered *Devil* often.

Ver. 19. *the Areopagus*] the Place of Judgment; for which *the* is neceſſary, to diſtinguiſh it from a Perſonal Name.

who

who were Lodgers, ſpent the Time in Nothing elſe, but to tell and hear ſome new Thing.

22. Then Paul ſtanding in the middle of the Areopagus, ſaid: Men of Athens, I ſee you are too ſuperſtitious in all Things.

23. For as I went along, and conſidered your Things that are worſhipped, I found an Altar upon which there was written, To the unknown God. Him therefore whom you unknowingly worſhip, I declare to you.

24. God who made the World, and all Things in it, he being Lord of Heaven and Earth, does not dwell in Temples made with Hands.

25. Nor is he ſerved by the Hands of Men, as being in want of any Thing; ſince he gives to all Life, Breath, and all Things.

26. And has made every Nation of Men of the ſame Blood, to dwell on all the Surface of the Earth, determining the Times appointed before, and the Bounds of their Dwelling.

27. For them to ſeek the Lord, if indeed they may feel him, and find; although he is not far from each one of us.

28. For in him we live, move and are; as ſome of the Poets alſo with you have ſaid, For we are alſo his Offspring.

29. Being therefore the Offspring of God, we ought not to ſuppoſe that the Deity is like Gold, Silver or Stone, carved by the Art and Thought of Man.

30. The Times indeed therefore of Ignorance God having looked over, now orders all Men every where to repent.

31. Becauſe he has appointed a Day on which he will hereafter judge the World in Righteouſneſs, by the Man whom he has determined; having yielded Belief to all, in raiſing him up from the Dead.

32. But when they heard of the Reſurrection of the Dead, ſome indeed ſcoffed, and ſome ſaid, We will hear thee again concerning this.

33. And ſo Paul went away from amongſt them.

34. Notwithſtanding certain Men joined with him, and believed; among whom alſo was Dionyſius the Areopagite, as likewiſe a Woman named Damaris, and others with them.

CHAP. XVIII.

NOW after theſe Things Paul departed from Athens, and came to Corinth.

2. Where he found a certain Jew named Aquila, by Race from Pontus, who came lately from Italy, with Priſcilla his Wife (becauſe Claudius had ordered all Jews to depart from Rome) and he went to them.

3. And becauſe he was of the like Trade, he remained with them, and worked: for they were Tent-makers *by* Trade.

Ver. 22. *the Areopagus*] as Ver. 19.

Ib. *as too ſuperſtitious in all Things*] Cloſely to the *Gr.* but by *Weſt. that ye are greatly addicted to the worſhip of inviſible powers*, without Explanation.

Ver. 23. *Things that are worſhipped*] according as this Word is tranſlated in its other Place, 2 *Theſ.* ii. 4.

Ib. *upon*] *Mills* without any *Copy* or *Tranſ.* merely from *Origen*, counts a Word in the Text to be but Somebody's Expoſition of *Luke*'s right one; which though of little Account, as it were reducing this to *on*, yet if allowed might as well be done in greater.

Ib. *To the unknown God*] For the Heathen Teſtimonies of which read *Hammond.*

Ver. 26. *appointed before*] with divers *thereto appointed*, which *Mills* calls the genuine Reading, and again declares to be entirely right; that only having a Letter more, or the double ſ for τ: but ours is to me more ſuitable, beſides having more Votes.

Ver. 27. Here the *Gen. Tranſlators*, as *primitive Proteſtants*, adnote, *Men grope in darkneſſe, till Chriſt the true light ſhine in their hearts.*

Ib. *the Lord*] According to *Mills* it ſhould be *the Deity*, or *God*, from various *Writers* and *Books*; but as he could not tell which, let us keep what we have, being much more confirmed. He brings for Proof *Luke*'s having it ſo Ver. 29. by which one might think he was for the former, but the latter is far better ſupported, which ſuſpended his Choice. While I do not much doubt but Θεῖον, *the Deity* or *Godhead* was fetched from thence, and then altered into Θεὸν, *God.*

Ib. *indeed*] See Chap. viii. 22.

Ver. 28. *and are*] the Verb being here juſt the ſame as after in this Verſe.

Ib. *ſome*] *Aratus* and another, as with *Ham.*

Ib. *of the Poets*] So likewiſe *Lucan* reports of *Cato*, Lib. 9.

Ille Deo plenus, tacita quem mente gerebat,
Effudit dignas adytis e pectore voces;

tranſ. by *Nich. Rowe*,

Full of the God that dwelt within his Breaſt,
The Hero thus his ſacred Mind expreſs'd,
And In-born Truths reveal'd, Truths which might well
Become ev'n Oracles themſelves to tell:
Hæremus cuncti Superis, temploque tacente,
Nil facimus non ſponte Dei: nec vocibus ullis
Numen eget;
From God deriv'd, to God by Nature join'd,
We act the Dictates of his mighty Mind:
And tho' the Prieſts are mute, and Temples ſtill,
God never wants a Voice to ſpeak his Will.

Ver. 29. *Thought*] *Mills* from the *Lat.* only of a *Copy* and a *Writer* imagined the *Gr.* (which would have reſembled this) was *Deſire*, and that he ſuppoſes *Luke* himſelf took from the *Septuag.* in *Dan.* xi. 38. This is gueſſing to ſome Purpoſe, as we ſay.

Ver. 30. *looked over*] a Compound Verb from the *Gr.* Words ſignifying *over* and *look.*

Ib. *all—to repent*] This has drawn from the judicious *Doddridge* the following ſuitable and remarkable Comment, 'This bore down all the *idle Plea of Fatality*; for 'who could *repent* of doing, what he apprehended *he* 'could not but have done?' *Fam. Expoſit.*

Ver. 1. *Paul*] inſerted, *Mills* thought, to make it clear, *Pro.* 445. could any one have miſtaken it then for another Perſon?

Ver. 2. *by Race*] the ſame that is rendered *of the countrey*, Ch. iv. 36. in the *com. Tranſ.* and here *born*, ſtrictly ſignifying neither.

4. Then

4. Then he diſcourſed in the Synagogue on every Sabbath, and perſuaded the Jews and Grecians.

5. And when both Silas and Timothy came down from Macedonia, Paul was preſſed in Spirit, and teſtified to the Jews that Jeſus was the Chriſt.

6. But as they oppoſed and blaſphemed, he ſhook *his* Cloaths, and ſaid to them, Your Blood will be upon your own Head; I am clean: henceforth I will go to the Gentiles.

7. So he departed thence, and went into the Houſe of one named Juſtus, that worſhipped God, whoſe Houſe was bordering on the Synagogue.

8. And Criſpus a Ruler of the Synagogue believed on the Lord, with his whole Houſhold; nay many of the Corinthians when they heard, believed, and were baptized.

9. Moreover the Lord ſaid by a Viſion in the Night to Paul; Do not fear, but ſpeak, and be not ſilent.

10. Becauſe I am with thee, and none ſhall put upon thee to hurt thee; becauſe I have many People in the City.

11. Whereupon he ſtaid a Year and ſix Months, teaching the Word of God among them.

12. However when Gallio was Proconſul of Achaia, the Jews ſtood up unanimouſly againſt Paul, and brought him to the Judgment-ſeat,

13, Saying, He perſuades Men to worſhip God contrary to the Law.

14. And as Paul was about to open the Mouth, Gallio ſaid to the Jews; If it were then indeed any Injury, or wicked Miſchief, O Jews, I ſhould according to Reaſon bear with you.

15. But if it be a Queſtion about a Word, and Names, and the Law according to you; ſee your ſelves: for I will be no Judge of theſe Things.

16. Then he drove them away from the Judgment-ſeat.

17. Beſides all the Grecians took hold of Soſthenes a Ruler of the Synagogue, and beat *him* before the Judgment-ſeat: and Gallio cared for none of theſe Things.

18. Afterwards Paul abode yet many Days, and when he had taken leave of the Brethren, ſailed away to Syria, and with him Priſcilla and Aquila; he having clipt *his* Head at Cenchrea: for he had a Vow.

19. And he came to Epheſus, but left them there; and going himſelf into the Synagogue, diſcourſed with the Jews.

20. Who intreated that he would remain with them for a longer Time, yet he did not give conſent;

21. But took leave of them, ſaying, I muſt by all means keep the Feaſt that is coming at Jeruſalem, however I will turn back again to you, if God be willing: ſo he went away from Epheſus.

22. And going down to Ceſarea, when he had gone up, and ſaluted the Church, he went down to Antioch.

23. Where he employed ſome Time, then went away, going forward through the Coun-

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Ver. 5. *Spirit*] 6 or 7 *Copies*, with ſome *Verſions* and *Authors*, have *Word* or *Speech*; which *Mills* however declares to be an *Expoſition*, and ſhews that ours is better, as well as genuine. *Whitby* alſo confutes the *was earneſt in Speech* or *Preaching* of the *Vulg.* &c.

Ver. 7. *Juſtus*] This being counted the Surname, the *Syriack* calls him *Titus*.

Ver. 8. *a Ruler of the Synagogue*] there being more than one, Ver. 17. Ch. xiii. 15. *Mark* v. 22. and there is no more *chief* here and in Ver. 17. than in other Places, nor could *Criſpus* and *Soſthenes* be both *the chief*.

Ver. 9. *in the Night*] A *Verſ.* and a *Copy* only being without this, *Mills* ſays it ſeems added by ſome Librarian from the *Margin*, *Prol.* 1253. But why ſhould this ſeem to be, rather than all others having it rightly?

Ver. 10. *I am with thee, and*] Though none is without this but the *Eth. Tranſ. Mills* ſays he ſuſpects it, for, *Who*, adds he, *would blot out ſuch?* But I ſay, *Who might not miſs it?*

Ib. *put upon thee*] as commonly ſaid in *Eng.* and exactly the Meaning of the *Gr.*

Ver. 17. *the Grecians*] both *Grotius* and *Mills* reckon for an Addition, being not in 2 or 3 *Copies*. and 2 *Verſions*; the latter alſo argues that they were *Jews* who beat *Soſthenes*, as 1 *Copy* has it, yet rejects each as a *marginal Gloſs*. Notwithſtanding all this, ours may ſtand in its own ſufficient Strength; nay *Soſthenes* being a chief Man of the *Jews*, the *Grecians* were manifeſtly they who beat him, as likewiſe *Ham.* and *Whit.* ſhew.

Ib. *cared for none of theſe Things*] did not concern himſelf to hinder them, or puniſh them for ſeizing, beating him, &c.

Ver. 18. *he having*] namely *Paul*, though *Hammond* took it to be *Aquila*; but then it would have been properly *who had*. Moreover *Paul* is thought to be going to *Jeruſalem* on that Account, Ver. 21. according to Chap. xxi. 26. *Num.* vi. 2, 10.

Ver. 21. *took leave*] as Ver. 18. and *farewel* is *go well Sax.* or *old Eng.* and ſo not proper to thoſe that ſtay. And *bade* being here for *pray*, according to *Johnſ.* in *Dict.* and 2 *John* x. 11. *bade them farewel* is an odd Sort of Expreſſion, though uſed now from the *Scripture*.

Ib. *I muſt by all means keep the Feaſt that is coming at Jeruſalem*] As 5 or 6 *Exemplars* and 3 *Verſions* are deſtitute of all this, our *Mills* does not ſtick to affirm it is from elſewhere; but from whence he is at a Loſs, nay for even ſo much as the Occaſion given to add it, which latter only he ſuppoſes was by either Ch. xx. 16. or xix. 21. and juſt after by 1 *Cor.* xvi. 8. How incredible! Beſides if the following δε *but* is in thoſe *Books*, which *Mills* does not mention to be out, by his *Note* or *Prol.* 1202. that will quite defeat his Attempt againſt the foregoing.

Ver. 22. *going down*] which the *Gr.* Word ſignifies, not *landed*.

Ib. *gone up*] to *Jeruſalem*, according to the Ver. before, and as our *Expoſitors* underſtand it, it being alſo *up* thither from thence, Ch. xxv. 1, 6, 7, 9. & xxi. 8, 12. and as *Whitby* ſays he otherwiſe went not now thither at all.

Ver. 23. *employed*] *Gr. doing*.

try

try of Galatia and Phrygia, confirming all the Diſciples.

24. And a certain Man named Apollos, by Race from Alexandria, an eloquent Man, came to Epheſus, who was powerful in the Scriptures.

25. He was inſtructed in the Way of the Lord, and being fervent in the Spirit, ſpoke and taught diligently the Things of the Lord, though he knew only the Baptiſm of John.

26. Nay he began to ſpeak boldly in the Synagogue; whom Aquila and Priſcilla hearing, took him, and expounded to him the Way of God more thoroughly.

27. And when he would go to Achaia, the Brethren wrote, exhorting the Diſciples to receive him; who came, and did much aſſiſt thoſe that believed through Grace.

28. For he earneſtly confuted the Jews in Publick, ſhewing by the Scriptures that Jeſus was the Chriſt.

CHAP. XIX.

AND while Apollos was at Corinth, Paul going through the upper Parts, came to Epheſus; and as he found ſome Diſciples,

2. He enquired of them, Have you received the Holy Spirit ſince you believed? To whom they ſaid, No, nor have we heard whether there is a Holy Spirit.

3. Upon this he aſked them, In what then were you baptized? And they anſwered, In John's Baptiſm.

4. To which Paul replied; John indeed baptized with the Baptiſm of Repentance, ſaying to the People, that they ſhould believe on him who was coming after him, that is on Chriſt Jeſus.

5. Which when theſe heard, they were baptized in the Name of the Lord Jeſus.

6. And Paul putting Hands on them, the Holy Spirit came upon them, ſo that they ſpoke in Languages, and propheſied.

7. And all the Men were about twelve.

8. He further went into the Synagogue, and ſpoke boldly for three Months, diſcourſing and perſuading the Things concerning the Kingdom of God.

9. But when ſome were hardened, and did not believe, ſpeaking ill of the Way before the Multitude; he departed from them, and ſeparated the Diſciples, diſcourſing daily in the School of one Tyrannus.

10. And this was done for two Years, ſo that all who dwelt in Aſia heard the Word of the Lord Jeſus, both Jews and Grecians.

11. Moreover God did extraordinary powerful Things, by the Hands of Paul:

12. Inſomuch that even Handkerchiefs or Aprons, were brought from his Body to thoſe who were ſick; upon which the Diſeaſes were ſent away from them, and the evil Spirits went out of them.

13. Then ſome of the Jews that went about for Conjurers, attempted to name the Name of the Lord Jeſus for them who had evil Spirits, ſaying, We conjure you by Jeſus whom Paul preaches.

14. And there were ſome Sons of Sceva a Jew, that belonged to the high Prieſt, being ſeven, who did this.

15. But the evil Spirit made anſwer, Jeſus I know, and Paul I am acquainted with; but who are you?

16. Beſides the Man in whom the evil Spirit was, leaped on them, and having dominion over them, was ſo ſtrong againſt them, that they fled out of that Houſe, naked and wounded.

17. And this was made known to all, both Jews and Grecians, who dwelt at Epheſus; whereupon Fear fell on them all, and the Name of the Lord Jeſus was magnified.

18. Nay many of them that believed came, and confeſſed, rehearſing their Deeds.

19. Many alſo of thoſe who practiſed Things too curious, brought the Books together, and burnt before them all; and when they computed the Prices of them,

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Ver. 25. *He*] the ſame as at the Beginning of the next Verſe.

Ver. 27. *through Grace*] How weak or wild is the Conjecture of *Mills*, that on the Omiſſion of this in the *vulg. Lat.* it was added from Ch. xv. 11. the Paſſages being ſo unlike! ſee alſo *Whitby*'s Anſw.

Ver. 28. *confuted*] ſo the *Genev. Tranſ.* the *Biſhops Bib.* and *Tyndal* have *overcame*; whereas *convinced* is uſed to denote a Change of Mind, which it does not appear thoſe *Jews* were brought to, Ch. xix. 17.

Ver. 3. *In*] for *Unto* ſeems improper; and thus others render it, ſome *With*: and it is the ſame as at Ver. 5.

Ver. 9. Two *Copies* ſubjoin to this, *from the fifth Hour to the tenth*; which the *Gen.* Writers took into their *Marg.* as if it had been a far more conſiderable, and doubtful *Reading*, than it is.

Ver. 14. *belonged to the high Prieſt*] or *were of the high prieſt*, as the ſame Word, being in the genit. Caſe ſing. is rendered in the *com. Tranſ. Mat.* xxvi. 3. *Mark* ii. 26. & xiv. 47, 54, 66. *Luke* xxii. 50. *John* xviii. 15, 26. by *Ham. one* (viz. *Sceva*) *of the chief of the families of the Prieſts*. But how unjuſtifiably have our *Tranſlators* rendered it in the Nom. plur. making *chief of the prieſts* ſome of them?

Ver. 15. *am acquainted with*] the *Gr.* Verbs being different, and the Expreſſion thus ſounding beſt.

Ver. 16. *having dominion over them*] For *them* about a dozen have *both* which *Mills* ſays is quite right, and expounds it to be *Sceva* and his Sons; but I find no Intimation that the Father was one, and therefore may well refuſe it, as alſo for its being ſo oddly between two *thems*, being made perhaps to leſſen the three.

Ver. 18. *of them*] being the genitive Caſe plur. as in the next and 22 Verſe.

they found *the ſame* fifty thouſand *Pieces* of Silver.

20. So mightily did the Word of the Lord increaſe, and was ſtrong.

21. As ſoon as theſe Things were compleated, Paul propoſed in the Spirit, when he had gone through Macedonia and Achaia, to go to Jeruſalem, ſaying, After I have been there, I muſt alſo ſee Rome.

22. And ſending into Macedonia two of them who miniſtred to him, Timothy and Eraſtus, he waited a while in Aſia.

23. At which Time there was made not a little Buſtle concerning *this* Way.

24. For one named Demetrius, a Silverſmith who made ſilver Shrines for Diana, yielded not a little Gain to the Tradeſmen.

25. Whom he got together, with thoſe who were at ſuch Work, and ſaid; Men, you know that from this Workmanſhip we have the Wealth.

26. You ſee too, and hear, that not only at Epheſus, but in almoſt all Aſia, this Paul by perſuading, has turned away a great Company, ſaying that they are not gods which are made by Hands.

27. Thus it is not only dangerous to us, that this Buſineſs will come to Nought; but alſo that the Temple of the great goddeſs Diana will be of no Account, and her Magnificence be hereafter overthrown, whom all Aſia and the World worſhips.

28. Which hearing, they alſo became full of Wrath, and cried out as follows, Great is Diana of the Epheſians.

29. Whereupon the whole City was filled with Confuſion; and unanimouſly ran with violence into the Theatre, catching Gaius and Ariſtarchus, Macedonians, Paul's Fellow-Travellers.

30. And when Paul would have gone in to the People, the Diſciples did not permit him.

31. Nay even ſome of the chief of Aſia, who were his Friends, ſent to him, and beſought that he would not commit himſelf to the Theatre.

32. Divers therefore indeed cried divers Things: for the Aſſembly was in confuſion, and many did not know for what Cauſe they were come together.

33. They then brought Alexander out of the Company, the Jews putting him forward; ſo he beckoned with the Hand, and would have made a defence to the People.

34. But they knowing that he was a Jew, there was the ſame Voice uttered by them all, who cried out for about two Hours, Great is Diana of the Epheſians.

35. At laſt the Recorder reſtrained the Company, and ſaid: Men of Epheſus, what Perſon indeed is there who does not know, the City of the Epheſians to be the Temple-keeper of the great goddeſs Diana, and of what fell from Jupiter?

36. Therefore theſe Things being not to be contradicted, it is needful you ſhould be reſtrained, and do Nothing raſhly.

37. For you have brought theſe Men, who are neither ſacrilegious, nor blaſpheme your goddeſs.

38. If therefore indeed Demetrius, and the Tradeſmen that are with him, have a Matter againſt any one, Court-days are kept, and there are Deputies, let them plead againſt one another.

39. Whereas if you ſeek for any Thing concerning other Matters, it may be explained in a lawful Aſſembly.

40. And indeed we are in danger to be accuſed, for the Mutiny to Day; there being no Cauſe whereby we can render the Reaſon of this Mob.

41. And having ſaid theſe Things, he ſent away the Aſſembly.

CHAP. XX.

AND after the Tumult was ceaſed, Paul called thither the Diſciples, and when he had ſaluted *them*, went away to go into Macedonia.

2. Then going through thoſe Parts, and exhorting them with many Words, he came into Greece.

Ver. 20. *the Lord*] *God* being made from the *vulg. Lat.*

Ver. 21. *As ſoon as*] ſo the *Gr.* properly, and different from the *after* that follows.

Ver. 27. *come*] ſo the *Gr.* Verb properly.

Ib. *goddeſs*] inſerted from below, avers *Mills*; very unlikely, on the frail Support only of two *Verſions*.

Ver. 31. *commit*] *Gr. give.*

Ver. 33. *the Jews putting him forward*] for their own Purpoſe no doubt, and he is thought to be the ſame mentioned 1 *Tim.* i. 20. 2 *Tim.* iv. 14.

Ver. 35. *Recorder*] or *Scribe* as frequently. *Weſt. regiſter.*

Ib. *Temple-keeper*] as the *Gr.* Word ſignifies, and is agreeable both to the Expreſſion and Context.

Ver. 37. *ſacrilegious*] by the *com. Tranſlators, robbers of churches*, to wit the heathen ones; the only Place where Houſes are ſo called by them.

Ver. 38. *Court-days*] *Gr. Feaſt-days.*

Ib. *kept*] *Gr. brought*; and ſee *Whit. Annot.*

Ver. 39. *explained*] as *Mark* iv. 34. not *determined.*

Ver. 1. *to go into Macedonia*] Whither he went by *Troas*, 2 *Cor.* ii. 12, 13. being northward from *Epheſus*, both in *Leſſer Aſia*, at the weſt Side of it, againſt the *Ægean Sea.*

3. Where

3. Where he employed three Months, *and* lying in wait being made for him by the Jews, when he was about to go away into Syria, he was minded to return through Macedonia.

4. And there accompanied him quite to Aſia, Sopater of Berea, as alſo of the Theſſalonians Ariſtarchus and Secundus, with Gaius of Derbe, and Timothy, as likewiſe of Aſia Tychicus and Trophimus.

5. Theſe went before, and remained for us at Troas.

6. And we ſailing away from Philippi after the Days of unleavened Bread, came to them at Troas in five Days, where we abode ſeven Days.

7. When on the firſt after the Sabbath, as the Diſciples were gathered together to break Bread, Paul diſcourſed to them, being about to depart the next Day, and continued the Speech till Midnight.

8. And there were many Lamps in the Chamber, where they were gathered together.

9. Now a certain young Man, named Eutychus, who ſate in a Window, being ſunk into a deep Sleep, while Paul diſcourſed longer, he ſinking with Sleep, fell down from the third Story, and was taken up dead.

10. Upon this Paul went down, and fell on him, then embracing, ſaid, Make no diſturbance; for his Life is in him.

11. Next he went up, and when he had broke Bread, and eat, as alſo talked much till Break of Day, thus he went away.

12. And they brought the Lad alive, ſo that they were moderately comforted.

13. We then going before to the Ship, went away to Aſſos, as we were about to take in Paul from thence: for ſo it was ordered, he being about to go on Foot.

14. Accordingly when he met with us at Aſſos, we took him in, and came to Mitylene.

15. And from thence we ſailed away, and the next *Day* came over againſt Chios, on another we arrived at Samos, and ſtaid in Trogyllium, then on the Morrow came to Miletus.

16. For Paul had determined to ſail by Epheſus, that he might not ſpend Time in Aſia: for he made haſte, to be if he could at Jeruſalem the fiftieth Day.

17. So he ſent from Miletus to Epheſus, and called for the Elders of the Church.

18. And when they were come to him, he ſaid to them: You know from the firſt Day that I entered into Aſia, how I have been with you at all Times;

19. Serving the Lord with all Humility of Mind, and with many Tears and Trials which befel me, by the lying in wait of the Jews:

20. How I keep back Nothing that was profitable, which I did not rehearſe to you, and teach you publickly, even from Houſe to Houſe;

21. Teſtifying both to the Jews and Grecians, Repentance to God, and Faith to our Lord Jeſus Chriſt.

22. And now behold I am going bound by the Spirit to Jeruſalem, not knowing what Things will meet with me in that Place;

23. Beſides that the Holy Spirit teſtifies from City to City, ſaying that Bonds and Afflictions remain for me.

24. But I make Account of Nothing, nor have my Life valuable to my ſelf; as it is to finiſh my Courſe with Joy, and the Miniſtry which I have received from the Lord Jeſus, by teſtifying the Goſpel of God's Grace.

25. And now behold I perceive, that all you among whom I have gone preaching the Kingdom of God, will ſee my Face no more.

Ver. 4. *quite to Aſia*] two *MSS.* and three *Tranſ.* want, ſo one of *Mills*'s *Marginal Scholiums*, for *who would omit ſuch notable Words?* he ſays. Anſw. Some might not think it material how far thoſe Men went; or it might be miſſed by Overſight, and ſo left, not to blemiſh the *Copy*, according to the 4th *Canon* in *Wetſten*'s *Edit.*

Ib. *Sopater*] Some have *Soſipater*, probably from *Rom.* xvi. 21. more *Sopater* the Son of *Pyrrhus*, which ſeems traditionary.

Ver. 15. *ſtaid in Trogyllium then*] ſome leave out, *Mills* ſays he knows not from what Cauſe, *Prol.* 436. I ſuppoſe becauſe *meinantes*, *ſtaid*, ſeemed too much for one Night.

Ver. 23. *remain for*] *Weſt. await.*

Ib. *in Jeruſalem*] the *Gen. Marg.* concludes the Verſe with; but it is too ſurreptitious to gain the Criticks Approbation.

Ver. 24. *Ignatius* remarkably bold to this Effect, in his *Epiſtle to the Romans* writes; when he was in his Journey to their City, to ſuffer Death by wild Beaſts, and his Reſolution about to be put to ſo terrible a Trial before them, *Let Fire, and the Croſs, as alſo Companies of wild Beaſts, Quarterings, Pullings aſunder* (ſo I tranſlate from the *Gr.*) *Scatterings of Bones, Tearing of Limbs, Grindings of the whole Body, bad Torments of the Devil come upon me; only that I may obtain Jeſus Chriſt.*

Ib. *I make Account of Nothing*] cloſely literal.

Ib. *with Joy*] *Mills* firſt believed this was tranſcribed, then affirmed it to be a *Gloſs*, from *Heb.* xiii. 17. there being five or ſix *MSS.* four *Verſions*, and three *Authors* without it; but it might almoſt raiſe Indignation to ſee the *bleſſed Scripture* treated thus, ſince this is with quite another Matter in *Heb.* and ſo altogether unlikely to be taken thence.

Ver. 25. *perceive*] which the *Gr.* Verb ſignifying as well as *know*, muſt I think be more eligible; ſince it appears that *Paul* did return into thoſe Parts afterwards, by 1 *Tim.* i. 3. 2 *Tim.* iv. and as the *Chronologers* ſhew, particularly *Wall* here.

26. Therefore I teſtify to you this Day, that I am clean from the Blood of all.

27. For I have not drawn back, from rehearſing to you all the Counſel of God.

28. Take heed then to your ſelves, and to all the Flock, among whom the Holy Spirit has put you Overſeers, to feed the Church of God, which he has obtained by his own Blood.

29. For I know this, that after my Departure, grievous Wolves will come in to you, and not ſpare the Flock.

30. Nay from your ſelves will Men riſe up, and ſpeak perverſe Things, to get away Diſciples after them.

31. Therefore watch, remembring that three Years, Night and Day, I did not ceaſe admoniſhing each one with Tears.

32. And now I commit you, Brethren, to God, and to the Word of his Grace, that can build up, and give you an Inheritance among all thoſe who are ſanctified.

33. Either Silver, Gold, or Cloaths, have I coveted of none.

34. On the contrary you your ſelves know, that theſe Hands miniſtred to my Wants, and to them who were with me.

35. I ſhewed you all Things, that ſo labouring you ſhould help the Weak, and remember the Words of the Lord Jeſus, ſince he ſaid, It is more bleſſed to give than to receive.

36. And having ſaid theſe Things, he bended down his Knees, and prayed with all of them.

37. There was likewiſe much Weeping of them all; nay they fell upon Paul's Neck, and kiſſed him;

38. Sorrowing moſt for the Words which he had ſaid, that they would ſee his Face no more: ſo they conducted him into the Ship.

CHAP. XXI.

AS ſoon as to go off, we were got away from them, we ſailed directly on, and came to Coos, as alſo the *Day* following to Rhodes, and from thence to Patara.

2. Where we found a Ship paſſing over to Phenice, and going aboard, we went off.

3. At length we perceived Cyprus, which leaving on the left, we ſailed to Syria, and were carried away to Tyre: for there the Ship was to unload the Cargo.

4. And finding Diſciples, we ſtaid there ſeven Days; who ſpoke to Paul by the Spirit, not to go up to Jeruſalem.

5. Now when we had accompliſhed the Days, we departed, and went on, they all conducting us, with the Women and Children, to the Outſide of the City; then we bended down the Knees on the Shoar, and prayed.

6. In the next place ſaluting one another, we went aboard into the Ship; and they returned to their own Places.

7. Afterwards we finiſhed the Voyage from Tyre, and came to Ptolemais; and ſaluting the Brethren, remained with them one Day.

8. And the next Day we who went out belonging to Paul, came to Ceſarea, and going into the Houſe of Philip the Evangeliſt, that was one of the ſeven, we remained with him.

9. And he had four Daughters, *that* were Virgins, who propheſied.

10. We alſo ſtaying many Days, a certain Prophet, named Agabus, came down from Judea.

11. Who when he came to us, took Paul's Girdle, then binding his own Hands and Feet, ſaid; Thus ſays the Holy Spirit, So will the Jews at Jeruſalem bind the Man to whom this Girdle belongs, and deliver into the Hands of the Gentiles.

12. As ſoon as we heard theſe Things, both we and they that were in the Place, beſought him not to go up to Jeruſalem.

13. Nevertheleſs Paul anſwered, What do ye, weeping, and breaking my Heart? For I am ready, not only to be bound, but alſo to die at Jeruſalem, for the Name of the Lord Jeſus.

Ver. 28. *God*] Some have *the Lord*, others *the Lord and God*, three or four *Chriſt*; *Grotius* made choice of the former of them for genuine; but *Mills* largely ſhews that the received *God* is ſo.

Ib. *obtained*] according as the Noun is rendered 1 *Theſ.* v. 9. 2 *Theſ.* ii. 14.

Ver. 34. *theſe Hands miniſtred to my Wants*] So *Pierce Plowman*,

Poule after hys preachinge, paniers he made
And wonne with his hands, that his wombe neded.

Ver. 35. *to give*] This Expreſſion is not recorded in his Hiſtory, like that in *Lev.* x. 3. but *Clement* in his 1ſt *Epiſtle* to the *Corinthians* has, *deſiring rather to give than to receive*, Sect. 2.

Ver. 1. *got away*] *Weſt. torn away.*

Ver. 2. *Phenice*] as Chap. xi. 19. & xv. iii.

Ver. 4. *not to go up*] by telling him he would ſuffer if he did, as at Ver. 11.

Ver. 7. *from Tyre*] *Mills* was ſo infatuated with altering the *received Reading* of the *New Teſtament Books*, that he thought this brought from Ver. 3. tho' ſtrictly not there, and notwithſtanding that only a ſingle *Copy* is without it, *Prol.* 1486.

Ver. 8. *belonging to Paul*] Several want this, but I don't find *Mills* eſpouſing it.

Ver. 13. *at Jeruſalem*] is aſſerted by *Mills* to be of the 12 Ver. while but two *Copies* and two *Authors* omit it, *Prol.* 1487. and *Whitby* ſays the latter as not to their Pur-

14. So

14. So when he would not be perſuaded, we were ſilent, ſaying, The Will of the Lord be done.

15. And after theſe Days, taking up the Baggage, we went up to Jeruſalem.

16. And *ſome* of the Diſciples too from Ceſarea went along with us, bringing *us* to one Mnaſon of Cyprus, an ancient Diſciple, with whom we ſhould lodge.

17. We being come at length to Jeruſalem, the Brethren received us gladly.

18. Moreover the next Day Paul went in with us to James, and all the Elders were preſent.

19. When he ſaluted them, and declared what Things God had done among the Gentiles by his Miniſtry, each one particularly.

20. Which having heard, they glorified the Lord, and ſaid to him: Thou ſeeſt, Brother, how many ten thouſand Jews there are who believe, and they are all zealous in the Law.

21. And they are informed of thee, that thou teacheſt all the Jews who are with the Gentiles to fall away from Moſes, ſaying they ſhould not circumciſe the Children, nor walk in the Ceremonies.

22. What then is to be? The Multitude muſt by all means come together: for they will hear that thou art come.

23. Do therefore this that we ſay to thee: there are with us four Men who have a Vow upon themſelves;

24. Take theſe, and be purified with them, and be at expence on them; that they may ſhave the Head, and all may know, that what they have been informed of thee is Nothing, but thou thy ſelf alſo goeſt on keeping the Law.

25. And concerning the Gentiles who believe, we have written, judging they ſhould obſerve no ſuch Thing, except to keep themſelves not only *from* Things offered to Idols, but Blood, Things ſtrangled and Whoredom.

26. Then Paul took the Men, was purified with them the next Day, and went to the Temple; declaring the Days of Purification were fulfilled, till an Offering ſhould be offered for each one of them.

27. But when the ſeven Days were ready to be finiſhed, the Jews from Aſia perceiving him at the Temple, ſtirred up all the Company, and laid Hands on him;

28. Crying out, Men of Iſrael, help: this is the Perſon, who every where teaches all, againſt the People, the Law, and this Place; nay further he has even brought Grecians into the Temple, and polluted this holy Place.

29. For they had before been ſeeing Trophimus the Epheſian in the City with him, whom they ſuppoſed Paul had brought into the Temple.

30. Whereupon the whole City was moved, and the People were running together; who took hold of Paul, and dragged him without the Temple, and preſently the Gates were ſhut.

31. But as they were ſeeking to kill him, there went up News to the Colonel of the Regiment, that all Jeruſalem was in confuſion.

32. Who at the ſame Time taking Soldiers and Centurions, ran upon them; and when they ſaw the Colonel and Soldiers, they left off beating Paul.

33. And the Colonel coming near, took hold of him, and commanded he ſhould be bound with two Chains; as alſo enquired who he was, and what he had done.

34. Upon which divers cried out divers Things in the Company; ſo that being not able to know the Certainty for the Tumult, he commanded him to be taken into Garriſon.

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poſe, and I ſuppoſe the former as *Jeruſalem* is in the Verſe before.

Ver. 15. *taking up the Baggage*] For ἀποσκευασάμενοι ſome read ἐπισκευασάμενοι *being furniſhed.*

Ver. 16. *to*] the following Words being dative, ſo have neceſſarily this Senſe, and not *brought one.*

Ver. 20. *all zealous in the Law*] *Wall* in the *Pref.* to his *Critical Notes on the Various Readings*, p. 11, 12. ſays thoſe *Jewiſh Chriſtians* remained to the Time of *Epiphanius*, 370. and (what is ſhocking) that the Breach of Communion between them and the *Gentile Chriſtians* was the greateſt Misfortune that ever befel the Chriſtian Church, and that *St. Paul* never blamed the Uſe of the Jewiſh Law in a *Jewiſh Chriſtian*; but ſee *Heb.* vii. 12, 18. & ix. 10. & x. 9. *Rom.* vii. 4, 6. *Gal.* iii. 24, 25. & iv. 3, 4, 5. & v. 1, 4. and this was what *Toland* made ſuch a Noiſe in behalf of, a chief one of them whom *Wall* there ſo zealouſly writes againſt as *Atheiſts.*

Ver. 21. Here *Wall*, in Purſuance of that of his mentioned on the preceding Verſe, propoſes now for the Converſion of the *Jews*, not to require them to forſake the Law of *Moſes*, nay what is ſtill ſtranger, even to conform to them in ſome Things.

Ver. 22. *is to be*] *done* is added in the *Geneva Tranſ.* ſee *Bez. Annot.* and the ſame 1 *Cor.* xiv. 15, 26.

Ib. *The Multitude muſt—come together*] introduced, ſays *Mills*, from what is ſaid in Ver. 27 and 30. referring *by all means* to the following, and this for one *Copy* and two *Verſions* being without this. What barbarous mangling, and violent ſtraining, is there in ſuch Pretence!

Ver. 24. *be at expence on them*] So *Eraſmus* has *impende ſuper illis*, *Tynd.* and the *Biſhops Bib. do coſt on them*; not *with*, as juſt before: for which being at expence on them, they might ſpeak the better in *Paul's* behalf.

Ver. 25. *Things ſtrangled*] as Chap. xv. 20.

Ver. 30. *Gates*] as *gate* Ch. iii. 2.

Ver. 31. *Colonel of the Regiment*] *Weſt. tribune of the cohort.*

35. And when he was come to the Stairs, it came to paſs that he was born up by the Soldiers, through the Violence of the Company.

36. For a Multitude of People followed, crying, Take him away.

37. However as Paul was about to be brought into the Garriſon, he ſaid to the Colonel, May I ſpeak Something to thee? And he aſked, Doſt thou know Greek?

38. Art not thou the Egyptian, who before now didſt make diſturbance, and take out into the Wilderneſs four thouſand Men *that* were Murderers?

39. But Paul ſaid, I am indeed a Man *who* am a Jew of Tarſus in Cilicia, a Citizen not of an obſcure City; ſo I pray thee, permit me to ſpeak to the People.

40. And when he permitted him, Paul ſtood on the Stairs, and beckoned with the Hand to the People; whereupon much Stillneſs being made, he ſpoke to *them* in the Hebrew Language as follows:

CHAP. XXII.

MEN, Brethren and Fathers, hear my Defence now to you.

2. And upon hearing that he ſpoke to them in the Hebrew Language, they yielded the more ſilence; then he ſaid:

3. I am indeed a Man *who* am a Jew, born at Tarſus in Cilicia, but bred up in this City at the Feet of Gamaliel, learned thoroughly according to the Law of the Fathers, being zealous for God, as you all are to Day.

4. Who perſecuted this Way to Death, binding, and committing to Priſons, both Men and Women;

5. As the high Prieſt will teſtify for me, and all the Elders, from whom alſo I received Letters to the Brethren, and went for Damaſcus, to bring likewiſe them that were there bound to Jeruſalem, that they might be puniſhed.

6. While I was going, and being come near Damaſcus about Noon, there ſuddenly ſhone out of Heaven a great Light round about me.

7. Then I fell to the Ground, and heard a Voice ſay to me, Saul, Saul, why doſt thou perſecute me?

8. And I anſwered, Who art thou, Lord? Then he ſaid to me, I am Jeſus the Nazorite, whom thou perſecuteſt.

9. They alſo that were with me ſaw indeed the Light, and were frightened, but did not hear the Voice of him who ſpoke to me.

10. Upon this I ſaid, What ſhall I do, Lord? When the Lord ſaid to me, Ariſe, and go to Damaſcus, and there it ſhall be told thee concerning all Things which are appointed for thee to do.

11. And when I could not ſee for the Glory of that Light, being led with the Hand by thoſe who were with me, I came to Damaſcus.

12. Now Ananias, a certain Man pious according to the Law, well teſtified by all the Jews that were Inhabitants,

13. Came to me, and as he ſtood by, ſaid to me, Brother Saul, have ſight; upon which I had the ſight of him that Hour.

14. And he ſaid; The God of our Fathers made choice of thee, to know his Will, to ſee the Righteous One, and hear the Voice from his Mouth.

15. Since thou ſhalt be a Witneſs for him to all Men, of what Things thou haſt ſeen and heard.

16. And now why doſt thou delay? Riſe up, and be baptized, and waſh away thy Sins, calling on the Name of the Lord.

17. At length I returned to Jeruſalem, and as I prayed at the Temple, I was in a Trance;

18. And ſaw him ſaying to me, Make haſte, and go quickly out of Jeruſalem; becauſe they will not receive thy Teſtimony concerning me.

19. To which I anſwered; Lord, they

Ver. 37. *Paul*] the *Camb. Copy* only has not, yet reckoned right by *Mills*, *Prol.* 442.

Ib. *know*] not *ſpeak*.

Ver. 38. *before now*] as we ſay.

Ver. 39. *indeed*] as Chap. xxii. 3.

Ver. 40. *Hebrew*] This ſo called in the *Books of the New Teſtament* appears to denote the *Mother-tongue* then of the *Jews*, as a Sort of modern *Heb.* to them, but ſince denominated *Syriack*, as *Walton* exhibits in *Pref.* to his *Introduct. &c. Paul* ſpeaking thus to be underſtood by his Auditory, a *Jeruſalem* Mob or Rabble.

Ver. 5. *will teſtify*] *not of the preſent Tenſe, but the ſecond future, Whit.* being both the ſame.

Ver. 11. *by*] as the old *of* ſignified; but what mere *Engliſh* Reader would take it to be ſo in the *com. Verſion?*

Ver. 12. *pious*] Some having *religious*, and the *Vulg.* with a *Copy* or two neither, *Mills* takes occaſion to caſt off both, declaring the feweſt entirely right, *Prol.* 1351. Who would have taken the leaſt of three as the moſt, beſides himſelf? To refer to *Whitby*'s Anſwers in numerous Places would be like doing Nothing, otherwiſe I would not deſpiſe or neglect him; and to be a Plagiary with his *Examen Var. Lect. Mill.* there is not much Temptation. Yet who has ſupplied the Deficiency?——But what is to be expected in an Age of Infidelity?

Ib. *that were Inhabitants*] *in Damaſcus* with divers *MSS.* yet plainly an Interpolation to make it read fuller.

Ver. 14. *made choice*] Since it might refer to what was then, it is more ſuitable without *has* or *hath*.

Ver. 16. *the Name of the Lord*] with ſome *his Name*, which *Grotius*, but not *Mills*, embraces.

know,

know, that I was he who impriſoned, and beat ſuch as believed on thee, throughout the Synagogues.

20. Nay when the Blood of Stephen thy Martyr was ſhed, I my ſelf alſo was one that ſtood by, and conſented to his Death, as alſo kept the Cloaths of thoſe who killed him.

21. But he replied to me, Go; ſince I will ſend thee forth far off to the Gentiles.

22. And they heard him as far as theſe Words, then raiſed up their Voice, ſaying, Take away ſuch a one from the Earth; for it is not fit he ſhould live.

23. So upon their crying out, and throwing off the Cloaths, as alſo caſting Duſt into the Air;

24. The Colonel commanded him to be brought into the Garriſon, ſaying he ſhould be examined by Whipping, that he might know for what Cauſe they exclaimed ſo at him.

25. However as they were tying him hard with Thongs, Paul ſaid to the Centurion that ſtood there, Is it lawful for you to whip a Man *who* is a Roman, and uncondemned?

26. Which the Centurion hearing, he went near, and told the Colonel as follows, See what thou art about to do; for this Man is a Roman.

27. The Colonel then came near, and aſked him, Tell me whether thou art a Roman? And he ſaid, Yes.

28. Whereupon the Colonel anſwered, I procured this being a Citizen with a great Sum; but, ſaid Paul, I was ſo born.

29. Preſently therefore thoſe who were about to examine him departed from him; and the Colonel too was afraid, on knowing that he was a Roman, and that he had been binding him.

30. And the next Day being willing to know the Certainty why he was accuſed by the Jews, he let him looſe from the Bonds, and commanded the chief Prieſts with all their Council to come; he alſo took Paul thither, and ſet *him* among them.

CHAP. XXIII.

AND Paul looking ſtedfaſtly on the Council, ſaid, Men, Brethren, I have behaved my ſelf to God with all good Conſcience to this Day.

2. Upon which the high Prieſt Ananias bade them that ſtood by him, to ſtrike him on the Mouth.

3. Then Paul ſaid to him, God will hereafter ſtrike thee, thou whited Wall: for doſt thou ſit judging me according to the Law, and by tranſgreſſing it, commandeſt me to be ſtriken?

4. And they who ſtood by ſaid, Doſt thou rail at God's high Prieſt?

5. To which Paul anſwered, I did not know, Brethren, that he was the high Prieſt; for it is written, Thou ſhalt not ſpeak ill of a Ruler of thy People.

6. But Paul knowing that there was one Part of Sadducees, and another of Phariſees, he cried out in the Council, Men, Brethren, I am a Phariſee, the Son of a Phariſee; concerning the Hope and Reſurrection of the Dead am I judged.

7. And when he had expreſſed this, there was a Diſſenſion made between the Phariſees and Sadducees, ſo that the Multitude was divided.

8. For the Sadducees indeed ſay there is no Reſurrection, nor yet Angel, or Spirit; whereas the Phariſees confeſs both.

9. Thus there was a great Cry made, and the Scribes of the Part of the Phariſees roſe up, and conteſted thus, We find Nothing ill in this Man; but if a Spirit or an Angel has ſpoken to him, let us not fight againſt God.

10. Now much Diſſenſion being made, as the Colonel feared leſt Paul ſhould be torn aſunder by them, he commanded the Soldiers to go down, and take him away from among them by force, and bring him into the Garriſon.

Ver. 20. *Stephen*] *Mills* ſays he can ſcarce think but the Omiſſion of this, as in one *Copy* only, is genuine, *Pr.* 1351. Who, adds he, would leave out ſuch a notable Word? But any one might, if ever ſo notable, and this would bear it.

Ib. *to his Death*] a few omit, and *Mills* thereupon ſays is of Chap. viii. 1. rather, ſay I, as it could better be ſpared here, the Curtailers laid hold of it.

Ver. 29. *and that he had been binding him*] *Mills* fears, he ſays, that ſome *Scholiaſt* added this, becauſe the *Ethiop. Verſ.* has not it; but ſince that is all, he may keep his Fear to himſelf.

Ver. 30. *from the Bonds*] is added *Mills* ſays, *Prol.* 957. five or ſix *Copies*, and four *Verſions* being without it; but then conſider how many more have it. This *Whitby* miſſes.

Ib. *come*] not *appear*. A few have *come together*, which *Grotius* ſays is better, and *Wall* the *true Reading*; but there is more Likelihood of Alteration to that than the other, which *Mills* I ſuppoſe ſaw, and wiſely ſhunned it, as fond as he was of *new Readings*.

Ver. 3. *judging*] a Participle of the preſ. Tenſe, and ſa *Whitby* ſays actually was.

Ib. *by tranſgreſſing it*] a Participle in *Gr.* and *contrary to the Law*, by a Prep. and Noun, is a *Reading* but of one *Copy* according to *Mills*, with three *Verſions*, and two *Authors*.

Ver. 5. *did not know*] *Weſt. was not aware*, and in his *Note*, *did not advert to it*.

Ver. 9. *let us not fight againſt God*] Both *Eraſmus* and *Mills* count this written in from Ch. v. 39. ſome not having it; which put me indeed to a Stand for an Inſtant, knowing that [if] is ſometimes uſed imperfectly, but I ſoon recalled to Mind that it is in Affirmations, being to make them ſtrong, by what is implied, not as I know of imperatively; and a Miſtake in this Reſpect might cauſe the Omiſſion, nor is it imperative Ch. 5.

11. And the next Night the Lord ſtood by him, and ſaid, Take courage, Paul: for as thou haſt teſtified concerning me at Jeruſalem, ſo muſt thou alſo do at Rome.

12. However when it was Day, ſome of the Jews raiſed a Mob, and binding themſelves by curſing, affirmed they would neither eat nor drink, till they had killed Paul.

13. And there were more than forty that made this Conſpiracy.

14. Who went to the chief Prieſts and Elders, and ſaid; We have bound our ſelves with a Curſe, to taſte Nothing till we have killed Paul.

15. Now therefore do ye, with the Council, inform the Colonel, that he ſhould bring him away to you to Morrow, as if ye would know Things more thoroughly concerning him; and we before he comes near, are ready to kill him.

16. But as the Son of Paul's Siſter heard of the lying in wait, he came, and entering into the Garriſon, told Paul.

17. And Paul called thither one of the Centurions, and ſaid, Introduce this young Man to the Colonel; for he has Something to tell him.

18. Therefore indeed he taking him, brought to the Colonel, and ſaid, Paul the Priſoner called me thither, and intreated to bring this young Man to thee, who has Something to ſpeak to thee.

19. So the Colonel took hold of him by the Hand, and going aſide privately, aſked, What is it thou haſt to tell me?

20. And he ſaid; The Jews have agreed to intreat thee, that thou wouldeſt bring Paul away to Morrow into the Council, as if they would aſk Something more thoroughly concerning him.

21. Do not thou therefore believe them: for there lie in wait for him more than forty Men of them, who have bound themſelves by curſing, neither to eat nor drink, till they have put him to death; and now they are ready, looking for a Promiſe from thee.

22. Therefore the Colonel indeed ſent away the young Man, ordering *him*, Speak to Nobody, that thou haſt informed me of theſe Things.

23. Next he called two certain Centurions, and ſaid; Get ready two hundred Soldiers, that they may go to Ceſarea, with ſeventy Horſemen, and two hundred Spearmen, at the third Hour of the Night.

24. And provide Beaſts, that they may ſet Paul on, and carry *him* ſafely to Felix the Governor.

25. He moreover wrote a Letter that contained *according to* this Copy:

26. Claudius Lyſias ſalutes the very powerful Governor Felix.

27. This Man, being taken by the Jews, and about to be killed by them, I came upon with the Troops, and delivered him, having learned that he was a Roman.

28. And as I was willing to know the Cauſe for which they accuſed him, I brought him away into their Council.

29. Whom I found accuſed concerning Queſtions of their Law; but having no Crime that deſerved Death, or Bonds.

30. It being alſo related to me, that there would be lying in wait for the Man by the Jews, I have ſent at the ſame Time to thee, ordering the Accuſers likewiſe to tell thee what there was againſt him. Farewel.

31. The Soldiers therefore indeed, according as it was ordered them, took Paul, and brought *him* by Night to Antipatris

32. And the next Day letting the Horſemen go with him, they returned to the Garriſon:

33. The other came to Ceſarea, and when they had delivered the Letter to the Governor, preſented Paul alſo to him.

34. And after the Governor had read *that*, he aſked of what Province he was, and haveing enquired that *he* was from Cilicia;

35. I will hear thee fully, ſaid he, when thy Accuſers alſo come. So he commanded him to be kept in Herod's Judgment-hall.

Ver. 15. *Things*] plural, and a different Particle to that in Ver. 17, 18, 20.

Ver. 16. *heard*] *We may admire*, ſays *Oſtervald*, *in this Event, the Means that Providence uſes to preſerve innocent and good Men from impending Dangers*; *Arguments of the Books and Chapters*, tranſ. by *John Chamberlayne Eſq.*

Ver. 18. *brought*] The *com. Tranſ.* has in this Ver. *him* added twice, and *me* once, without being diſtinguiſhed.

Ib. *called me thither, and*] is ejected by *Mills*, but allowed the Honour of creeping from the Ver. before: however for the firſt the Evidence of two *Verſions* alone will be invalid, unleſs that of all the reſt, and of all the *Copies* to the contrary is ſo, which would be notably abſurd; and as for the laſt, what is more unlikely, ſince the *calling* was of another Perſon there?

Ver. 25. *He moreover wrote*] The *Vulgate* has before it, *For he was afraid leſt perhaps the Jews ſhould take him by force, and kill, and he himſelf ſhould afterwards ſuffer Slander, as if he took Money.*

Ver. 30. *by the Jews*] crept, *Mills* ſays, from Ver. 27. being not with a few, *Pr.* 1352. but how much likelier was it left out, ſince only too by a few, as unneceſſary, becauſe it is in Ver. 27.

Ib. *at the ſame Time*] None are without this it ſeems but the *Vulg.* and *Ethiop. Tranſ.* yet *Mills* refers it to Ch. x. 33. *Pro.* 442. how incredible!

Ib. *what there was againſt him*] the *Vulg.* only not having, *Mills* denies to be *Luke*'s, thus taking away three Parcels from this Verſe.

Ver. 32. *letting*] as Ch. xiv. 16. not *left*.

Ver. 35. *So he commanded him to be kept in Herod's Judgment-hall*] *Mills*, how ſtrange ſoever it is for ſo wiſe and ſkilful a Man in theſe Matters, counts this all a *Gloſs* to increaſe the Hiſtory, though no *Copy*, *Verſion* or *Author* omits it, only a very few vary a little, *Prol.* 954.

CHAP.

CHAP. XXIV.

ACCORDINGLY five Days after the high Prieſt Ananias, with the Elders went down, and Tertullus a certain Orator, who informed the Governor againſt Paul.

2. And he being called, Tertullus began thus to accuſe: The many Things of Peace obtained by thee, and the good Deeds done for this Nation by thy Providing,

3. Both wholly and every where we receive, very powerful Felix, with all Thankfulneſs.

4. But that I may not hinder thee any longer, I beſeech thee to hear us briefly in thy Gentleneſs.

5. For we found this Man peſtilent, and ſtirring Diſſenſion among all the Jews throughout the World, as alſo a Ring-leader of the Sect of the Nazorites.

6. Who further tried to profane the Temple, whom then we took hold of, and would have judged according to our Law.

7. But Lyſias the Colonel came, and took *him* away out of our Hands with much Violence;

8. Commanding his Accuſers to come to thee, by examining of whom thou thy ſelf mayeſt know concerning all theſe Things, of which we accuſe him.

9. And the Jews alſo agreed, declaring theſe Things were ſo.

10. Then Paul anſwered, as the Governor nodded to him to ſpeak: Knowing thou haſt been a Judge to this Nation for many Years, I defend what is relating to my ſelf with Chearfulneſs.

11. Thou mayeſt know, that there are not more than twelve Days, ſince I went up to worſhip at Jeruſalem.

12. And they neither found me at the Temple diſcourſing with any one, or making the Company be in a Croud, either in the Synagogues, or throughout the City.

13. Nor can they ſtand by the Things they now accuſe me about.

14. However this I confeſs to thee, that according to the Way which they call Hereſy, ſo I worſhip the God of the Fathers, believing all Things written in the Law and the Prophets;

15. And have Hope in God, that which they themſelves alſo look for, that there will be a Reſurrection of the Dead, both of the Righteous and Unrighteous.

16. Nay in this I exerciſe my ſelf, to have a Conſcience inoffenſive to God and Men always.

17. And in many Years I came to beſtow Alms on my Nation, and Offerings.

18. In which ſome Jews from Aſia found me purified at the Temple, not with a Company, nor with Tumult.

19. Who ſhould have come hither to thee, and accuſed, if they had any Thing againſt me.

20. Or let theſe themſelves ſpeak, if they found any Injury in me, while I ſtood in the Council;

21. Or about this one Expreſſion with which I cried out as I ſtood among them, Concerning the Reſurrection of the Dead am I judged to Day by you.

22. So when Felix heard theſe Things, he deferred them, knowing more fully the Matters concerning the Way, and ſaid, When Lyſias the Colonel comes down, I ſhall throughly know the Things with you.

23. And he ordered a Centurion to keep Paul, and to let *him* be looſe, as alſo to hinder none that belonged to him, from miniſtering or coming to him.

24. Moreover ſome Days after Felix came with his Wife Druſilla who was a Jeweſs, and ſent for Paul, ſo heard him concerning the Faith in Chriſt.

Ver. 2. *Providing*] *Providence* being applied to God.

Very 15. *of the Dead*] is inſerted, writes *Mills*, for Clearneſs, 3 *Copies* and the *Vulg.* being without it; did he think then the *Reſurrection* would have been miſtaken for *of the Living?* It was left out doubtleſs as thought ſufficiently included in *Reſurrection.*

Ver. 16. *always*] *Mills* gives a ſtrange wild Relation of this in *Prol.* 1106. only however as vehemently ſuſpected by himſelf, that the Word was firſt written in the *Marg.* to illuſtrate *I exerciſe*, that it might anſwer to Ch. xxvi. 7. and then crept hither into an unfit Place; which would be *creeping* indeed; and if this is not exerciſing Imagination inſtead of Judgment, what is? He found it wanting in two or three *Copies*, *Kuſter* in one more, of how little Weight that?

Ver. 18. *ſome Jews from Aſia*] was written to the *Margin*, *Mills* ſays, by Somebody from Ch. xxi. 26, 27. at length crept into the Text. The Reader may want to know what Foundation there is for it, wherein he may be ſurprizingly diſappointed, this being only abſent in one *Edition*, no *MS. Verſion*, &c. which might be owing to Overſight; and it may be doubted whether *Mills* did not put it in the Text in the worſt Manner, to favour his Criticiſm; but that turns more againſt it, ſince it is incredible to be added thus, *And ſome Jews from Aſia who ſhould have come &c.* which is imperfect.

Ver. 21. *Or*] the ſame as the foregoing Verſe begins with; and it may ſeem that theſe Accuſers of *Paul*, being the chief of the *Jews*, Ver. 1. as the *Phariſees* were, did not diſlike this Saying of his, Chap. xxiii. 6, 9. *Wall* complains the *Vulg.* firſt made it *except.*

Ver. 22. *knowing*] or *having known* (being a Participle pret. act.) by what *Paul* ſaid, &c. but *Weſley*, with a very unwarrantable and pernicious Liberty, has removed *ſaying* to before this, with Addition and other Alteration thus, *After I have been informed.* But it was eaſy to take it from *Doddridge*, like a deal more.

25. And he diſcourſing about Righteouſneſs, Temperance, and the Judgment that would be, Felix was afraid, and anſwered, Have it *ſo* now, and go; when I get Time, I will call for thee.

26. And withal he hoped, that there would be Money given to him by Paul, that he might let him looſe; therefore alſo he ſent for him the oftener, and talked to him.

27. But when two Years were compleated, Felix received a Succeſſor, Porcius Feſtus; and as Felix was willing to do the Jews a Favour, he left Paul bound.

CHAP. XXV.

FEstus therefore entered the Province, and three Days after went up to Jeruſalem from Ceſarea.

2. When the high Prieſt, and the principal of the Jews informed him againſt Paul, and beſought him,

3. Deſiring Favour againſt him, that he would ſend for him to Jeruſalem; while they made an Ambuſcade to kill him by the Way.

4. So Feſtus indeed anſwered, that Paul ſhould be kept at Ceſarea, and that he himſelf was about to go quickly.

5. Therefore who among you can, ſaid he, let them go down together, and if there is any Thing amiſs in this Man, accuſe him.

6. Accordingly when he had abode among them more than ten Days, he went down to Ceſarea, and the next Day ſitting in the Judgment-ſeat, commanded Paul to be brought.

7. Who being come, the Jews that came down from Jeruſalem ſtood round about, and brought many and heavy Charges againſt Paul, which they could not prove,

8. But he made defence, Neither towards the Law of the Jews, nor towards the Temple, nor towards Ceſar have I done any Thing amiſs.

9. Nevertheleſs Feſtus being minded to do a Favour to the Jews, made anſwer to Paul, Art thou willing to go up to Jeruſalem, and there be judged concerning theſe Things with me?

10. To which Paul ſaid, I am ſtanding at the Judgment-ſeat of Ceſar, where I ſhould be judged: I have done no injury to the Jews, as thou alſo very well knoweſt.

11. For if indeed I had done injury, and committed any Thing deſerving Death, I would not refuſe to die; but if there is none of theſe Things of which they accuſe me, Nobody may deliver me to them: I appeal to Ceſar.

12. Then Feſtus talked with the Council, and anſwered, Haſt thou appealed to Ceſar? To him thou ſhalt go.

13. And ſome Days being paſſed over, King Agrippa and Bernice came to Ceſarea, to ſalute Feſtus.

14. And when they had abode there many Days, Feſtus communicated the Things about Paul to the King as follow: There is a certain Man left bound by Felix;

15. Concerning whom, when I was at Jeruſalem, the chief Prieſts and Elders of the Jews informed *me*, deſiring Judgment againſt him.

16. Whom I anſwered, It is not the Manner of the Romans, to deliver any Man to Deſtruction, before he that is accuſed has the Accuſers in Preſence, and gets Room for Defence concerning the Crime.

17. Therefore when they were come together here, I made no Delay, but the *Day* following ſate in the Judgment-ſeat, and commanded the Man to be brought.

18. About whom the Accuſers ſtood up, and brought no Crime of what Things I imagined.

19. But had ſome Queſtions concerning their own Superſtition againſt him, and concerning one Jeſus that is dead, whom Paul declared to be alive.

20. And as I doubted about this Queſtion, I aſked whether he would go to Jeruſalem, and there be judged concerning theſe Things?

21. Whereupon Paul appealed that he might be kept to the Knowledge of Auguſtus; ſo I commanded him to be kept, till I ſhould ſend him to Ceſar.

22. And Agrippa ſaid to Feſtus, I would alſo hear the Perſon my ſelf. Then to Morrow, replied he, thou ſhalt hear him.

23. The next Day therefore Agrippa and Bernice coming with much Show, when he was entered into the Place of hearing, with the Colonels too, and Men that were eminent of the City, Feſtus commanded, and Paul was brought.

Ver. 25. *Have it ſo now*] according to the *Greek*.
Ver. 27. *two Years*] of *Paul*'s Impriſonment.
Ver. 6. *more than ten*] *Weſt. not more than eight or ten*, which ſome *Copies* have; others *eight* only inſtead of *ten*, whence Somebody perhaps put both in, and the *Gr.* Particle ſignifying *than*, does alſo *or*; further *not* might be added, as ſeeming to make better Senſe.

Ver. 16. *to Deſtruction*] It is certain, ſays *Mills*, this was inſerted for Interpretation from Ver. 11. whereas it is not there, and might be omitted becauſe of that, neither are thoſe here without it many. Yet *Weſley* has left it out.
Ver. 17. *brought*] the very ſame as in Ver. 6.
Ver. 19. *Superſtition*] *Weſt. religious worſhip*.

24. And Feſtus ſaid; King Agrippa, and all Men who are come hither with us, you ſee him concerning whom all the Multitude of the Jews have interceeded with me, both at Jeruſalem and here, crying out he ought not to live any longer.

25. Whereas when I perceived he had committed Nothing that deſerved Death, and he himſelf alſo appealed to Auguſtus, I determined to ſend him.

26. Concerning whom I have not any Thing of Certainty to write to *my* Lord: therefore have I brought him out to you, and eſpecially to thee, King Agrippa, that Examination being made, I might have Something to write.

27. For the ſending a Priſoner ſeems unreaſonable to me, and not to ſignify the Charges againſt him.

CHAP. XXVI.

UPON this Agrippa ſaid to Paul, Thou art permitted to ſpeak for thy ſelf. Then Paul made defence, ſtretching forth the Hand:

2. Concerning all Things for which I am accuſed by the Jews, King Agrippa, I eſteem my ſelf happy, that I am about to make defence to thee to Day;

3. Eſpecially as thou art expert, in all the Ceremonies and Queſtions with the Jews: therefore I pray thee to hear me patiently.

4. All the Jews therefore indeed know my Living from *my* Youth, which was from the Beginning among my Nation at Jeruſalem:

5. They knowing heretofore, if they would teſtify, that according to the exacteſt Sect of our Religion, I lived a Phariſee.

6. And now I ſtand judged for the Hope of the Promiſe, made by God to our Fathers:

7. To which our twelve Tribes, earneſtly worſhipping Day and Night, hope to come; concerning which Hope, King Agrippa, I am accuſed by the Jews.

8. Why ſhould it be judged incredible with you, that God ſhould raiſe up the Dead?

9. I therefore indeed thought to my ſelf, it was fit to do many Things contrary to the Name of Jeſus the Nazorite.

10. Which I alſo did at Jeruſalem: and many of the Saints I ſhut up in Priſon, receiving Power from the chief Prieſts; and when they were put to death, I gave a Vote.

11. Nay I puniſhed them often throughout all the Synagogues, and compelled to blaſpheme; I was even ſo exceeding mad at them, that I perſecuted *them* alſo to ſtrange Cities.

12. In which however going to Damaſcus, with Power and Commiſſion from the chief Prieſts;

13. At the middle of the Day I ſaw in the Way, O King, a Light from Heaven, above the Brightneſs of the Sun, ſhining about me, and thoſe who went with me.

14. Upon which we all fell down to the Earth, and I heard a Voice ſpeak to me, and ſay in the Hebrew Language, Saul, Saul, why doſt thou perſecute me? It is hard for thee to kick at the Stings.

15. And I aſked, Who art thou, Lord? And he ſaid, I am Jeſus whom thou perſecuteſt.

16. But ariſe, and ſtand on thy Feet: for I have appeared to thee for this, to make choice of thee for a Miniſter and Witneſs, both of the Things which thou haſt ſeen, and of thoſe for which I will appear to thee:

17. As alſo deliver thee from the People, and the Gentiles, to whom I now ſend thee;

18. To open their Eyes, and to turn *them* from Darkneſs to Light, and the Power of Satan to God; that they may receive Forgiveneſs of Sins, and a Lot among thoſe who are ſanctified by Faith in me.

19. Thereupon, King Agrippa, I was not diſobedient to the heavenly Viſion.

20. But told firſt to thoſe at Damaſcus, as likewiſe at Jeruſalem, and in all the Country of Judea, nay to the Gentiles, that they ſhould repent, and return to God, doing Works worthy of Repentance.

21. For theſe Cauſes the Jews took me at the Temple, and tried to ſlay *me*.

22. Therefore as I obtained Aſſiſtance from God, I have ſtood to this Day, teſtifying both to little and great, and ſaid Nothing beſides what Things, the Prophets alſo and Moſes ſpoke of, which would be;

23. That Chriſt would ſuffer, that he would riſe the firſt from the Dead, that he might declare the Light to the People, and the Gentiles.

24. While he was making defence thus, Feſtus ſaid aloud, Thou art mad, Paul, much Learning turns thee to be ſo.

Ver. 24. *and here*] being not in the *vulg. Lat. Mills* was fondly of Opinion it crept hither from Ver. 17. *Pro.* 445. but what for? Nay *and* is not there, and he has alſo omitted *both* before it here.

Ver. 25. *Auguſtus*] *Weſt. the Emperor*, in a licentious Way of tranſlating the *Scripture*.

Ver. 26. my] This *Mills* mentions but eight to have; and was much more likely added to make the Term fuller, than omitted.

Ver. 3. *Eſpecially as thou art expert*] *I know* being in few *Copies*, and there with different *Gr.* Words. *Weſt.* has this, *art accurately acquainted*; but it ſeems from *Doddr.* and *accurately* taken wrong from his *Paraphraſe*.

Ver. 7. *earneſtly*] *is Commentary, not Text*, affirms *Mills*; if he had meant only in the *Vulg.* and *Ethiop.* it would be granted, but alas he ſtruck at the *Original*.

25. To which he replied; I am not mad, very powerful Feſtus; but utter forth Words of Truth and Sobriety.

26. For the King knows about theſe Things, to whom then I ſpeak out boldly; for I am perſuaded that none of theſe Things are concealed from him, ſince this was not acted in a Corner.

27. Believeſt thou the Prophets, King Agrippa? I know that thou doſt.

28. Then Agrippa acknowledged to Paul, Thou perſuadeſt me a little to be a Chriſtian.

29. And Paul anſwered, I pray to God, that both a little and much, not only thou, but likewiſe all who hear me to Day, may be ſuch as even I am, beſides in theſe Bonds.

30. When he had ſaid thus, the King roſe up, as alſo the Governor, and Berenice, and thoſe that ſate with him.

31. And going aſide, they ſpoke one to another as follows, This Man does Nothing that deſerves Death or Bonds.

32. Moreover Agrippa ſaid to Feſtus, This Man might have been let looſe, if he had not appealed to Ceſar.

CHAP. XXVII.

AND when it was determined that we ſhould ſail away to Italy, they delivered both Paul and ſome other Priſoners, to a Centurion named Julius of the Regiment of Auguſtus.

2. So we went aboard a Ship of Adramyttium, as we were going to ſail by the Places of Aſia, and went off; there being with us Ariſtarchus a Macedonian of Theſſalonica.

3. And in another *Day* we were carried away to Sidon; where Julius uſed Paul ſo kindly, that he permitted he ſhould go to the Friends, to obtain ſome Care.

4. From whence we went off, and ſailed under Cyprus, by reaſon the Winds were contrary.

5. Next ſailing through the Sea by Cilicia and Pamphylia, we came down to Myra of Lycia.

6. Where the Centurion found a Ship of Alexandria ſailing to Italy, and put us into it.

7. Now as we ſailed ſlowly for many Days, and were ſcarce come by Cnidus, the Wind not letting us, we ſailed under Crete by Salmone.

8. Which ſcarce paſſing by, we came to a certain Place called The fair Harbours, near which was the City of Laſea.

9. Thus much Time was paſſed over, and as Sailing was now dangerous, by reaſon that the Faſt was now paſt, Paul admoniſhed,

10. Saying to them, Men, I ſee that the Voyage is about to be with Damage and much Loſs, not only of the Loading and Ship, but alſo of our Lives.

11. However the Centurion believed the Maſter and Owner of the Ship, rather than the Things ſaid by Paul.

12. And the Harbour being unfit to winter at, moſt gave Counſel to go away from thence, if they could any how come to Phenice to winter, a Harbour of Crete, that looks againſt the ſouth-weſt and north-weſt Wind.

13. In the mean time as the ſouth Wind blew gently, thinking they ſhould hold *their* Purpoſe, they put off, and paſſed nigh by Crete.

14. But not a great while after there blowed againſt it a tempeſtuous Wind, called Euroclydon.

15. Whereby the Ship was caught, and ſince ſhe could not bear up to the Wind, we gave *her* up, and were carried away.

16. In the next place we ran under a certain little Iſland called Clauda, and were ſcarce able to get the Boat.

17. This having taken up, they uſed Helps, undergirding the Ship; and being afraid leſt they ſhould fall into the Quickſand, they let down the Sail, and were ſo carried away.

18. As we were exceedingly toſſed too with the Tempeſt, the *Day* following they cauſed the Things to be caſt out.

Ver. 28. *a little*] *Gr. in a little*; rendered in the *Biſhops Bib. Somwhat*, by *Tyndal Sumwhat*; and by the *old Lat Tranſ.* and *Eraſmus* after the like Manner.

Ver. 29. *pray*] as tranſlated 2 *Cor.* xiii. 7. *Jam.* v. 16. ſo *Scapula* in his large *Lexicon* puts the Meaning of it, *precor, preces fundo, I pray, I utter Prayers*; and *Caſtal.* turns it *precor.*

Ver. 1. *we*] two or three *he*, enow to biaſs *Mills* to it; and that *we* was inſerted from Ch. xxi. 1. is not worth mentioning, but to expoſe it.

Ver. 3. *the Friends*] without *his.*

Ver. 5. *by*] as Ver. 2.

Ver. 9. *the Faſt*] on the 10th of the 7th Month, *Lev.* xvi. 29.

Ver. 10. *Loſs*] as tranſlated *Phil.* iii. 7, 8.

Ver. 13. *ſhould*] not in the paſt Tenſe, as in the *com. Tranſ.*

Ver. 14. *blowed*] This *Eng.* Verb coming from the *Gr.* one here uſed, and not ſignifying *aroſe.* And *blowed* for this Wind, *blew* for the other Ver. 13.

Ib. *Euroclydon*] It is pretended this ſhould be *euroaculon, the north-eaſt Wind*; but *called* being put to it, may ſhew otherwiſe.

Ver. 15. *we gave* her *up, and were carried away*] according as the *Original* is literally.

Ver. 16. *get*] *Weſt. get maſters of.*

Ver. 18. *cauſed the Things to be caſt out*] *Gr. made* or *cauſed a caſting out*, with Nothing of *ſhip*, and not as in Ver. 38.

19. Nay

19. Nay the third *Day* we threw out the Tackling of the Ship with our own Hands.

20. And ſince neither Sun nor Stars appeared for many Days, as likewiſe not a ſmall Tempeſt lay upon *us*, all Hope further that we ſhould be ſaved was taken away.

21. There having alſo been much Faſting, Paul then ſtood up in the midſt of them, and ſaid; You ſhould indeed, O Men, have been obedient to me, not to go off from Crete, and procure this Damage and Loſs.

22. And now I admoniſh you to be chearful; for there will be no caſting away of your Life, but of the Ship.

23. For there ſtood by me this Night an Angel of God, whoſe I am, and whom I worſhip,

24. And ſaid, Do not fear, Paul, thou muſt ſtand before Ceſar; and behold God has given thee all that ſail with thee.

25. Therefore be chearful, Men; for I believe God, that it will be in the ſame Manner as it was ſpoken to me.

26. Nevertheleſs we muſt fall on a certain Iſland.

27. And when the fourteenth Night was come, while we were carried about in the Adriatick about Midnight, the Sailors imagined that they were brought nigh ſome Country.

28. Whereupon they ſounded, and found twenty Fathoms; then being at a little Diſtance, they ſounded again, and found fifteen Fathoms.

29. And being afraid leſt they ſhould any how fall on rough Places, they caſt four Anchors out of the Stern, and prayed it might be Day.

30. At length the Sailors endeavoured to flee out of the Ship, and when they let down the Boat into the Sea, on Pretence as if they were about to put Anchors out of the Forecaſtle;

31. Paul ſaid to the Centurion and Soldiers, If theſe do not remain in the Ship, you cannot be ſaved.

32. Then the Sailors cut off the Ropes of the Boat, and let it fall.

33. And while it was about to be Day, Paul beſought them all to receive Food as follows; Since to Day you have waited the fourteenth Day, as alſo keep on faſting, having taken Nothing;

34. Therefore I beſeech you to take ſome Food; ſince this is for your Health: for from the Head of none of you will there fall a Hair.

35. Now having ſaid thus, he took Bread, and gave thanks to God before them all; then he broke, and began to eat.

36. Upon this they all became chearful, and took ſome Food themſelves.

37. And we all in the Ship, were two hundred ſeventy ſix Perſons.

38. Thus being ſatisfied with Food, they lightened the Ship, caſting out the Corn into the Sea.

39. But when it was Day, they did not know the Country; however they obſerved a certain Creek that had a Shoar, into which they conſulted, if they could, to drive the Ship.

40. So they took away the Anchors, and let *them* be in the Sea, letting looſe withal the Rudder-bands; and when they had hoiſed up the Main-ſail to the Wind, they held on for the Shoar.

41. However they fell into a Place of a double Sea, and ſtruck the Ship; ſo that indeed the Forepart remained immoveable, but the Stern was made looſe by the Violence of the Waves.

42. And the Counſel of the Soldiers was, that they ſhould kill the Priſoners; leſt any one ſhould ſwim out, and run away.

43. But as the Centurion was willing to keep Paul ſafe, he hindered their Will, and commanded that thoſe who could ſwim ſhould throw themſelves in firſt, to get off to Land;

44. As likewiſe the reſt, ſome indeed on Boards, and ſome on certain Things from the Ship: and ſo it came to paſs that they all got ſafe to Land.

Ver. 21. *procure*] rather than *to gain Loſs*.

Ver. 26. *fall*] thus the Word not only ſignifies, but is rendered Ver. 29, 32.

Ver. 28. *ſounded again, and*] is repeated, *Mills* ſays, from the former Part of the Ver. though the Omiſſion of it as being there is tenfold more likely, and thoſe that have it againſt the others in a larger Proportion; yet how will ſome of the Learned impoſe on their own and others Judgment, to make themſelves extraordinary! And what a Flouriſh is this of *Mills*, *Cant.* 2. (that is one *Copy*) *beſides the Vulg. and Syr.* (2 *Tranſlations*) *want it!*

Ver. 29. *out of the Stern*] Which is done in Danger, and ſuch a one is called the *Sheet-anchor*; otherwiſe the Anchor is caſt out at the Head.

Ver. 30. *endeavoured*] or *ſought* which the *Gr.* Word ſignifies, and not *were about*.

Ver. 33. *as alſo keep on faſting*] ſo that there is no Neceſſity for that to be the fourteenth Day of their faſting; and ſee the *Note* on *Pope*'s *Homer* to *Odyſſey* B. 12.

Ver. 40. *took away*] ſo rendered Ver. 20. 2 *Cor.* iii. 16. *Heb.* x. 11. in which other Places this Verb is only found. And what ſhould they *take up the Anchors* then for? *Doddr.* has *weighed the Anchors*, very unfit for the Sea Term *weighed Anchor*.

Ib. *let*] thus tranſlated Ver. 32. and ſignifying; not *committed*.

Ib. them] which is better included or underſtood, than *themſelves*, or *the Ship* as ſome would; and thus *Caſtal.* tranſlates.

Ver. 41. *Stern*] as Ver. 29. and *Forepart* will prevent common Landſmen from Miſtake. *Lewis*, in his late *Hiſt. of Eng. Tranſ.* pretending to give us theſe Things in Sea-Terms, has this *after-part*, which is far enough from it, and ſome others aukward, p. 369, 370.

Ver. 43. *The ſea* or rather *into the ſea* is added beſides the *Original* in the *com. Tranſ.*

CHAP. XXVIII.

AND being got ſafe, they then knew that the Iſland was called Melita.

2. Where the Barbarians ſhewed us extraordinary Benevolence: for they kindled up a Fire, and received us all; by reaſon both of the Rain that came, and the Cold.

3. Now Paul made up a Bundle of Sticks, which when he put upon the Fire, a Viper came out of the Heat, and ſtruck him on the Hand.

4. And as the Barbarians ſaw the venomous Creature hang on his Hand, they ſaid one to another, Doubtleſs this Man is a Murderer, whom notwithſtanding he is got ſafe from the Sea, Judgment will not let live.

5. He therefore indeed ſhook off the venomous Creature into the Fire, and ſuffered no Harm.

6. However they waited for him to be about to ſwell, or fall down dead ſuddenly; but when they had waited a great while, and ſaw Nothing amiſs come to him, they were altered, and ſaid he was a god.

7. About that Place alſo were Lands that belonged to the principal Man of the Iſland, named Publius, who received us, and lodged courteouſly three Days.

8. And the Father of Publius lay oppreſſed with a Fever, and a Bloody-flux; to whom Paul went in, and having prayed, put Hands on him, and healed him.

9. When this therefore was done, the reſt too that had Diſeaſes in the Iſland came thither, and were cured.

10. Who likewiſe honoured us with many Honours, and beſtowed on us at going away Things for Uſe.

11. And after three Months we went away in a Ship of Alexandria, that wintered in the Iſland, which had the Sign of Caſtor and Pollux.

12. Thus we were carried away to Syracuſe, and ſtaid three Days.

13. From whence going about, we came to Rhegium; and after one Day as the ſouth Wind came on, we went the ſecond to Puteoli:

14. Where we found Brethren, and were intreated to ſtay with them ſeven Days; and ſo we went to Rome.

15. As the Brethren alſo had heard the Things concerning us, they came out from thence to meet us, as far as Appii-forum and the three Taverns; whom Paul ſeeing, gave thanks to God, and took Courage.

16. And when we were come to Rome, the Centurion delivered the Priſoners to the Commander of the Soldiers; but Paul was permitted to remain by himſelf, with a Soldier that kept him.

17. So after three Days Paul called together the principal Jews that there were: and they being come together, he ſaid to them; Men, Brethren, though I have done Nothing contrary to the People, or the Ceremonies of the Fathers, I was delivered a Priſoner from Jeruſalem into the Cuſtody of the Romans.

18. Who when they examined me, would have let *me* go, by reaſon there was no Cauſe of Death in me.

19. Which the Jews ſpeaking againſt, I was compelled to appeal to Ceſar; not as if I had any Thing to accuſe my Nation of.

20. For this Cauſe therefore I have called for you, to ſee, and ſpeak to; ſince for the ſake of the Hope of Iſrael I am tied about with this Chain.

21. And they anſwered him; We neither received Letters concerning thee from Judea, nor did any one of the Brethren who came, tell or ſpeak any Thing ill about thee.

22. But we count it worthy to hear from thee what thou thinkeſt; for it is known indeed to us, that this Sect is every where ſpoken againſt.

23. Whereupon they appointed him a Day, and there came many to him at the Lodging; to whom he expounded, teſtifying the Kingdom of God, and perſuading them in the Things concerning Jeſus, both from the Law of Moſes and the Prophets, from the Morning to the Evening.

24. And ſome indeed were perſuaded of the Things that were ſaid, but ſome did not believe.

25. Being thus in Diſagreement one to an-

Ver. 1. *And being got ſafe*] *Mills* ſays is the Lecturers from the laſt Ver. of the foregoing Chap. not *St. Luke's*, *Pr.* 1253. which poſitive Aſſertion (wonderful to tell!) has nothing to ſupport it but the Omiſſion of this in the *Syriack Tranſ.*

Ver. 2. *extraordinary*] the *Gr.* being as in Ch. xix. 11. without the Meaning of *little.*

Ver. 5. *therefore*] as the *Gr.* is, in relation to the 3d Verſe.

Ver. 8. *flux*] In the former *Editions* of our *preſ. Tranſ. flixe* or *flix*, but altered by the Printers.

Ver. 9. *cured*] So the *Gr.* Verb is different from that in the foregoing Ver.

Ver. 14. *went to Rome*] as to *Puteoli*, Ver. 13.

Ver. 15. *concerning us*] the *Vulg.* and two other *Verſions* omit, if condemned then by *Mills* for an Addition of ſome Scholiaſt, we need not wonder.

Ver. 16. *The Centurion delivered the Priſoners to the Commander of the Army*] Not only *Zegerus* rejects theſe Words as ſpurious, but *Mills* ſays they are of ſome Scholiaſt, who was minded to make this Hiſtory larger; but how ridiculous is ſuch a pretended Attempt for this ſmall Addition! And we may be eaſy about it, while but 6 or 7 of all Sorts are found that want it, nay they ſhould alſo be without [but], which follows to join the reſt together.

other,

other, they departed, when Paul ſaid one Expreſſion: Well did the Holy Spirit ſpeak by the Prophet Eſaias to our Forefathers, as follows;

26. Go to this People, and ſay, You ſhall hear ſtill, though you will not at all underſtand, and behold ſtill, though you will not at all know.

27. For the Heart of this People is become fat, they hear heavily with the Ears, and wink their Eyes; leſt they ſhould at any time ſee with the Eyes, hear with the Ears, underſtand with the Heart, and when they are converted, I might heal them.

28. Be it therefore known to you, that the Salvation of God is ſent to the Gentiles, and they will hearken.

29. So when he had ſaid thus, the Jews went away, and had much Diſputing among themſelves.

30. And Paul remained two whole Years in his own rented Place, and received all who came in to him;

31. Preaching the Kingdom of God, and teaching the Things concerning the Lord Jeſus Chriſt, with all Boldneſs, and was not hindered.

Ver. 29. *Mills* writes that this Ver. was to him more than ſuſpected, as ſuch and ſuch are without it; but there is no Proof of more than 3 or 4 *Copies* and 2 *Verſions*, a ſmall Argument for ſlicing away the *Scripture* at that Rate.

Ver. 30. *Place*] which is ſometimes contained in the Adjectives of the *Original*, as here; and appears to be a *Room*, not *Houſe*, Ver. 16.

NOTES

NOTES upon the Epiſtle of PAUL to the ROMANS.

CHAP. I.

PAUL a Servant of Jeſus Chriſt, called to be an Apoſtle, ſeparated to the Goſpel of God;

2. Which he promiſed before by his Prophets in the holy Scriptures,

3. Concerning his Son, that was from the Poſterity of David according to the Fleſh;

4. Demonſtrated to be the Son of God in Power, according to the Spirit of Holineſs, by the Reſurrection from the Dead, *namely* Jeſus Chriſt our Lord:

5. By whom we have received Grace and Apoſtleſhip, for Obedience to the Faith among all Nations, for his Name;

6. Among whom you alſo are the called ones of Jeſus Chriſt:

7. To all that are at Rome the Beloved of God, called to be Saints. Grace be to you, and Peace from God our Father, and the Lord Jeſus Chriſt.

8. Firſt indeed I give thanks to my God by Jeſus Chriſt for you all, that your Faith is declared in the whole World.

9. For God is my Witneſs, whom I worſhip with my Spirit in the Goſpel of his Son, how I leave not off making mention of you;

10. Always in my Prayers intreating, if I might any how now at length have a proſperous Way in the Will of God, that I may come to you.

11. For I long to ſee you, that I may impart to you ſome ſpiritual Gift, for you to be eſtabliſhed;

12. And this is, to be comforted together among you, by your Faith and mine among one another.

13. Nor would I have you ignorant, Brethren, that I often before propoſed to come to you (but have been hindered hitherto) that I might have ſome Fruit alſo among you, as well as among the reſt of the Gentiles.

14. Both to the Grecians and Barbarians, both to the Wiſe and Unwiſe, am I a Debtor.

15. So with what there is in me, I am ready to preach alſo to you at Rome.

16. For I am not aſhamed of the Goſpel of Chriſt; ſince it is the Power of God for Salvation to every one who believes, both to the Jew firſt, and then to the Grecian.

17. For the divine Righteouſneſs is revealed in it from Faith to Faith; as it is written, But the Righteous ſhall live by Faith;

18. And the Wrath of God is revealed from Heaven, upon all Impiety and Unrighteouſneſs of Men, who hold the Truth in Unrighteouſneſs.

19. Becauſe what is known of God, is manifeſt in them; for God has made manifeſt to them.

20. For the inviſible Things of him, from the Creation of the World, being underſtood

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Ver. 3. *was*] or *had being*.

Ver. 4. *Jeſus Chriſt our Lord*] which ſtands here in the *Gr.* ſee the like Ver. 20.

Ver. 9. *leave not off*] *Weſt. inceſſantly*.

Ver. 10. *Always*] belonging to *intreating*, and not uſeleſsly with the other Adverb to *make mention*; which *Mills* defends well.

Ver. 13. *before propoſed*] thus the *Gr.*

Ver. 14. *Whitby* relates that our *Tranſlators* begin this Verſe with *For*; but the *latter Tranſlations* are without it, howſoever it ſlipt into *Tyndal*'s.

Ver. 16. *of Chriſt*] If many were without this, which there are not, and more Criticks for it than one or two, I ſhould ſcruple to join them with *Mills*, *Prol.* 679. the *Reading* is ſo abrupt without it, and it ſeems ſo much required, being alſo in Ch. xv. 19, 29. as here Ver. 5. and but five or ſix *Copies*, &c. without it.

Ib. *firſt*] caſt out by *Mills*, on very little Evidence, *Pr.* 450.

Ver. 17. *divine Righteouſneſs*] as communicated to Man, different from the *Wrath*, Ver. 18. and this Ch. iii. 5.

Ib. *from Faith to Faith*] from one Degree or Part of it to another, as of *Strength*, *Pſa.* lxxxiv. 7. and *Glory*, 2 *Cor.* iii. 18. and particularly from the Faith of the Law to that of the Goſpel, agreeable to the following Quotation that belongs to both; beſides moſt or however ſome of thoſe, to whom *Paul* here writes at *Rome*, might have been *Jews*; be that as it will, we find him frequently ſpeaking of the Law in his *Epiſtles* to the Gentile Places. But *Whitby* diſlikes *from*, and would have it *by* in this Senſe, *The Righteouſneſs of God, which is by Faith, is revealed in the Goſpel to beget Faith in Men*; whereas *Faith* being after *revealed*, ſhews with its Prepoſitions the Manner of that, and there cannot without Violence be made *which is by Faith*, nor much better *to beget Faith* of *to Faith*, it may be added alſo that Faith produces Righteouſneſs, rather than that Faith. Yet *Wall* is ſo offended at our Expreſſion, which he ſays is hard to be explained, or pleaſed with *by Faith*, that he imagines *to Faith* was added, tho' there is no *Copy* without it.

by the Things that are made, are clearly ſeen, *namely* both his eternal Power and Godhead; for them to be without excuſe.

21. Becauſe though they knew God, they did not glorify *him* as God, or give thanks; but became vain in their Reaſonings, and their ſilly Heart was darkened.

22. Notwithſtanding they declared that they were wiſe, they became fooliſh;

23. And changed the Glory of the Incorruptible God, into an Image in the Likeneſs of corruptible Man, Fowls, four-footed Creatures, and creeping Things.

24. Therefore God alſo delivered them up, in the Luſts of their Hearts, to Uncleanneſs, to diſhonour their Bodies among themſelves.

25. Who changed the Truth of God into Falſehood, and worſhiped and ſerved the Creature, above the Creator who is bleſſed for ever: ſo let it be.

26. By reaſon of this God delivered them up to vile Affections: for even their Females changed the natural Uſe, into that beſide Nature.

27. In like Manner alſo the Males left the natural Uſe of the Female, and burned in their Leachery to one another, Males with Males acting what is unſeemly, and receiving in themſelves the Recompence of their Error that was fit.

28. Thus as they did not try to have God in Knowledge; God delivered them up to a reprobated Mind, to do Things not fit:

29. Being filled with all Injuſtice, Whoredom, Spite, Covetouſneſs, Miſchief; full of Envy, Murder, Contention, Deceit, Depravity; Whiſperers,

30. Diſparagers, Haters of God, Doers of Damage, proud, Braggers, Inventers of evil Things, diſobedient to Parents,

31. Silly, Breakers of Agreement, without natural Affection, irreconcileable, unmerciful:

32. Who though they knew the Juſtice of God, that thoſe who commit ſuch Things are deſerving of Death, not only do the ſame, but alſo conſent to thoſe that commit *them*.

CHAP. II.

THEREFORE thou art without excuſe, O every judging Man: for in what thou judgeſt another, thou condemneſt thy ſelf; ſince thou who judgeſt, doſt commit the ſame Things.

2. And we know that the Judgment of God is according to Truth, on thoſe who commit ſuch Things.

3. Doſt thou then think this, O Man, that judgeſt thoſe who commit ſuch Things, and doeſt the ſame, that thou ſhalt eſcape the Judgment of God?

4. Or doſt thou deſpiſe the Riches of his Kindneſs, Bearing and Forbearance; and art ignorant that the kind Uſage of God is bringing thee to Repentance?

5. Thus according to thy Hardneſs and impenitent Heart, thou treaſureſt up for thy ſelf Wrath againſt the Day of Wrath, and of the Revelation of the righteous Judgment of God.

Ver. 21. *Reaſonings*] So *Beza* tranſlates it *ratiocinationibus*, and even our *late Tranſlator*, a ſuppoſed Deiſt or Freethinker, *reaſoning*; and *Leigh* in *Critica Sacra* ſays, *it ſignifieth more than thoughts, even reaſonings, diſputations, diſcourſes, done with weighing and poyſing things*; from the ſame Theme alſo, the Art of Reaſoning or Logick, is called the Dialectick Art; nay in the *com. Tranſ.* this Word is rendered *diſputations*, Ch. xiv. 1. *diſputings*, *Phil.* ii. 14. and *reaſoning*, *Luke* ix. 46. as its Verb is *to reaſon*, *Mat.* xvi. 7, 8. & xxi. 25. *Mark* ii. 6. & Ver. 8. twice, & viii. 16, 17. *Luke* v. 21, 22. & xx. 14.

Ver. 23. *creeping Things*] *Weſt. reptiles.*

Ver. 28. *try*] properly; not *like*, as if from δοκέω, inſtead of δοκιμάζω.

Ver. 29. *Spite*] Being *here a particular Vice*, as *Leigh* ſays in *Crit. Sac.* and ſeems moſt aptly expreſs'd by this in *Engliſh*.

Ib. *Miſchief*] according to *Leigh*; who beſides remarks, that *maliciouſneſs* is comprized under *envy* next following.

Ver. 31. *irreconcileable*] *Mills* tries to prove the *vulg. Lat.* had not this, and thence concludes the *Gr.* had not.

Ver. 32. *that thoſe*] Some of the old Writers have it, with the *vulg. Lat.* which *Mills* through his Partiality to that contends to be the right *Reading*, *did not underſtand that they*——then after, *and not only doing the ſame, but alſo conſenting to thoſe who commit* them, however with Variation. The greateſt Pretence of Authority there is for it (ſince as to the Matter it is weaker than the received *Reading*) is from the 1ſt *Epiſt. of Clement to the Corinthians*, who *Mills* ſuppoſes ſaw the very *Copy Paul* ſent, as he wrote himſelf about ten Years after. Very well! but does *Clement* quote or mention it? Neither. Does he write the ſame as to the reſt of the Words? No, only Something like it, viz. *caſting from our ſelves* (for of them he ſpeaks, not of others) *all Injuſtice, Iniquity, Covetouſneſs, Contentions, Depravity, and alſo Deceits, Whiſperings, and alſo Diſparagings, Hatred of God, Pride, and alſo Bragging, Vain-glory, and alſo Ambition* (not the ſame as here in *Rom.*) *For they committing theſe Things are hateful to God; and not only they committing the ſame, but they alſo conſenting to them* (I render ſtrictly from the *Original*) in which is Nothing at all that conduces to this other *Reading* but ὃς *and*, and that the Connection of his Words required, ſo ſurely he might add it (ſuppoſing he made this Paſſage from *Paul*'s) as well as he did greater Words not requiſite; and ſee *Whitb. Exam.*

Ver. 1. *every*] *Mills* thought was of ſome *Expoſitor*, not the *Apoſtle's*, tho' only wanting in the *Syr. Prol.* 1253. if there, ſince according to *Whitby* this is put to *Excuſe*, but in the *Tranſ.* of *Trem.* which I think *Mills* uſed is *Son of Man*, that is *Son of* for *every one* paraphraſtically.

Ver. 5. *of the righteous Judgment*] Many have *and* immediately before this, which is no Wonder then *Mills* ſhould hold for, but his *Expoſition* of it as ſo is rather abſurd than inſipid, *Pr.* 800. How eaſily might the *and* be repeated by Miſtake, the Writer having the firſt in his Mind!

6. Who will render to each according to his Works:

7. To them indeed everlasting Life, who with Patience in good Works, seek for Glory, Honour and Incorruption;

8. But to those Indignation and Wrath, that quarrel, and indeed disobey the Truth, but obey Unrighteousness:

9. Affliction and Distress, on every Soul of Man that does Evil, both to the Jew first, and then to the Grecian,

10. But Glory, Honour and Peace, to every one that works Good, both to the Jew first, and then to the Grecian.

11. For there is not Respect of Persons with God.

12. For whoever have sinned without the Law, will also perish without it; and whoever have sinned in the Law, will be judged by it

13. (Since the Hearers of the Law are not just with God, but the Doers of the Law will be justified.

14. For when the Gentiles, that have not the Law, do the Things of it by Nature, these not having the Law, are a Law to themselves:

15. Who shew the Work of the Law written in their Hearts, their Conscience testifying together, and the Thoughts accusing, or else defending, between one another)

16. On the Day when God will judge the Secrets of Men, according to my Gospel, by Jesus Christ.

17. Lo thou art called a Jew, and restest in the Law, and boastest of God,

18. As also knowest *his* Will, and likest the Things that excel, being instructed out of the Law;

19. Nay art confident that thou thy self art a Guide of the Blind, a Light of those who are in Darkness,

20. An Instructer of the Foolish, a Teacher of little Children, who hast the Form of Knowledge and Truth in the Law:

21. Dost thou therefore that teachest another, not teach thy self? Dost thou steal, that preachest none should steal?

22. Dost thou that sayest none should commit Adultery, commit it? Dost thou that abhorrest Idols, commit Sacrilege?

23. Dost thou who boastest of the Law, by Transgression of the Law dishonour God?

24. For the Name of God through you, is blasphemed among the Gentiles; as it is written.

25. Though Circumcision indeed profits, if thou performest the Law; yet if thou art a Transgressor of the Law, thy Circumcision is made Uncircumcision.

26. If therefore one of Uncircumision keep the righteous Things of the Law, will not his Uncircumcision be counted for Circumcision?

27. And one of Uncircumcision by Nature, that fulfils the Law, judge thee, who through the Letter and Circumcision art a Transgressor of the Law?

28. For it is not a Jew in Appearance, nor Circumcision in Appearance in the Flesh;

Ver. 9, 10. *Greeian*] as Ch. i. 16. and different from that in Ver. 14, 24.

Ver. 12. *without it*] viz. that of *Moses*; for *without law* indefinitely it could not be, Ch. iv. 15. & v. 13. as likewise the 14 and 15 Ver. here following shew.

Ver. 15. Parallel to which the great Philosopher *Seneca*, *Every Man has a Judge and Witness within himself, of all the Good and Ill that he does; which inspires us with great Thoughts, and administers to us wholesome Counsels, Transl.* by *L'Estrange*, p. 138.

Ver. 15. *Conscience*] Of which *Bp. Taylor* in his *Holy Living and Dying*, 12th Edit. 1680. p. 25. *God is especially present in the Consciences of all Persons, Good and Bad, by way of Testimony and Judgment: that is, he is there a Remembrancer to call our Actions to mind, a Witness to bring them to Judgment, and a Judge to acquit or to condemn*; as likewise *Young*'s *Night-Thoughts*, Night 9.

Who Conscience sent, her Sentence will support,
And God above assert that God in Man.

Ib. *between one another*] as the *Gr.* stands and signifies.

Ver. 17. *Lo*] Several have *Now if*, by the *Gr. ei de* for *ide*, which however *Mills* allows is wrong, *Pr.* 549, 642.

Ib. *thou art*] The *Vulg.* having, *if thou art called a Jew, &c. Wall* says that is the *true Reading* by the old *MSS.* and Authors, *Crit. Not.* p. 227. tho' they are only *some Copies* which *Mills* tells us from *Theodoret* read it interrogatively, and that *Theod.* disapproved of.

Ver. 20. *Law:*] This being joined to the next, both by *therefore*, and the Sense, with no greater a Partition.

Ver. 21. *teach thy self*] Take the following from *Pierce Plowman*'s *Vision*, Step. 13.

Dowel quod this doctoure, is do as clarkes teach
and dobet is he that teacheth, and traueleth to teach other
And dobest doth himselfe so, as he saith and preacheth.

Ib. *steal*] So *Diogenes* upon seeing the *sacred Remembrancers*, as the *Eng. Translator* of *Laertius* calls them, lead along a Man that had stolen a sacrificing Bowl, said, *Do not the greater Thieves lead along the lesser?*

Ib. *preachest*] *West. proclaimest.*

Ver. 25. *performest*] so the *Gr.* Word strictly, which is not the same as in the next Verse.

Ver. 26. *one of*] For whose else does *his* mean that follows?

Ver. 27. *And*] with no *not* in the *Original* here, but from the foregoing.

Ver. 28. *it is not a Jew &c.*] viz. *that fulfils the Law*, Ver. 27. The Reader may observe how much better these two Verses are when rendered literally as here, than with the *Translators* Additions; and *he is not a Jew* is not only false in it self, but to what follows, &c.

Ib. *nor Circumcision*] *Wither* in *Song* 48. ingeniously,

For he that either is baptiz'd,
Or circumciz'd *in flesh alone,*
Is but as an uncircumciz'd,
Or as an unbaptized *one.*

29. But a Jew in Secret, and Circumciſion of the Heart, in the Spirit, not the Letter; whoſe Praiſe is not from Men, but from God.

CHAP. III.

WHAT is there over and above then to the Jew, or what the Profit of Circumciſion?

2. Much in every Manner, though chiefly indeed that they were intruſted with the Oracles of God.

3. For what if ſome did not believe? Will their Unbelief make the divine Faith void?

4. Far be it; but let God be true, and every Man falſe, as it is written, By which thou art righteous in thy Words, and overcomeſt in thy judging.

5. Yet if our Unrighteouſneſs commend the Righteouſneſs of God, what ſhall we ſay? Is God unrighteous who executes Wrath? I ſpeak according to Man.

6. Far be it; for then how will God judge the World?

7. For if the Truth of God has abounded in my Falſehood to his Glory, why am I yet alſo judged as a Sinner?

8. And may we not (as we are evil ſpoken of, and as ſome ſay we ſpeak) do Evil, that Good may come? Whoſe Condemnation is juſt.

9. What then? Have we the Preeminence? Not at all: for we have before convicted both Jews and Grecians, to be all under Sin.

10. As it is written: There is none righteous, not even one.

11. There is none who underſtands, is none who ſeeks God.

12. They are all turned aſide, are become uſeleſs together, there is none that does Good, there is not ſo much as one.

13. Their Throat is an open Grave, they have been deceitful with their Tongues, the Venom of Aſps is under their Lips.

14. Whoſe Mouth is full of Curſing and Bitterneſs.

15. Their Feet are ſwift for them to ſhed Blood.

16. Bruiſing and Wretchedneſs are in their Ways.

17. And the Way of Peace they have not known.

18. There is no Fear of God before their Eyes.

19. Now we know that what Things ſoever the Law ſays, it ſpeaks to thoſe in the Law; to the end that every Mouth may be ſtopped, and all the World may be under Judgment to God.

20. Therefore by the Works of the Law will not any Fleſh be juſtified before him: for through the Law is the Knowledge of Sin.

21. But now without the Law the Righteouſneſs of God is made manifeſt, which is teſtified both by the Law and the Prophets;

22. Even the Righteouſneſs of God by the Faith of Jeſus Chriſt, for all and on all who believe: ſince there is no Difference.

23. For all have ſinned, and are ſhort of the Glory of God;

24. Being juſtified for nothing by his Grace, through Redemption in Chriſt Jeſus:

25. Whom God before propoſed to be an Atonement, through Faith in his Blood, to ſhew his Righteouſneſs for the Pardon of Sins that are paſt;

Ver. 3. *divine*] as Chap. i. 17.

Ver. 4. *By which*] by their not believing, according as in *Pſa.* li. 4. from whence this is quoted; and the Signification of the *Greek* Word is given in the *Lexicons*, *quomodo*, that is *how*, *in what manner* or *by which*: this too is according to what follows, that Man's ſinning juſtifies and commends God's judging. Thus Men do not ſin, to the end or intent that God in condemning them ſhould judge juſtly.

Ib. *overcomeſt*] which Meaning, according to my Countryman *Fuller*, the LXX *Interpreters*, whom *Paul* follows, took from the *Syriack*, inſtead of the *Heb. Miſ. Sacr.* L. 1. 7.

Ib. *thy judging*] actively, as *Beza* tranſlates, and ſhews it ſhould be, as in *Pſa.* li.

Ver. 5. *unrighteous*] for puniſhing what becomes an Occaſion of his Praiſe.

Ver. 7. *For*] The Objection being continued in this and the next Verſe, from the 5th.

Ver. 8. *may we not*] *Ham.* and *Wall* would have it *ſhould we not* over ſtrongly, for *not* rather—*Let us* in the *com. Tranſ.* being unwarrantable, as well as very obſcure and incoherent; for why ſhould this be rather ſaid, than that in the foregoing Verſe?

Ib. *Whoſe*] theirs who do Evil, that Good may come; ſo this is an Anſwer, as there ought to be, to the preceding Objection: but the Author of the *New Verſion* renders it to belong to *ſome*, and others ſo interpret it.

Ver. 9. *Not*] not in this Reſpect, though in others, Ver. 1, 2.

Ib. *before*] *Mills* excludes by no great Authority.

Ver. 13. *Their*] On to the 19th Verſe is according to the Addition in the *Gr. Septuag. Tranſ.* after *Pſa.* xiv. 3. but not in *Pſa.* liii. which Addition might be made moſtly from *Pſa.* v. 9. & cxl. 3. & x. 7. *Prov.* i. 16. (or *Iſa.* lix. 7.) *Pſa.* xxxvi. 1. ſee *Jerome* and *Amama* on *Pſa.* xiv.

Ver. 15. *for them*] ſee *Prov.* i. 16.

Ver. 19. *under Judgment to God*] ſo the *Gr.* ſtrictly.

Ver. 21. *teſtified*] *Weſt. atteſted.*

Ver. 23. *Glory of God*] Happineſs by him, as Chap. v. 2.

Ver. 24. *for nothing*] according as rendered 2 *Theſ.* iii. 8. *freely* being equivocal.

Ib. *Chriſt Jeſus*] ſo the *Gr.* ſtands.

Ver. 25. *before propoſed*] the ſame as in Chap. i. 13.

26. In the Forbearance of God, to ſhew his Righteouſneſs at the preſent Time; that he might be juſt, and the Juſtifier of him who is of the Faith in Jeſus.

27. Where then is Boaſting? It is ſhut out. By what Law? Of Works? No; but by the Law of Faith.

28. We count therefore that a Perſon is juſtified by Faith, without the Works of the Law.

29. Is God he of the Jews only? And not alſo he of the Gentiles? Yes, of the Gentiles alſo.

30. Foraſmuch as it is one God, who will juſtify the circumciſed by Faith, and the uncircumciſed through Faith.

31. Do we then make the Law void through Faith? Far be it; on the contrary we make the Law ſtand.

CHAP. IV.

WHAT ſhall we ſay then, that our Father Abraham has obtained according to the Fleſh?

2. For if Abraham was juſtified by Works, he has what he may boaſt of; yet not to God.

3. For what ſays the Scripture? And Abraham believed God, and it was reckoned to him for Righteouſneſs.

4. Now to him that works, the Reward is not reckoned according to Grace, but according to Debt.

5. Whereas to him that does not work, but believes in him who juſtifies the Impious, his Faith is reckoned for Righteouſneſs.

6. According as David alſo ſpeaks of the Bleſſedneſs of the Man, to whom God reckons Righteouſneſs without Works;

7. They are bleſſed whoſe Iniquities are forgiven, and whoſe Sins are covered.

8. The Man is bleſſed to whom the Lord will not reckon Sin.

9. Is this Bleſſedneſs then on the Circumciſion, or alſo on the Uncircumciſion? For we ſay that Faith was reckoned to Abraham for Righteouſneſs.

10. How then was it reckoned? When he was in Circumciſion, or in Uncircumciſion? Not in the former, but in the latter.

11. And he received the Sign of Circumciſion, a Seal of the Righteouſneſs of the Faith in Uncircumciſion; for him to be the Father of all that believe through Uncircumciſion, for Righteouſneſs alſo to be reckoned to them;

12. And the Father of Circumciſion to thoſe who are not of the Circumciſion only, but alſo go on in the Steps of our Father Abraham's Faith in the Uncircumciſion.

13. For the Promiſe was not by the Law, to Abraham or his Offspring, that he ſhould be the Heir of the World, but by the Righteouſneſs of Faith.

14. Nay if the Heirs ſhould be of the Law, Faith would be in vain, and the Promiſe made void.

15. Becauſe the Law works Wrath: ſince where there is no Law, neither is there Tranſgreſſion.

16. Therefore this was of Faith, that it might be according to Grace; for the Promiſe to be firm to all the Offspring, not to thoſe of the Law only, but alſo to thoſe of the Faith of Abraham, who is the Father of us all,

17. (As it is written, Becauſe I have made thee the Father of many Nations) before God whom he believed, who makes the Dead alive, and calls Things that are not as if they were:

18. Who againſt Hope believed in Hope, that he might be the Father of many Nations; according to what is ſaid, So ſhall thy Offspring be.

19. And as he was not weak in Faith, he did not mind his own Body now become dead, being about a hundred Years *old*, and the Deadneſs of Sara's Womb.

Ver. 26. *In the Forbearance of God*] This, by *Mills*, only two *Copies* join to the foregoing.

Ib. *of him who is of the Faith in Jeſus*] *Mills* in *Prol.* 644. ſtretches the Critick's Authority ſo far, as to caſt out diſtant Words here by that alone, leaving this only to be *by Faith*, and his Account of it is too romantick to be tranſcribed.

Ver. 1. *What*] belonging to *ſay*, as in Ch. vi. 1. not *obtained*, for which a Comma is neceſſary before *that*, to make a Separation.

Ib. *obtained*] or *acquired*, or *got*, according as *Commentators* explain it.

Ib. *has obtained according to the Fleſh*] So the Words ſtand in the *Original*, and *Wall* ſays *much more agreeably to the Scope of the Apoſtle here*.

Ver. 5. *the Impious*] *thoſe that were Ungodly*, *Eſſay for a New Tranſ.* Chap. 10. p. 151, 152.

Ver. 14. *and*] ſlipt out of the *Vulg.* and now *Mills* would keep it out, *Prol.* 451.

Ver. 16. *this*] to wit *Abraham*'s Heirſhip, Ver. 13. which therefore *was &c.* and the *Original* has τοῦτο *this*.

Ver. 17. *Becauſe*] *Gr.* ὅτι, as in *Gen.* xvii. 5. from whence this is cited.

Ib. *before*] that is to ſay from the preceding Ver. *this was of Faith before God*; after the Manner of *Paul*'s writing in long Periods, and bringing in ſeveral Things between thoſe that belong to one another, eſpecially in this *Epiſtle*.

Ver. 19. *did not mind*] *Mills* writes that the *genuine Reading* is without *not*, for which he has one *Copy*, with a *Verſion* or two, and pleads *Gen.* xvii. 17. *Pr.* 933, 934. on the contrary that more likely gave Occaſion to the omitting *not*, while the Verb was miſtaken.

Ib. *mind*] The Verb coming from a Noun that ſignifies *the Mind*, and it appears he did barely conſider both theſe Things, but not regard them. *Wall* calls it a plain Inſtance of *mind* or *weigh*.

20. Nor was he in doubt at the Promiſe of God by Unbelief, but was ſtrong in Faith, giving Glory to God;

21. And aſſured that what he promiſed, he was able alſo to do.

22. Therefore alſo it was reckoned to him for Righteouſneſs.

23. Now it was not written for him only, that it was reckoned to him;

24. But likewiſe for us, to whom it will be reckoned, that believe on him who raiſed up Jeſus our Lord from the Dead;

25. Who was delivered up for our Offences, and raiſed up for our Juſtification.

CHAP. V.

BEING juſtified therefore by Faith, we have Peace with God, through our Lord Jeſus Chriſt.

2. Through whom alſo we have Admittance by Faith, to this Grace in which we ſtand, and triumph in the Hope of the Glory of God.

3. Not only thus, but we triumph too in Afflictions; as we know that Affliction works Patience,

4. And Patience Experience, and Experience Hope:

5. And Hope makes not aſhamed; ſince the Love of God is ſhed forth in our Hearts, by the Holy Spirit given to us.

6. For when we were yet weak, Chriſt at the Time died for the Impious.

7. Though ſcarce any one would die for a mere honeſt Man, although perhaps Somebody would dare to die for a good one.

8. Whereas God ſo commends his Love to us, that when we were yet Sinners, Chriſt died for us.

9. Much more therefore as we are now juſtified by his Blood, we ſhall be ſaved from Wrath through him.

10. For if while we were Enemies, we were reconciled to God through the Death of his Son; much more when we are reconciled, ſhall we be ſaved by his Life.

11. Not only thus, but we alſo glory in God, through our Lord Jeſus Chriſt, through whom we have received Reconciliation.

12. By this as Sin came into the World by one Man, and Death by Sin; ſo Death alſo has come on to all Men, for which all have ſinned.

13. For till the Law Sin was in the World; but Sin is not imputed, when there is nō Law.

14. Nevertheleſs Death reigned from Adam to Moſes, even over thoſe that did not ſin in the Likeneſs of Adam's Tranſgreſſion; who is the Figure of him that was to be.

15. Yet the Offence is not the very ſame as the free Gift: for if by the Offence of one, many have died; much more has the Grace of God, and the Gift by Grace of one Man Jeſus Chriſt, abounded to many.

16. The Gift likewiſe is not as through one that ſinned: for the Judgment indeed was from one, to Condemnation; but the free

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Ver. 20. *by Unbelief*] On the mere Faith of the *Ethiopick Tranſ.* *Mills* ſays this crept hither from the *Marg. Prol.* 1214. and his doubtful Reaſon that he propoſes, is either Way too light to be weighed.

Ver. 21. *aſſured*] as *Leigh* ſhews in *Crit. Sac.* and *being* in the *com. Tranſ.* ſpoils the Conſtruction.

Ver. 22. *alſo*] expelled by *Mills* as a Stranger, becauſe it had ſtepped forth with Somebody, *Prol.* 451.

Ver. 1. *we have*] With ſeveral it is *let us have*, by the *Gr.* long inſtead of the ſhort *o*; but being unſuitable to the Context both before and after, I don't find the Criticks accepting it, though in the *vulg. Lat.* and the Lapſe might be eaſy, by copying to the Sound.

Ver. 2. *by Faith*] is *Comment*, *Mills* ſays with weak Proof.

Ver. 5. *makes not aſhamed*] *Weſt. ſhameth us not*; and having [us] undiſtinguiſhed, as ſuch with him often, as though they were from the *Original*.

Ib. *given to us*] not allowed by *Mills*, from the Verdict only of two *Copies* generally alike; then 'tis *taken perhaps from* 1 *John* iii. 24. *Prol.* 451. but I am not diſpoſed to grant him ſo much as the *perhaps*, it is ſo utterly improbable. *Who*, ſays he, *in writing it would omit ſuch notable Words?* Would our Apoſtle then? But why ſo notable; *given* is in a manner included in *ſhed forth*, and *to us* in *our*, for which Reaſon they might be left out.

Ver. 6. *weak*] for which, and againſt our *com. Tranſ.* ſee what *Gell* ſays, *Eſſay for Amendm. of Eng. Tranſ.* p. 37, 38.

Ver. 7. *Though*] So *Noldius* in *Concord. Heb. Part.* gives to γὰρ the Meaning of *quamvis*, and particularly in this Verſe, as there is the like to כי *Heb.* with what the foregoing here requires.

Ib. *honeſt Man*] who wrongs or hurts Nobody; and *righteous* is here improper.

Ib. *although*] the ſame as before with καὶ added.

Ver. 11. *glory*] the ſame Word with that in Ver. 3.

Ib. *Reconciliation*] from the Verb in the foregoing Verſe; and *atonement* for us to receive improper, which God receives, according to *Doddr.*

Ver. 12. *ſo Death*] *Wall* writes on Ver. 15. *The Apoſtle ſeems to me in all this Argument to ſpeak of temporal Death, not eternal, as the Conſequence of Adam's Sin to us*; for which ſee alſo *Whitby* there more explicitly, and *Hammond*.

Ib. *ſo—alſo*] *and ſo* being improper.

Ib. *Death*] The latter *Mills* weakly rejects, ſcarce worth mentioning.

Ib. *for which*] as turned *Phil.* iii. 12. and their own Sin bringing Death, as well as *Adam*'s, Ver. 14. *Gen.* vi. 5, 7, 13. & xix. 13. or *in which* i. e. *Death*, according to Ver. 21. the latter Word being the *Gr.* Relative or ſubjunctive Article.

Ver. 13. *Sin is not imputed*] as it might not then, in the Omiſſion of thoſe Things which the Law of *Moſes* added to Revelation and Morality, concerning *Offerings*, *&c.*

Ver. 14. *in the Likeneſs of*] viz. againſt poſitive outward Command, as *Adam* and thoſe under the Moſaical Law did.

Gift is from many Offences, to Juſtification.

17. For if by one Man's Offence Death reigned through one; much more will they, who receive Abundance of Grace, and of the Gift of Righteouſneſs, reign in Life through one Jeſus Chriſt.

18. Therefore indeed as through the Offence of one, there was for all Men to Condemnation; ſo alſo through the Righteouſneſs of one, there was for all Men to Juſtification of Life.

19. For as through the Diſobedience of one Man many were made Sinners; ſo through the Obedience of one will many be made righteous.

20. And the Law entered in, that Offence might increaſe; but where Sin increaſed, Grace abounded more:

21. That as Sin reigned in Death; ſo alſo Grace might reign through Righteouſneſs to everlaſting Life, by Jeſus Chriſt our Lord.

CHAP. VI.

WHAT ſhall we ſay then? Shall we remain in Sin, that Grace may increaſe?

2. Far be it; how ſhall we who are dead to Sin, yet live in it?

3. Are you ignorant, that whoever of us have been baptized into Chriſt Jeſus, have been baptized into his Death?

4. We are therefore buried with him by Baptiſm into Death; that as Chriſt was raiſed up from the Dead by the Glory of the Father, ſo we alſo may walk in Newneſs of Life.

5. For if we have been planted with *him* in the Likeneſs of his Death, we ſhall alſo be on the contrary of the Reſurrection:

6. As we know this, that our old Perſon is crucified with *him*, that the Body of Sin might be aboliſhed, for us henceforth not to ſerve Sin.

7. For he who is dead is made free from Sin.

8. And if we are dead with Chriſt, we believe that we ſhall alſo be alive with him:

9. Since we know that as Chriſt is raiſed up from the Dead, he dies no more, Death no more has dominion over him.

10. For as to what he died, it was to Sin once; but as to what he lives, it is to God.

11. So alſo do ye reckon your ſelves to be dead indeed to Sin, but alive to God in Chriſt Jeſus our Lord.

12. Let not Sin therefore reign in your mortal Body, to obey it in the Deſires of it.

13. Nor yield your Members for Inſtruments of Unrighteouſneſs to Sin; but preſent your ſelves to God as thoſe who are alive from the Dead, and your Members for Inſtruments of Righteouſneſs to God.

14. For Sin will not have dominion over you: ſince you are not under the Law, but under Grace.

15. What then? Shall we ſin, becauſe we are not under the Law, but under Grace? Far be it.

16. Do not you know, that to whom you yield your ſelves Servants in Obedience, you are Servants to him whom you obey, whether of Sin to Death, or of Obedience to Righteouſneſs?

Ver. 17. *the Gift of*] Three or four of the old Writers have miſſed this, who have often quoted careleſsly or by Memory; and *Mills* lays it on the *Original*, as not there at firſt.

Ver. 19. *were made Sinners*] This *Hammond* expounds by *were ſubjected to Death*, and *Whitby made ſubject to Death*, the latter undertaking to *ſhew the Inconſiſtency of any other Senſe, with the Text, with Scripture, and with Reaſon*, on which he argues ſtremuouſly, and ſomething largely, in his *Annot.* notwithſtanding the 9th *Article of Religion* aſſerts, *Original Sin is the Fault and Corruption of the Nature of every Man, and in every Perſon born into this World it deſerveth God's Wrath and Damnation.*

Ib. *made*] *Weſt. conſtituted.*

Ver. 3. *Chriſt Jeſus*] ſo it ſtands in the *Gr.* and thus alſo in Ver. 11, & 23.

Ver. 4. *by the Glory of the Father*] miſſed by ſome of the Primitive Authors, but therefore to conclude with *Mills* it is a *Comment*, *Pr.* 451. may be reckoned raſh indeed; and if ſuch, it would likely have been without *the Glory of.*

Ver. 9. *Since we know—as Chriſt is*] Becauſe the *Greek* abounds in Participles, not only ſingle, but two, three, and even four together, different from the Genius of ours and other Languages, it is neceſſary to change them often into Conjunctions, which is our principal Manner of connecting the Parts of Sentences. Our Tranſlators being overpowered by them in the *Hiſtorical Books*, commuted them pretty ſufficiently, ſo far as rightly; but in the *Epiſtles*, where they are fewer, this appears much neglected, to the Diſadvantage of their *Verſion.*

Ver. 10. *to Sin*] *Mills* ſuſpected did creep from Ver. 2. only becauſe not in the *Eth. Verſ.* Shocking! and when ſo requiſite here. Since this is *to*, not *for Sin*, as 1 *Cor.* xv. 3. or differently in *Gr.* 1 *Pet.* iii. 18. I ſuppoſe it may mean *to Sin in the World*, which offended and grieved *Chriſt.*

Ver. 11. *in*] *Calvin* in his *Commentary* here ſays, 'I 'had rather keep the Words of *Paul* [in Chriſt Jeſus] for 'ſo the Grafting is better expreſſed, which makes us one 'with Chriſt.'

Ver. 12. *in the Deſires of it*] becauſe not with a few, *Mills* denounces it to be *Commentary*, not Text; but who would have reſtricted the general *obey*, excepting the Divine Penman himſelf?

Ver. 13. *preſent*] not the ſame Verb as before.

Ver. 16. *to Death*] thruſt out by *Mills*, on very ſlight Authority, *Prol.* 448.

17. But

17. But Thanks be to God, that notwithſtanding you are the Servants of Sin, you have been obedient from the Heart, to the Pattern of Doctrine which you have been committed to.

18. And when you were made free from Sin, you became Servants of Righteouſneſs.

19. I ſpeak as a Man, by reaſon of the Weakneſs of your Fleſh: for as you have preſented your Members Servants to Uncleanneſs and Iniquity, for Iniquity; ſo now preſent your Members Servants to Righteouſneſs, for Holineſs.

20. For when you were the Servants of Sin, you were free from Righteouſneſs.

21. What Fruit therefore had you then in the Things, of which you are now aſhamed? For the End of thoſe is Death.

22. Whereas now being made free from Sin, and become Servants to God, you have your Fruit to Holineſs, and the End everlaſting Life.

23. For the Wages of Sin is Death; but the Gift of God everlaſting Life, in Chriſt Jeſus our Lord.

CHAP. VII.

ARE you ignorant, Brethren (for I ſpeak to them who know the Law) that the Law has dominion over a Man for as long Time as he lives?

2. For a Wife who is ſubject to a Man, is bound by the Law to him while he lives; but if the Man is dead, ſhe is made void from the Law in reſpect of him.

3. Therefore indeed if while the Man lives, ſhe becomes another Man's, ſhe is named an Adultereſs; but if her Man is dead, ſhe is made free from the Law, that ſhe may not be an Adultereſs, when ſhe does become another Man's.

4. So that, my Brethren, you alſo are made dead to the Law, by the Body of Chriſt; for you to be another's, who is raiſed up from the Dead, that we may bear fruit to God.

5. For when we were in the Fleſh, the Affections of Sins by the Law did work in our Members, to bear fruit to Death.

6. Whereas now we are made void from the Law, nay are dead in what we were held; ſo that we ſhould ſerve in Newneſs of Spirit, and not the Oldneſs of the Letter.

7. What ſhall we ſay then? The Law is Sin? far be it: on the contrary I did not know Sin, excepting by the Law; for I ſhould not even have known Coveting, except the Law had ſaid, Thou ſhalt not covet.

8. But Sin took occaſion by the Commandment, and wrought in me all Coveting; for without the Law Sin was dead.

9. And I was alive without the Law once; but when the Commandment came, Sin revived, and I died.

10. Thus the Commandment for Life, that was found to me for Death.

11. For Sin took Occaſion by the Com-

Ver. 17. *that notwithſtanding*] *eſt abſurdiſſimum*, ſays the judicious *Caſtalio*, *agi Deo gratias de ſervitute peccati: it is very ridiculous to thank God for the Service of Sin*, by putting the Thankfulneſs as for two Things, *Defenſio ſuarum Tranſlationum*, p. 18.

Ib. *Pattern*] as rendered *Tit.* ii. 7. *Heb.* viii. 5.

Ib. *you have been committed*] ſo the *Gr.* agreeable to *Acts* xx. 32. the *Biſhops Tranſ.* has *yee were brought*, *Eraſmus*, *Beza* and others as here; *Weſley into which ye have been delivered*. *Gell* ſays, *It was a foul Overſight of the Tranſlators to render theſe Words*, as in our *preſ. Bib. Eſſay*, p. 435 but it was much more likely as deſigned, if not from Regard to ſome Belief of their own, yet at leaſt for Want of a proper Expreſſion according to the *Original*.

Ver. 23. *in Chriſt Jeſus our Lord*] Although none but the *Eth. Tranſ.* is without this, yet *Mills* ſays (amazing to tell!) it ſeems to be ſome old *Annotator's*, *Pr.* 1215.

Ver. 1. *he lives*] *Doddr.* renders and pleads for *it liveth*, ſuppoſing *the Law is repreſented as the firſt Huſband*, Ver. 2, 3. which I take to be *the Body of Chriſt* that died, Ver. 4. and that *raiſed up* the ſecond Huſband, Ib. ſo *Law* repreſents *Law*, and ſee *Beza*.

Ver. 2. *Even ſo* (as in this Ver.) *are oure conſcyences bound*, ſays *W. Tyndal* in his large *Prologe* to this *Epiſt.* *and in daunger to the lawe* (by which he ſeems to mean *outward Religion*) *under olde Adam the fleſh, as long as he lyueth in us.*

Ib. *from the Law in reſpect of him*] Though *Mills* found no *MS. Copy* without any of this, he mentions *the Law of* as wanting in ſome from *Curcellæus*, and *him* or *the Man* in many from *Grotius*; but the firſt of thoſe Collectors of *Various Readings* names no particular *Copy*, and is doubtful beſides, as ſhewn in *Wetſten's Proleg.* 9, 52, 53. ſo that his *Canon* 13 reckons his *Copies* (not found elſewhere) but for one; and that *Grotius* did not examine any *MS. Mills* may be found giving his Opinion, or ſhewing, in different Places.

Ver. 4. *to be another's*] in the new ſpiritual Life, after being dead to the Law, according to Ver. 1, 6. & *Gal.* ii. 19. *Wall* ſays *St. Paul* means, *The Law is become dead to you*, which he apparently ſeems to have taken from *Ham.* and ſtamp'd, as other Things, with his Mark of Poſitiveneſs; but what is more injurious than ſuperficial Criticiſm, attended with Confidence?

Ver. 5. *the Affections of Sins*] *Weſt. ſinful Paſſions.*

Ver. 6. *nay are dead*] ἀποθανόντες plur. *the Copies univerſally prefer*, ſays *Mills*; for which ſee alſo *Whit. Annot.* but ſome printed *Editions* have ἀποθανόντος *that being dead*, as in the *com. Tranſ.*

Ib. *Newneſs*] not *new Spirit* more agreeable as *Doddr.* ſays, when the *Holy Spirit.*

Ver. 7. *Coveting*] This being a Noun of the Verb after, and ſhould ſurely agree.

Ver. 9. *without the Law*] From this *Wall* pleads it was not *Paul* himſelf, but that *he here takes on him, to the End of the Chapter, the Perſon of a Man under the Law, and not yet influenced by the Spirit of Chriſt*; ſo *Ham.* on Ver. 7. and *Whitby* on Ver. 25. very circumſtantially.

Ib. *Commandment*] *When Chriſt's Spirit came, and expounded the Commandment to my Heart, Caryl on Job, Introd.*

mandment,

mandment, and deceived me, and by that killed me.

12. So that the Law indeed is holy, as likewiſe the Commandment holy, juſt and good.

13. Was the Good then made Death to me? far be it; but Sin was that it might appear to be Sin, by working Death to me through the Good, that Sin through the Commandment might be made exceeding ſinful.

14. For we know that the Law is ſpiritual; but I am carnal, ſold under Sin.

15. For what I work, I acknowledge not: ſince what I would, that I perform not; but what I hate, that I do.

16. And if what I would not, that I do; I conſent to the Law, that it is good.

17. So now I work it no more, but *it* is Sin that dwells in me.

18. For I am ſenſible, that no Good dwells in me, that is in my Fleſh; ſince though to be willing is preſent with me, yet I find not how to work the Good.

19. For what Good I would, I do not; but what Evil I would not, that I perform.

20. And if what I would not, that I do; I work it no more, but *it* is Sin that dwells in me.

21. I therefore find a Law, that when I would do Good, Evil is preſent with me.

22. For I delight in the Law of God, according to the inward Perſon.

23. But I behold another Law in my Members, which makes war againſt the Law of my Mind, and takes me captive in the Law of Sin, that is in my Members.

24. A wretched Man I! Who ſhall deliver me from the Body of this Death?

25. I give thanks to God by Jeſus Chriſt our Lord. Therefore indeed I my ſelf with the Mind ſerve the Law of God, but with the Fleſh the Law of Sin.

CHAP. VIII.

THERE is now therefore no Condemnation to thoſe that are in Chriſt Jeſus, who do not walk according to the Fleſh, but according to the Spirit.

2. For the Law of the Spirit of Life in Chriſt Jeſus, has made me free from the Law of Sin and Death.

3. For it being impoſſible of the Law, in that it was weak through the Fleſh; God ſent his own Son in the Likeneſs of ſinful Fleſh, and for Sin, ſo condemned Sin in the Fleſh:

4. That the Righteouſneſs of the Law might be fulfilled in us, who do not walk according to the Fleſh, but according to the Spirit.

5. For they that are according to the Fleſh, mind the Things of the Fleſh; and thoſe who are according to the Spirit, the Things of the Spirit:

6. For the fleſhly Mind is Death; and the ſpiritual Mind Life and Peace:

7. Becauſe the fleſhly Mind is Enmity to God; for it is not ſubject to the Law of God, ſince it cannot.

8. Thus they that are in the Fleſh cannot pleaſe God.

9. However you are not in the Fleſh, but in the Spirit, if indeed the Spirit of God dwell in you: whereas if any one has not the Spirit of Chriſt, he is not his.

10. Now if Chriſt be in you, the Body indeed is dead by reaſon of Sin, but the Spirit is Life by reaſon of Righteouſneſs.

11. Nay if the Spirit of him who raiſed up Jeſus from the Dead, dwell in you; he who raiſed up Chriſt from the Dead, will alſo make your mortal Bodies alive, by his Spirit that dwells in you.

Ver. 13. *but Sin was*] The *com. Eng. Tranſ.* is imperfect, by wrong Pointing and otherwiſe; *Sin* belonging to the foregoing Verb, as in Ver. 17.

Ib. *that Sin &c.*] *that there might be a Sinner exceedingly, or Sin by the Commandment*, in the *ancient Ital. Verſ.* as *Mills* ſays from *Auguſtine*, *Pr.* 549. only by the Miſtake of ἡ for ἡ and the Pointing.

Ver. 15. *work*] Here are three different Verbs.

Ver. 19. To this belongs the *Comment* of *Jerome* on *Dan.* ix. 5. *Peccata populi, quia unus e populo eſt, enumerat ex perſona ſua, quod et Apoſtolum in epiſtola ad Romanos feciſſe legimus: he reckons up the Sins of the People from his own Perſon, as being one of them, which we read the Apoſtle has alſo done in Rom.* vii.

Ver. 25. *I give thanks to God*] *Mills* finding three *Copies* with *But Thanks to God*, and hearing of one or two more quoted ſo, only without *But*, fixed on the latter for the genuine Reading; but the *Vulg.* and others have *The Grace of God*, tranſlating the Word for *Thanks* differently. Whereas the Number of *Copies*, Nothing forbidding, is our Security; yet ſee *Whitby*'s *Exam.*

Ver. 1. *who do not walk &c.*] This to the End of the Verſe being omitted by a few, *Mills* ſays crept from Ver. 4. Raſh, and inconcluſive!

Ver. 3. *it being*] *what* ſpoiling the Senſe.

Ib. *for Sin*] where the Want of a Comma in the *vulg. Tranſ.* alters the Meaning, or makes none.

Ver. 6. *For*] to be referred to Ver. 4. as Ver. 3. is.

Ver. 8, 9. 'Cal fleſhe whatſoeuer (as longe as we are 'without the ſpirite of god) we thinke or ſpeke of god, 'of fayth of good worckes and of ſpiritual matters. 'Call fleſh alſo all worckes which are done without 'grace and without the working of the ſpiryte, how-'ſoeuer good holy and ſpirituall they ſeme to be,' *Wm. Tyndal*'s *Prologue to the Romaynes*; where the next Paragraph is very remarkable, in Compariſon between the fleſhly and ſpiritual State, but what every one cannot hear, and as it ſtrikes particularly againſt the *Papiſts*, has the leſs Need to be recited.

Ver. 9. *the Spirit of Chriſt*] *dwelling in him*, *Whitby*'s *Paraph.* and as is manifeſt from that before.

Ver. 11. *by*] This is a *Various Reading* with *Mills*, the *Textual* being *becauſe of*, for which ſee his *Note* and *Prol.* 642. yet on duly weighing them ours may ſubſide, eſpecially with the Teſtimonies of *Orthodoxus* and *Beza*.

12. There-

12. Therefore indeed, Brethren, we are not Debtors to the Fleſh, to live according to it.

13. For if you live according to the Fleſh, you will die; and if by the Spirit you put to death the Deeds of the Body, you ſhall live.

14. Since thoſe are the Sons of God, whoever are led by his Spirit.

15. For you have not received the Spirit of Servitude again, to be in Fear; but have received the Spirit of Adoption, by which we cry, Abba, Father.

16. The Spirit it ſelf teſtifies with our Spirit, that we are the Children of God.

17. And if Children, then Heirs, thoſe certainly of God, and Heirs with Chriſt; if indeed we ſuffer together, that we may alſo be glorified together.

18. For I reckon, that the Sufferings of the preſent Time, are not worthy of the Glory that will be revealed to us.

19. Since the earneſt Expectation of the Creation, waits for the Revelation of the Sons of God.

20. Becauſe the Creation has been ſubject to Vanity, not willingly, but by reaſon of him who made *it* ſubject in Hope.

21. For the Creation it ſelf will alſo be ſet free from the Servitude of Corruption, into the glorious Freedom of the Children of God.

22. Foraſmuch as we know, that all the Creation both groans, and are in labour together, till now.

23. Not only ſo, but alſo our ſelves who have the Firſt-fruit of the Spirit, even we our ſelves groan in our ſelves, waiting for the Adoption, the Redemption of our Body.

24. For we are ſaved by Hope; but Hope that is beheld, is not Hope: ſince what any one beholds, why does he alſo hope for?

25. But if we hope for what we do not behold, we wait for *it* with Patience.

26. And in like Manner alſo the Spirit aſſiſts with our Weakneſſes: for we know not what we ſhould pray as we ought; but the Spirit it ſelf makes interceſſion for us, with *our* unſpeakable Groanings.

27. And he who ſearches the Hearts, knows what is the Mind of the Spirit; ſince he interceeds for the Saints agreeable to God.

28. We further know that all Things work together for Good, to thoſe who love God, to ſuch as are the called ones according to the Purpoſe.

29. Since whom he foreknew, he did alſo appoint before to be faſhioned to the Similitude of his Son, for him to be the Firſt-born among many Brethren.

30. Moreover whom he appointed before, theſe he did alſo call; and whom he called, theſe he did alſo juſtify; and whom he juſtified, theſe did he alſo glorify.

31. What ſhall we ſay then to theſe Things? If God is for us, who againſt us?

32. He indeed that did not ſpare his own Son, but delivered him up for us all; how ſhall he not likewiſe with him give us all Things?

33. Who ſhall make accuſation againſt the choſen ones of God? He juſtifies;

34. Who condemns? Chriſt has died, nay more is alſo raiſed up, who is alſo at the right Hand of God, who moreover interceeds for us.

35. Who ſhall ſeparate us from the Love of Chriſt? Affliction, or Diſtreſs, or Perſecution, or Famine, or Nakedneſs, or Danger, or the Sword?

36. As it is written, For thy ſake we are put to Death all the Day, are reckoned as Sheep for Slaughter.

37. On the contrary we more than overcome in all theſe Things, by him who loves us.

Ver. 13. Here *Calvin* himſelf in his *Commentary, Eng. Edit.* ſays, *By this they are notably refuted, who brag of Juſtification by Faith without the Spirit of Chriſt.*

Ver. 19. *Creation*] as Ver. 22. which alſo ſhews it is general.

Ver. 20. *in Hope*] *being* or *while but in Hope* perhaps: for our great *Commentators, Hammond, Whitby, Wall,* taking *him who made ſubject* not to be God, as truly it ſeems unlikely, ſince it is *to Vanity*, which appears to be evil; do, according to ſome *printed Copies*, ſuppoſe the Point of Partition ſhould be juſt before this, and all that from *Sons of God* hither as in a Parentheſis, this beginning the next thus, *In Hope that the Creation &c.* and indeed the *Gr.* Particle ſignifies *that*, as well as *ſince* or *becauſe*, nor are our Verſes, as being modern, of any Validity to hinder it. Yet looking on it as a Subterfuge to ſhun applying the foregoing to God, I think this may do it better, and not be againſt all the pointed *MSS.* all *Verſions*, &c. like that, beſides the Uncouthneſs of the *Greek* ſo; tho' I might have advanced my *Tranſ.* againſt the *com.* on thoſe Men's Authority and Arguments.

Ver. 26. *Calvin* again, *We are blind in praying unto God. If any Man except, that there is a Rule preſcribed unto us in the Word of God; I anſwer, Our Affections nevertheleſs abide oppreſſed with Darkneſs, until the Spirit direct them by his Light. No Man of himſelf can conceive holy and godly Prayers. The Manner of praying well muſt needs be taught of the Spirit.*

Ib. *with* our] as here before, and Ver. 23.

Ib. *unſpeakable*] but might be uttered.

Ver. 28. *according to the Purpoſe*] of God to call to his Service ſuch as follow, Ver. 29, 30.

Ver. 29. *appoint before*] according to his Foreknowledge, 1 *Pet.* i. 2.

Ver. 31. Where the great *John Calvin* once more, *A godly Mind ought to ſtand upon the inward Teſtimony of the Spirit, and not depend upon external Things.*

Ver. 37. *overcome in*] As *Ignatius* in his *Letter* to *Polycarp* (both *Saint John*'s Diſciples) *It is the Part of a brave Combatant, to be wounded, and yet overcome, Wake*'s *Tranſ.* but where *to* is wanting before *overcome*, elſe properly it is paſſive.

Ib. *by him who loves us*] *becauſe of him who loved us, Vulg.* three *Copies*, and ſome *Authors*; for which *Mills* pleads, eſpecially as being in the former. But his juſtifying it by our Love to *Chriſt*, is making it wrong, as that is beſide the Scope of the Matter, Ver. 39. and *Beza* on 35.

38. For I am perſuaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor preſent Things, nor future ones,

39. Nor Height, nor Depth, nor any other Creature, can ſeparate us from the Love of God, in Chriſt Jeſus our Lord.

CHAP. IX.

I SPEAK the Truth in Chriſt, I do not lye, my Conſcience teſtifying with me in the Holy Spirit;

2. That I have great Grief, and my Heart continual Sorrow:

3. For I could pray that I might be curſed from Chriſt, for my Brethren, my Relations according to the Fleſh;

4. Who are Iſraelites, whoſe are the Adoption, Glory, Covenants, giving of the Law, Service and Promiſes;

5. Whoſe are the Fathers, and from whom Chriſt was according to the Fleſh; who is over all, God bleſſed for ever: ſo let it be.

6. But ſuch a Thing cannot be, that the Word of God ſhould fail; for theſe are not all Iſrael, who are of Iſrael:

7. Nor that Abraham's Offspring are all Children; but of Iſaac it ſhall be called thy Offspring.

8. That is, the Children of the Fleſh, theſe are not the Children of God; but the Children of the Promiſe are reckoned for the Offspring.

9. For this is the Word of Promiſe, According to this Time I will come, ſo that Sara ſhall have a Son.

10. Not only ſo, but alſo Rebecca having Conception from one, our Father Iſaac;

11. For when the Children were not yet born, nor had done any Good or Evil, that the Purpoſe of God might remain according to Choice, not from Works, but from him who called;

12. It was ſaid to her, The elder will ſerve the younger:

13. As it is written, I loved Jacob, but I hated Eſau.

14. What ſhall we ſay then? Is there Unrighteouſneſs with God? Far be it.

15. For he ſays to Moſes, I will have mercy upon whom I will have mercy, as likewiſe have compaſſion upon whom I will have compaſſion.

16. Therefore indeed it is not of him that would, nor of him that runs; but of God who ſhews mercy.

17. For the Scripture ſays to Pharaoh, For this it ſelf I have ſtirred thee up, that I might ſhew my Power in thee, and that my Name might be declared in all the Earth.

18. Therefore indeed upon whom he will, he has mercy; and whom he will, he hárdens.

19. Thou mayeſt therefore ſay to me, Why does he yet find fault? For who reſiſts his Will?

20. Nay indeed, O Man, who art thou that anſwereſt againſt God? Shall the Thing framed ſay to the Framer, Why doſt thou make me ſo?

21. Has not the Potter Power over the Clay, to make from the ſame Lump, one Veſſel indeed for creditable, and another for vile Uſe?

22. And if God was willing to ſhew Wrath, and make known his Power; he might in much Forbearance, bear with the Veſſels of Wrath become fit for Deſtruction:

23. And that he might make known the Riches of his Glory on the Veſſels of Mercy, which he prepared before for Glory;

24. Even us whom he has called, not only of the Jews, but alſo of the Gentiles.

25. As he ſays too in Oſee, I will call a People not mine my People, and her beloved that was not beloved:

26. And in the Place where it has been ſaid to them, You are not my People; there

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Ver. 38. *Powers*] being the middle Word of five plural, and the confirmed Reading by *Manuſcripts*; ſo that it is ſtrange to find both *Mills* and *Kuſter* in *Pref.* doubting whether it ſhould not be *Power*, under the trifling Pretence that ι might be written for ι.

Ver. 39. *any*] Says *Mills*, this is not *Paul*'s, *Pr.* 453. for you muſt know the *Vulg. Lat.* and two *Exemplars*, which may ſeem both made from that, have it not.

Ver. 5. *God*] *Mills*, according to his great Abilities, makes very undoubted Proof, againſt *Eraſmus* and *Grotius*, that this Word here is genuine; yet add *Whit.* in *Annot.*

Ver. 6. *ſhould fail*] *Weſt. had fallen to the ground.*

Ver. 10. *Conception from one*] The *Vulg.* and a few have, *from one Copulation* or *Conception*; but it does not appear to be ſo in any *Gr. Copy*, *Veleſius* ſometimes only making *Gr.* conformable to the *Lat.* and if it does ſeem to make the Argument more like the foregoing, concerning *Iſaac* and *Iſhmael*, as *Wall* pleads, that may make it more ſuſpicious; and I don't think it likely the aboveſaid, as being more modern, was altered to ours, which with the following makes a hardiſh Appoſition, tho' not infrequent in *Scripture*.

Ver. 11. *the Children*] *which notes the Jews and Gentiles*, ſays *Ham.* in *Paraph.* and *Whitby*, *It is evident the Apoſtle ſpeaks not here of Jacob and Eſau perſonally, but nationally*, *Annot.*

Ver. 16. *runs*] alluding perhaps to a Race, elſe *runs on.*

Ver. 17. *ſtirred*] ſee on *Exod.* ix. 16.

Ver. 18. *whom he will*] *Weſt. whom he willeth* both times.

Ib. *he will*] Two *Copies* (only) are without the latter, whereupon *Mills* ſays he can ſcarce think but that the Apoſtle's was, *Pr.* 1433. but theirs is much likelier an Abridgment.

Ib. *hardens*] or *lets be hardened*, as in *Exod.* vii. 3, &c. according to the Proteſtant Manner of interpreting *Scripture* by it ſelf. Otherwiſe, and if this be underſtood of particular Perſons; as thoſe whom God has mercy upon are conſequently Sinners, ſo they that in Juſtice he hardens, are to be ſuppoſed worſe Sinners; but the Apoſtle's Argument *ex abundanti* leads us to take it, as written of the *Gentiles* and *Jews*, particularly ſee Chap. xi. 25.

ſhall they be called the Sons of the Living God.

27. Nay Eſaias cries concerning Iſrael; If the Number of the Iſraelites is as the Sand of the Sea, it is the reſt will be ſaved.

28. For he will finiſh the Matter, and cut ſhort in Righteouſneſs; ſince a Matter cut ſhort will the Lord make in the Country.

29. And as Eſaias ſaid before, Unleſs the Lord of Armies had left us Offspring, we ſhould have been as Sodoma, and ſhould have been like Gomorra.

30. What ſhall we ſay then? That the Gentiles who did not purſue Righteouſneſs, have obtained it, even the Righteouſneſs which is by Faith;

31. But Iſrael that purſued the Law of Righteouſneſs, has not come to it.

32. For what reaſon? Becauſe it was not by Faith, but as it were by the Works of the Law; for they ſtumbled at the Stone of Stumbling.

33. As it is written, Behold I lay in Sion a tripping Stone, and a ſtumbling Rock; and every one who believes on him ſhall not be aſhamed.

CHAP. X.

BRETHREN, the good Will indeed of my Heart, and Supplication to God in behalf of Iſrael is, for *their* Salvation.

2. For I teſtify to them, that they have a Zeal of God, but not according to Knowledge.

3. Since they being ignorant of God's Righteouſneſs, and ſeeking to ſet up their own Righteouſneſs, are not ſubject to that of God.

4. Becauſe Chriſt is the End of the Law for Righteouſneſs, to every one who believes.

5. For Moſes writes down the Righteouſneſs which is of the Law, that the Man who does theſe Things ſhall live by them.

6. Whereas the Righteouſneſs which is of Faith ſpeaks thus; Thou ſhalt not ſay in thy Heart, Who ſhall go up into Heaven? that is to bring down Chriſt;

7. Or, Who ſhall go down into the Deep? that is to bring back Chriſt from the Dead:

8. But what does it ſpeak? The Word is near thee, in thy Mouth and Heart; that is the Word of Faith which we preach;

9. That if thou ſhalt confeſs the Lord Jeſus with thy Mouth, and ſhalt believe with thy Heart that God has raiſed him up from the Dead, thou wilt be ſaved.

10. For by the Heart there is believing to Righteouſneſs, and by the Mouth is confeſſing to Salvation.

11. Since the Scripture ſays, Every one who believes on him ſhall not be aſhamed.

12. Becauſe there is no Difference too of Jew and Grecian; ſince the ſame Lord of all is rich towards all who call upon him.

13. For every one that ſhall call on the Name of the Lord will be ſaved.

14. How therefore ſhall they call upon *him* in whom they have not believed? And how ſhall they believe whom they have not heard of? And how ſhall they hear without a Preacher?

15. And how ſhall they preach if they are not ſent? As it is written, How beautiful will be the Feet of them who preach Peace, who preach good Things!

16. But all have not obeyed the Goſpel; for Eſaias ſays, Lord, who has believed our Report?

17. Therefore Faith is from Hearing, and Hearing by the Word of God.

Ver. 28. *will finiſh*] *Gr. is finiſhing*, with *is* underſtood, which *Grotius* not conſidering, I ſuppoſe, made the Miſtake mentioned in the next *Note*.

Ib. *in Righteouſneſs; ſince a Matter cut ſhort*] All this *Grotius*, with *Ham. Mills* and *Wall* approving, would caſt out of the *genuine Reading*, being not in three *MSS.* and ſo many *Verſ.* as taken from the *Sept.* at *Iſa.* x. 22, 23. from whom *Paul* quoting is likely to uſe their Words; and that *for* and *ſince* or *becauſe* ſtanding as here are abſurd, which *Grot.* and *Ham.* pretend, I don't ſee, but rather that the other is ſo, when the above is left out; which I could ſcarce tranſlate better than, *For finiſhing the Matter, and cutting ſhort, the Lord will do it in the Country:* then the Query will ariſe *do what?* or *to what does* do *refer that is before?* ſince not to *finiſhing* or *cutting ſhort*, becauſe they are in the nom. Caſe, and Participles to *Lord*.

Ib. *in the Country*] as in *Iſa.* x. 23. from whence it is quoted.

Ver. 29. *Armies*] *ſabaoth*, which unlearned People miſtake for *ſabbath*, is the *Gr.* Word of the *Sept.* whom *Paul* followed, in *Iſa.* i. 9. for the *Heb. zevaoth*; not only ſo, but the Meaning of it might be well known then to *Gr.* Readers, beyond what it is to *Eng.* ones; and the early Edit. of 1613 in 4to. having *ſabboth* both here and *James* v. 4. may raiſe a Doubt concerning our *laſt Tranſlators* themſelves.

Ver. 32. *of the Law*] This a few *Copies* leave out, and even the *Vulg. Lat.*

Ver. 1. *Iſrael*] by ſome *Copies them.*

Ver. 2. *their own*] without *Righteouſneſs* here by ſome, which *Mills* doubted of; when no Doubt might be made, but that it was occaſioned by the Mention of the Word in this Ver. beſide, and not being of Neceſſity in the preſent Station; otherwiſe than by the Uſe of putting the Subſtantive to this Adjective in *Gr.* which they nor he ſeemingly did not enough conſider.

Ver. 5. *the Righteouſneſs which is of the Law*] *Mills* ſays Somebody inſerted that it might anſwer to what is in the next Verſe, only becauſe the *Eth. Verſ.* has it not.

Ib. *theſe Things—them*] *Mills* affirms both theſe are of *Gal.* iii. 12. *Pr.* 1248. the firſt an Addition, and the latter for *it*, as ſome have; but might be owing moſtly to the Authority of the *Vulg.* ſee likewiſe *Whit. Exam.*

Ver. 17. *Therefore*] as if the laſt Verſe was added like as in a Parentheſis.

18. But I ſay, Have they not heard? Nay indeed the Sound of thoſe is gone forth into all the Earth, and their Words into the Ends of the World.

19. But I ſay, Has not Iſrael known? Firſt Moſes ſays, I will make you jealous with thoſe who are not a People, will provoke you by a ſilly Nation.

20. Nay Eſaias is ſo bold as to ſay; I am found of thoſe that did not ſeek me, am made manifeſt to them who did not aſk for me.

21. Whereas he ſays to Iſrael, I have ſpread forth my Hands all the Day, to a diſobedient and contradicting People.

CHAP. XI.

I SAY then, Has God caſt away his People? Far be it; for I am alſo an Iſraelite, from Abraham's Offspring, of the Tribe of Benjamin.

2. God has not caſt away his People whom he knew before. Do not ye know what the Scripture ſays of Elias? How he interceeds with God againſt Iſrael as follows,

3. Lord, they have ſlain thy Prophets, and thrown down thy Altars; and I being left alone, they ſeek my Life:

4. But what ſays the divine Anſwer to him? I have left to my ſelf ſeven thouſand Men, who have not bowed the Knee to Baal.

5. So then alſo at the preſent Time, there is a Reſidue according to the Choice of Grace.

6. And if by Grace, no more from Works; for then Grace would no more be Grace: but if from Works, it is Grace no more; for then Work no more is Work.

7. What then? Though Iſrael has not obtained this which it ſeeks for, the Choice obtained, and the reſt were hardened.

8. As it is written, God has given them the Spirit of ſound Sleep, Eyes not to ſee, and Ears not to hear, to this Day.

9. David likewiſe ſays; Let their Table become a Snare, a Gin, an Offence, and a Recompence to them.

10. Let their Eyes be darkened not to ſee, and bend down their Back continually.

11. I ſay then, Have they ſtumbled, that they may fall? Far be it: but by their Offence there is Salvation to the Gentiles, to make them jealous.

12. Now if their Offence be the Riches of the World, and their Defect the Riches of the Gentiles; how much more their Fulneſs?

13. For I ſpeak to you Gentiles; in how much indeed I am the Apoſtle of the Gentiles, I glorify my Miniſtry:

14. If I may any how make thoſe of my Fleſh jealous, and ſave ſome of them.

15. For if the caſting of them away be the Reconciliation of the World; what will the Reception be, but Life from the Dead?

16. Thus if the Firſt-fruit is holy, the Lump alſo: and if the Root be holy, alſo the Branches.

17. If ſome of the Branches too have been broken off, and thou being a wild Olive-tree, haſt been grafted in among them, and made Partaker of the Root and Fatneſs of the Olive-tree;

18. Do not boaſt againſt the Branches: nay if thou ſhouldeſt, thou doſt not bear the Root, but the Root thee.

19. Thou mayeſt ſay then, The Branches were broken off, that I might be grafted in.

20. Well! they were broken off by Unbelief, and thou ſtandeſt by Faith; be not high-minded, but fear.

21. For if God did not ſpare the Branches according to Nature, neither would he any how ſpare thee.

22. See then the Kindneſs and Sharpneſs of God: on them indeed who fell Sharpneſs; but on thee Kindneſs, if thou remaineſt in the Kindneſs; elſe thou too wilt be cut off.

23. Nay they alſo, if they do not remain in Unbelief, will be grafted in: for God is able to graft them in again.

24. For if thou waſt cut off from the wild Olive-tree according to Nature, and grafted into the good Olive-tree beſide Nature; how much more may theſe, which are according to Nature, be grafted into their own Olive-tree?

25. For I would not have you ignorant, Brethren, of this Myſtery (leſt you ſhould think

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Ver. 6. *but if from Works* &c.] to the End of the Verſe is not in 5 or 6 *Copies*, 2 or 3 *Verſions*, and a few old *Authors*, nay counted ſpurious by *Eraſmus*, *Grotius*, *Mills*, *&c.* yet methinks there is more Credit due to many than few of equal Evidence at leaſt, and I ſuſpect the *Vulg.* was one that influenced the others too much; there is alſo perhaps more Reaſon to be given, and conſequently more Probability, for the Omiſſion than the Addition, the former might be becauſe the Senſe of theſe Words is included in the foregoing, and becauſe they are a Digreſſion from the Point purſued; but to be added merely for Antitheſis ſeems little, and too little to prevail with ſo many; *Whitby*'s *Examen* and *Annot.* may alſo be ſeen.

Ver. 8. *God has given them*] *who had firſt hardened their Hearts againſt God*, according to *Ham.* but *Whitby* explains *given* by *permitted to.*

Ver. 11. *Offence*] as rendered Ch. iv. 25. & v. 15, 16, 17, 18, 20. *fall* being inconſiſtent with the Word before.

Ver. 13. *glorify*] *will glorify* in the *Vulg. Lat.* and a few that hang on it, by *doxaſo* for *doxazo*; and *Mills* graſps it as *accommodatius*, *more accommodated*——ſurely not to *I ſpeak.*

Ver. 21. *would*] Divers have *will* in the 1 fut. Tenſe by ε, inſtead of the 1 Aoriſt with η.

your ſelves wiſe) that there is Hardneſs in Part to Iſrael, till the Fulneſs of the Gentiles ſhall come in.

26. And ſo all Iſrael will be ſaved: as it is written; The Redeemer ſhall come out of Sion, and turn away Impiety from Jacob.

27. And this ſhall be the Covenant with them from me, when I put away their Sins.

28. According to the Goſpel indeed, *they* are Enemies by reaſon of you; but according to the Choice, Beloved by reaſon of the Fathers.

29. For the Gifts and Calling of God will not be repented of.

30. For as once alſo you diſobeyed God, yet now you have obtained mercy by their Diſobedience:

31. So alſo theſe now have diſobeyed, that by your Mercy they too may obtain mercy.

32. For God has ſhut up all into Diſobedience, that he may have mercy upon all.

33. Oh the Depth of the Riches, both of the Wiſdom and Knowledge of God! How unſearchable are his Judgments, and inſcrutable his Ways!

34. For who has known the Mind of the Lord? Or who has been his Counſellor?

35. Or who gave to him before, that he may recompenſe him?

36. Since from him, and by him, and for him all Things are. To him be Glory for ever: ſo let it be.

CHAP. XII.

I BESEECH you then, Brethren, by the Mercies of God, to preſent your Bodies a Sacrifice, living, holy, well-pleaſing to God, being your reaſonable Service.

2. And be not faſhioned to this World; but be transformed by the Renewing of your Mind, for you to experience what is the Will of God, good, and well-pleaſing, and perfect.

3. For I ſay, by the Grace given me, to every one who is among you, not to think above what he ſhould; but to think ſoberly, as God has diſtributed to each a Meaſure of Faith.

4. For according as in one Body we have many Members, and all the Members have not the ſame Work:

5. So we being many are one Body in Chriſt, and each one Members of one another.

6. Thus as we have Gifts, different according to the Grace given us; whether Prophecy, let it be according to the Proportion of Faith;

7. Or Miniſtry, let it be in miniſtring: or to be a Teacher, in teaching;

8. Or an Exhorter, in Exhortation; he who diſtributes, let it be in Simplicity; who rules, in taking care; who ſhews mercy, in Chearfulneſs.

9. Let Love be unfeigned: abhor what is evil, join to what is good.

10. With brotherly Friendſhip be friendly affectionated one to another, preferring one another with Honour;

11. Not ſlothful in taking care, fervent in the Spirit, ſerving the Lord;

12. Rejoicing in Hope, enduring in Affliction, continuing in Prayer;

Ver. 26. *will*] *ſhould* or *might*, *Vulg. &c.* by the Change of a Letter, which bids pretty fair to be right, as *Mills* would have it, *Pro.* 449. if not over curious, as I gueſs it is: for though it may be the right Meaning, it may not be the right Word, the Weight of *Copies* overballancing it, and *will* may bear ſuch a Senſe conditionally; but I rather think it a Prophecy, according to that quoted from *Iſa.* lix. 20. that *Iſrael* in general would embrace the Goſpel; and *Whitby* in an *Appendix* to this Chap. againſt the different Opinions of *Lightfoot* and *Hammond*, argues largely, and as it may ſeem clearly, for the future Converſion of the *Jews*.

Ver. 29. *not be repented of*] The *vulg. Lat. without Repentance*, writes *Beza*, *obſcura et periculoſa quoque interpretatione*, *is darkly and alſo dangerouſly tranſlated.*

Ver. 30. *alſo*] in all the *Copies* excepting 4, and in all the *ancient Verſions*, though not the *Eng.*

Ib. *diſobeyed*] according as it is tranſlated Ch. ii. 8. & x. 21. 1 *Pet.* ii. 7, 8. & iii. 1, 20. & iv. 17. ſo *Beza* and *Caſt.* have *paruiſtis*, and the *Author* of the *New Verſion obey.*

Ib. *Diſobedience*] from the foregoing Verb, and thus rendered *Eph.* ii. 2. & v. 6. *Col.* iii. 6. being different from that in Ver. 20, 23.

Ver. 32. *ſhut up all*] *Wall* finds fault that the *Eng.* add [them] in a wrong Senſe, as if it were meant peculiarly of the *Jews*; but *Paul*, ſays he, means both *Jews* and *Gentiles*, as likewiſe others expound it. As for the Verb, the *Latin* of it being *concludo*, which ſignifies to *ſhut up*, and accordingly rendered in the *old Lat.* the *Popiſh Tranſlators* of *Rhemes* turned it into *Eng. concluded*, and our laſt followed them; but if they loſt the determinate Meaning in Imitation, no Wonder that the *Commentators* not finding it, ſlip over the Word: did they mean *ſhut up* or *included*, as they ſhould mean, but which *concluded* does not mean? Or *determined*, as *concluded* indeed ſignifies, but would want here *to be* added to make up the Senſe? Or did they mean any Thing elſe that makes no Senſe? Or meant they Nothing at all, only anglicized the *Lat.* Word?

Ib. *all—all*] maſc. or *Men* after the com. *Gr.* but according to ſome neut. or *Things*, as at *John* xii. 32.

Ver. 3. *given me*] I think added, ſays *Mills*, from 1 *Cor.* iii. 10. *Pr.* 1215. when it is quite another Matter there, and this abſent only in the *Eth. Tranſ.*

Ver. 8. *Or*] not in the *Vulg.* and two or three *Codes*, ſo condemned by *Mills*, *Pr.* 453. though more likely ſhould be there, beſides the Weight of Books for it.

Ib. *rules*] *Weſt. preſideth.*

Ver. 11. *taking care*] or *Carefulneſs*, the ſame as in Ver. 8.

Ib. *in the Spirit*] as *Acts* xviii. 25.

Ib. *Lord*] *Time* is a *various Reading*, which *Mills* (whom others too implicitly credit) ſo approved of, that he put it in the Text, led principally, as I perceive, by its being in the *old Italick Tranſ.* or *ancient Vulg.* that he was very fond of, and which may be allowed him; but that had many Faults, which *Jerome* altered, *Whitby's Examen*, *Pref.* Sect. 6. & Lib. i. Cap. 4. Sect. 5. Cap. 5.

13. Imparting to the Needs of the Saints, purſuing Hoſpitality.

14. Bleſs them that perſecute you: bleſs, and not curſe.

15. Rejoice with thoſe who rejoice, and weep with ſuch as weep.

16. Be of the ſame mind one to another: mind not high Things, but be brought off along with lowly ones: do not think your ſelves wiſe;

17. Rendering to none Evil for Evil, providing good Things before all Men:

18. If poſſible, what you can, be at peace with all Men.

19. Not revenging your ſelves, Beloved; but give Place to Wrath: for it is written, To me belongs Vengeance, I will recompenſe, ſays the Lord.

20. Therefore if thy Enemy be hungry, feed him; if he be thirſty, give him drink: for by doing this, thou wilt heap Coals of Fire on his Head.

21. Be not overcome of Evil; but overcome Evil by Good.

CHAP. XIII.

LET every Perſon be ſubject to the ſuperior Powers: for there is no Power but by God; and the Powers that are, be appointed by him.

2. So that he who oppoſes the Power, reſiſts the Appointment of God; and they that reſiſt, will receive Condemnation to themſelves.

3. For Rulers are not the Fear of good Works, but of evil; wilt thou not then fear the Power? Do Good, and thou wilt have Praiſe from the ſame;

4. For ſuch a one is the Miniſter of God to thee for Good: but if thou doeſt Evil, fear; for he bears not the Sword in vain, ſince he is the Miniſter of God, the Revenger for Wrath to him who commits Evil.

5. Therefore it is neceſſary to be ſubject, not only by reaſon of Wrath, but alſo becauſe of Conſcience.

6. For by reaſon of this alſo pay Taxes; for they are the Miniſters of God, continuing for this very Thing.

7. Render therefore to all the Dues, Tax to whom there is Tax, Cuſtom to whom Cuſtom, Fear to whom Fear, Honour to whom Honour.

8. Owe Nothing to any, except it be to love one another: ſince he that loves another has fulfilled the Law.

9. For this, Thou ſhalt not commit Adultery, thou ſhalt not murder, thou ſhalt not ſteal, thou ſhalt not give Evidence falſely, thou ſhalt not covet, and if there be any other Commandment, it is collected together in this very Saying, Thou ſhalt love thy Neighbour as thy ſelf.

10. Love works no Ill to a Neighbour; therefore Love is the fulfilling of the Law:

11. And this, knowing the Seaſon, that already it is the Time for us to awake from Sleep; for now our Salvation is nearer than when we firſt believed.

12. The Night is gone on, and the Day

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as he did this, to the *preſ. vulg. Lat.*. Next *Mills* relating that our κυρίῳ was written by Contraction κῳ, but never the other καιρῷ, thence it might be that κῳ being likewiſe the firſt and laſt Letters of *Time* in *Gr.* was taken for it, and on Suppoſition that the Apoſtle would not mention ſuch a common well known Thing as *ſerving the Lord*, neither of which can be ſaid on the contrary. Thirdly, the great Superiority of *Manuſcripts*, *Verſions*, and Primitive *Writers* for *Lord*, is viſible in *Mills*'s own Account. Fourthly, *ſerving the Time* is ſo odd an Expreſſion, that though ſome good Senſe may be put upon it, will ſcarce admit of any, unleſs the Words are receded from, by making *ſerving* and *Time* to mean Something elſe. Fifthly, the *Gr.* Word for *Time* might probably be firſt tranſcribed from the other by Overſight, and then on Suppoſition that Nobody would do that deſignedly, might be followed by ſome; ſee alſo *Whitby*, Lib. ii. Cap. 1. Sect. 1.

Ver. 13. *Needs*] With two or three *Copies* and ſome of the ancient *Authors* it is *Remembrances* or *Memories*, which *Mills* would have to be the *Original Writing*, becauſe ſomewhat obſcure (but ſuppoſed to mean *the Needs of the abſent* Saints) and ſo made plainer by Somebody afterwards. He brings *Clement* for it, with far leſs Countenance, than for that in Ch. 1. ult. And *Whitby* ſays, *Nobody favours that Reading beſides the Latin Fathers of the fourth and fifth Age, after the Manner and Cuſtom prevailed of celebrating the Memories of the Martyrs, and frequenting their Sepulchres by a corrupt Superſtition, Examen*, Lib. ii. Cap. 1. Sect. 1

Ib. *purſuing*] ſo the *Gr.* Word ſignifies, or *perſecuting* as in the next Verſe.

Ver. 19. *give*] *rather* is unaccountably added in the laſt *com. Tranſ.*

Ver. 20. *Coals*] See *Prov.* xxv. 22. and *Beza* here.

Ver. 1. *the Powers that are*] *they that are*, without *Powers*, by ſome, which *Mills* ſays crept from the former Part of the Verſe, *Pr.* 1287. to whom *Whiby*'s Anſwer may be ſufficient; but *Wall*'s Aſſertion is a Monſter of the Kind, that this Word *Powers* is not in any *old Copy*; when no more than four or five *Gr. Copies* of all Sorts are without it: the ſame he ſays at Ch. xiv. 6. where it is the ſame.

Ver. 9. *thou ſhalt not give Evidence falſely*] crept ſays *Mills* from *Mat.* xix. 8. as not indeed with ſeveral; but where the Members thus begin with the Repetition of *not*, one might be miſſed in tranſcribing, and it may be ſafeſt to keep to the many more that have this.

Ver. 10. *Wither* well in *Hymne* 83.

Love is that bleſſed Cyvment, Lord
Which muſt us re-unite;
In bitter ſpeeches, fire, and ſword,
It never took delight:
The Weapons thoſe of Malice are,
And they themſelves beguile,
Who dreame that ſuch ordained were
Thy Church to reconcile.

Ver. 11. *firſt believed*] or *began to believe*, as *began to reign* often in the Hiſtory of the Kings by one *Heb.* Word.

draws near: let us therefore put off the Works of Darkneſs, and put on the Armour of Light.

13. As in the Day let us walk comely; not in Revelling and Drunkenneſs, not in Leachery and Wantonneſs, not in Contention and Jealouſy.

14. But put you on the Lord Jeſus Chriſt, and make no Providing for the Fleſh in Luſts.

CHAP. XIV.

RECEIVE one weak in the Faith, not in Debates of Reaſonings.

2. One indeed believes he may eat all Things, but another being weak eats Herbs.

3. Let him who eats, not deſpiſe him that does not eat; and let him that does not eat, not judge him who eats: for God has received him.

4. Who art thou that judgeſt another's Servant? To his own Maſter he ſtands, or falls: and he will be made to ſtand; for God is able to make him ſtand.

5. One indeed judges one Day is above another; and one judges every Day is *alike*: let each be aſſured in his own Mind.

6. He who minds a Day, minds for the Lord; and he that does not mind a Day, does not mind for the Lord: he who eats, eats for the Lord, ſince he gives thanks to God; and he that does not eat, does not eat for the Lord, and give thanks to God.

7. For none of us lives for himſelf, and none dies for himſelf.

8. Since if we live, we live for the Lord; and if we die, we die for him: therefore both if we live, and if we die, we are the Lord's.

9. Becauſe for this Chriſt as well died, as roſe up, and revived; that he might have dominion both over the Dead and Living.

10. Why then doſt thou judge thy Brother? Or why doſt thou even deſpiſe thy Brother? For we ſhall all ſtand before the Judgment-ſeat of Chriſt.

11. For it is written, By my living, ſays the Lord, to me every Knee ſhall bow, and every Tongue confeſs to God.

12. Therefore indeed each of us ſhall give Account for himſelf to God.

13. Let us not henceforth therefore judge one another; but judge this rather, not to put a Stumbling to a Brother, or an Offence.

14. I know, and am perſuaded by the Lord Jeſus, that Nothing is polluted by reaſon of it ſelf; unleſs to him that reckons any Thing polluted, to whom it is ſo.

15. Now if thy Brother is grieved becauſe of the Meat, thou no more walkeſt according to Love: do not deſtroy him with thy Meat, for whom Chriſt died.

16. Let not your Good therefore be ſpoken evil of.

17. For the Kingdom of God is not Meat and Drink, but Righteouſneſs, Peace and Joy, in the Holy Spirit.

18. For he who ſerves Chriſt in theſe Things, is well-pleaſing to God, and approved with Men.

19. Therefore indeed let us purſue the Things of Peace, and thoſe of Edification one to another.

Ver. 13. *Leachery*] So the *Gr.* Word ſeems to mean, as elſewhere *a Bed* and *Conception*, and as *Whitby* quotes it from the great Lexicographers *Phavorinus* and *Heſychius*, *the Luſt of Women*; but *chambering* is a ſtrange made Word.

Ver. 1. *in Debates*] *in* ſeeming more ſuitable both to the Senſe and *Gr.* than *to*; *nor is there any thing of* doubtful, ſays *Wall*.

Ver. 3. *received him*] either the former or latter.

Ver. 6. *and he that does not mind a Day, does not mind for the Lord*] all wanting in ſome, which is not to be wondered at, conſidering the ſame is affirmatively juſt before; but it may be wondered that ſeveral Criticks ſhould think it added in, which ſeems ſo improbable after the foregoing.

Ib. *for the Lord*] each of them doing what he does religiouſly.

Ib. *give*] belonging to *does not* before: very obſcure, if contrary, in the *com. Eng.*

Ver. 9. *as roſe up, and revived*] *Mills* inſtead of this would have the *genuine Reading* be *as lived*, *Pr.* 763. a few (though only one *Copy*) being without the firſt Conjunction and Verb, and many having the latter ſo; but it ſeems abridged in Conformity to the reſt of the Context, this being unaccountable to be added and altered out of that Conformity. The Notion of *Eſtius* that *roſe up* was written in the *Marg.* to explain *revived*, and then inſerted in a wrong Place, n. before inſtead of after it, might be a Fancy to pleaſe himſelf; and the *Vulg.* with one or two more leaving out *and revived*, might be another Attempt at the Conformity before-mentioned.

Ver. 10. *then*] and not *but*, makes a ſuitable Connexion.

Ib. *deſpiſe*] as Ver. 3.

Ver. 16. *your*] with a few *our*, which *Mills* votes for to be authentick, though he acknowledges it alſo leſs ſuitable.

Ver. 17. *but Righteouſneſs, Peace and Joy, in the Holy Spirit*] How expreſſive and emphatical! What need, what can, there be better and more? Conſidering too that *Kingdom* it ſelf includes Sovereignty, Power, and Honour, as *of God* does (to make it true Happineſs) Divine. Thus *Young* now in *Cent. not fab.* Let. 4. *The firſt Moment we take God for our Protector, and his precious Promiſes for our chief Portion; our Superiors even Kings, ſhrink to Men, and Crowns imperial loſe their Luſtre. Little Things are little, and leave our Hearts at reſt.*

Ib. *in*] or *through*, as *Pſa.* v. 11.

20. Deſtroy

20. Deſtroy not the Work of God for the ſake of Meat. All Things indeed are clean; but it is evil to the Perſon who eats by Offenſiveneſs.

21. It is good not to eat Fleſh, nor drink Wine, nor *that* in which thy Brother ſtumbles, or is offended, or weak.

22. Haſt thou Faith? Have *it* according to thy ſelf before God: he is bleſſed who does not judge himſelf in what he likes.

23. Whereas he that doubts is condemned, if he eat, becauſe not of Faith; ſince every Thing which is not of Faith is Sin.

CHAP. XV.

WE then who are ſtrong, ought to bear the Infirmities of the weak, and not to pleaſe our ſelves.

2. For each of us ſhould pleaſe a Neighbour, for Good to Edification.

3. For even Chriſt did not pleaſe himſelf; but, as it is written, The Reproaches of thoſe who reproach thee have fallen upon me.

4. For whatever Things were written before, were done for our Teaching; that through the Patience and Comfort of the Scriptures, we might have Hope.

5. And the God of Patience and Comfort, cauſe you to be of the ſame Mind one to another, according to Chriſt Jeſus;

6. That you may unanimouſly with one Mouth glorify the God and Father of our Lord Jeſus Chriſt.

7. Therefore receive one another, as Chriſt alſo has received us, to the Glory of God.

8. I further ſay, that Jeſus Chriſt was the Miniſter of the Circumciſion, for the Truth of God, to confirm the Promiſes to the Fathers;

9. Moreover that the Gentiles might glorify God for Mercy, as it is written, For this reaſon will I confeſs thee among the Gentiles, and ſing melodiouſly to thy Name.

10. And again he ſays, Rejoice, O Gentiles, with his People.

11. Again likewiſe, Praiſe the Lord, all you Gentiles, and give him thanks, all People.

12. Nay again Eſaias ſays, There will be a Root of Jeſſe, and one who will ſtand up to rule over the Gentiles, in him the Gentiles will hope.

13. Now the God of Hope fill you, with all Joy and Peace in believing; for you to abound in Hope, by the Power of the Holy Spirit.

14. And I my ſelf alſo am perſuaded concerning you, my Brethren, that ye your ſelves too are full of Goodneſs, filled with all Knowledge, able alſo to admoniſh one another.

15. But I have written to you the more boldly, Brethren, in Part, as reminding you, by reaſon of the Grace given me from God;

16. For me to be the Miniſter of Jeſus Chriſt to the Gentiles, exerciſing the Goſpel of God; that the Offering of the Gentiles may be acceptable, being ſanctified by the Holy Spirit.

17. I have therefore to boaſt in Chriſt Jeſus, of Things belonging to God.

18. For I will not dare to ſpeak Aught of what Things Chriſt has not wrought through me, for the Obedience of the Gentiles, in Word and Work;

Ver. 20. *Deſtroy*] The *com. Eng.* ſounds like Indicative to *meat*, and I have known it taken ſo.

Ver. 21. *or is offended, or weak*] One *MS.* three *oriental Verſions*, &c. are without both theſe, and *Mills* declares *altogether rightly*, and afterwards tells us (which who then can ſcruple?) that Somebody noted in the *Marg. ſtumbles* to be the ſame as *is offended or weak*, and ſome Scribe thinking that was Part of the Text, tranſmitted it into the Body of the *Epiſtle*, *Pr.* 1204. but which of the two, or himſelf, uſed the moſt Judgment, would ſtill remain a Doubt. Oh that ever wiſe Men ſhould ſo ſacrifice Senſe to the Idol Imagination!

Ver. ult. In divers *Exemplars* are found next to this, the three laſt Verſes of the *Epiſtle*.

Ver. 4. *written before*] *Mills* ſays Somebody changed the ſimple *written* into this, *Pr.* 1287. although there is not one *Copy* that has it ſo, but two or three *Verſions* and a few *Writers*, as may be expected when that is in the *vulg. Lat.*

Ver. 6. *unanimouſly*] which is likewiſe one Word in the *Gr.*

Ib. *the God and Father*] as in *Eph.* i. 3. the *Gr.* Article for *the* being at *God*, not at *Father*; for which ſee alſo *Eph.* i. 17.

Ver. 9. *among the Gentiles*] *O Lord*, is added in 11 or 12 *Copies*, 3 *Tranſlations*, &c. as *Mills* ſays from *Pſa.* xviii. 49.

Ver. 12. *again*] ſeemed to *Mills* inſerted from thoſe above, *Pr.* 1215. yet only the *Verſ. Eth.* is without it, the *Tranſlator* perhaps leaving it out, becauſe *Eſaias* did not ſay any of that quoted before; whereas this belongs to the Matter, not the Perſon.

Ver. 13. *in believing*] *Mills* feared was a *Comment*, *Pr.* 1288. while he found but two *Copies* (*Kuſter* one more ſince) no *Verſion*, nor *Author* leaving it out. Among ſo many Omiſſions that are made, why might not this be one?

Ver. 14. *your ſelves too*) Theſe, ſays *Mills*, are of ſome Explainer, *Pr.* 450. What did he explain? Did any Body not underſtand the Meaning of *you?* If it be retorted, *What did* Paul *then put it for?* The Anſwer is as ready, *To make it fuller, and more nervous*; which a *Commentator* would ſcarce have added to the Text for.

Ib. *alſo*] wanting in three *Books* of the four that the foregoing was, and ſo has ſhared the like Fate from *Mills*, Ib.

Ver. 17. *Chriſt Jeſus*] ſo the *Gr.* Order is, which in K. *James*'s *Tranſ.* ſeems to have been altered by Careleſſneſs.

19. By the Power of Miracles and Wonders, in the Power of the Spirit of God: ſo that from Jeruſalem, and round about to Illyricum, I have fulfilled the Goſpel of Chriſt.

20. Nay I endeavoured to preach ſo, where Chriſt was not named, that I might not build on another's Foundation;

21. But as it is written, Thoſe to whom it has not been told concerning him ſhall ſee, and they that have not heard ſhall underſtand.

22. Therefore alſo I have been much hindered from coming to you.

23. But now as I have Place no longer in theſe Regions, and have a Longing to come to you;

24. When I go into Spain, I will come to you: for going along I hope to ſee you, and be conducted thither by you, if I have firſt my fill of you in Part.

25. However now I am going to Jeruſalem, to miniſter to the Saints.

26. For thoſe of Macedonia and Achaia have thought well, to make ſome Contribution for the Poor of the Saints at Jeruſalem.

27. They have thought well indeed, and are their Debtors: for if the Gentiles have partaken of their ſpiritual Things, they ought alſo to miniſter to them in carnal Things.

28. When I have therefore accompliſhed this, and ſealed this Fruit to them, I ſhall come by you into Spain.

29. And I know that when I come to you, I ſhall come in the Fulneſs of the Bleſſing of Chriſt's Goſpel.

30. So I beſeech you, Brethren, by our Lord Jeſus Chriſt, and by the Love of the Spirit, to ſtrive with me, in Prayers for me to God;

31. That I may be delivered from the Unbelievers in Judea, and that my miniſtering for Jeruſalem may be acceptable to the Saints;

32. That I may come to you in Joy by the Will of God, and may be at reſt with you.

33. Now the God of Peace be with you all: ſo let it be.

CHAP. XVI.

AND I commend to you Phebe our Siſter, who is a Miniſter of the Church at Cenchrea;

2. That you would receive her in the Lord, as is worthy of Saints, and ſtand by her in whatever Matter ſhe has need of you: for ſhe has alſo been an Entertainer of many, and of me my ſelf.

3. Salute Priſcilla and Aquila, my Fellow-workers in Chriſt Jeſus:

4. Who for my Life laid down their own Necks; to whom not I only give thanks, but likewiſe all the Churches of the Gentiles:

5. As alſo the Church at their Houſe. Salute Epenetus my Beloved, who is the Firſt-fruit of Achaia to Chriſt.

6. Salute Mary, that laboured much for us.

7. Salute Andronicus and Junia, my Relations and Fellow-priſoners; who are noted among the Apoſtles, that alſo were in Chriſt before me.

8. Salute Amplias, my Beloved in the Lord.

9. Salute Urbane our Fellow-worker in Chriſt, and Stachys my Beloved.

10. Salute Apelles approved in Chriſt. Salute thoſe of Ariſtobulus.

11. Salute Herodion my Kinſman. Salute thoſe of Narciſſus, that are in the Lord.

12. Salute Tryphena and Tryphoſa, that labour in the Lord. Salute the beloved Perſis, who has laboured much in the Lord.

Ver. 19. *of God*] Although this is abſent but in one *Copy*, beſide ſome that have *Holy* for it, yet *Mills* counts that one only right, *Pr.* 453.

Ver. 20. *endeavoured to preach*] *Vulg. preached*, by Omiſſion, as *Mills* confeſſes, *Pr.* 549.

Ver. 24. *I will come to you: for*] ſome leave out, I ſuppoſe becauſe *Paul* was prevented in his Intention, yet he came to them in another Manner.

Ver. 27. *They have thought well indeed*] which being a Repetition, is omitted in two or three *Copies*, yet *Mills* ſuſpected it made from the foregoing Ver. in *Pr.* 1288. but his Argument, that it was done, becauſe otherwiſe it would not be clearly underſtood who were the Debtors, the Inhabitants of *Macedonia* and *Achaia*, or the Saints of *Jeruſalem*, does not appear to have any Foundation; ſince that might be eaſily known, though on the contrary theſe Words rather obſcure it, by coming between *the Saints* and *theſe*.

Ib. *indeed*] when *For* would be thus repeated, which to avoid, our *Tranſlators* left it out.

Ib. *have partaken*] *Weſt. have partook* ungrammatical: ſo *having been wrote*, on 1 *Cor.* xvi. 21. and *have drank*.

Ver. 29. —*'s Goſpel*] omitted by ſome, and wildly imagined by *Mills* to be taken from Ver. 19.

Ver. 30. *the Love of the Spirit*] by which I underſtand his Love to us, not only as the moſt excellent Senſe, but moſt ſuitable to *Jeſus Chriſt* before.

Ver. 1. *a Miniſter*] ſo rendered firſt by *Tyndal*, and afterwards by the *Biſhops* under *Q. Elizabeth* in their *Bible*, nay in ſeveral other Places of the *pref. Tranſ.* as likewiſe by *Eraſm.* and *Bez. miniſtra*, and *Caſt. miniſtram*, *Calv. faithful miniſter*.

Ver. 3. *Fellow*] as Ver. 7. nay the ſame whole *Gr.* Word is rendered in the *com. Tranſ. work-fellow*, Ver. 21. and the like elſewhere.

Ver. 5. *Achaia*] Some have *Aſia*, which as well as *Wall*, even *Whitby* is for, and *Mills* is poſitive this came from 1 *Cor.* xvi. 15. but on the other hand *Achaia* being there, ſeems far more likely the Occaſion of altering it here to *Aſia*, as being ſpoken of different Perſons; and can it be imagined any would alter *Aſia* here, to be the ſame as there? Yet *Paul* might write this of the firſt Perſon, that of the firſt Family in *Achaia*, which I think may be quite ſatisfactory.

Ver. 6. *us*] The *Vulg.* and ſeveral have *you*, yet *Mills* pleads for ours to be right, *Pr.* 1064. and look *Whit. Exam.*

Ver. 7. *Relations*] *Junia* being a Woman.

13. Salute Rufus choſen in the Lord, with his Mother and mine.

14. Salute Aſyncritus, Phlegon, Hermas, Patrobas, Hermes, and the Brethren with them.

15. Salute Philologus, and Julia, Nereus, and his Siſter, as alſo Olympas, and all the Saints with them.

16. Salute one another with a holy Kiſs. The Churches of Chriſt ſalute you.

17. And I beſeech you, Brethren, watch them that make Diſſenſions and Offences, contrary to the Doctrine which you have been taught, and turn aſide from them.

18. For ſuch do not ſerve our Lord Jeſus Chriſt, but their own Bellies; and by kind Speech, and ſpeaking well of *them*, deceive the Hearts of the Harmleſs.

19. For your Obedience is come to all; I therefore rejoice for you: yet I would have you indeed be wiſe in Good, but innocent in Evil.

20. And the God of Peace will bruiſe Satan under your Feet quickly. The Grace of our Lord Jeſus Chriſt be with you: ſo let it be.

21. Timothy my Fellow-worker, with Lucius, Jaſon, and Soſipater, my Relations, ſalute you.

22. I Tertius, who write the Epiſtle, ſalute you in the Lord.

23. Gaius the Landlord of me, and of the whole Church, ſalutes you. Eraſtus the Steward of the City ſalutes you, and Quartus a Brother.

24. The Grace of our Lord Jeſus Chriſt be with you all: ſo let it be.

25. Now to him who is able to eſtabliſh you; according to my Goſpel, and the Preaching of Jeſus Chriſt; ſuitable to the Revelation of the Myſtery kept ſilent in ancient Times;

26. But now made manifeſt, and by the Scriptures of the Prophets, according to the Command of the Everlaſting God, made known to all the Gentiles, for Obedience of the Faith;

27. To the only Wiſe God be Glory, by Jeſus Chriſt, for ever: ſo let it be.

It was written to the Romans from Corinth, *ſent* by Phebe, a Miniſter of the Church at Cenchrea.

Ver. 13. *mine*] *for the Care ſhe has taken of me*, *Wall's Crit.*

Ver. 14. *Hermas*] There is a *Treatiſe* of ſome Length as his, called *The Shepherd of St. Hermas*, which ſee in *Eng.* with *Wake's Genuine Epiſtles*. It is reckoned to be written eleven Years after this to the *Romans*.

Ver. 16. *The Churches*] to which ſome have *all*, and *Mills* counted rightly. This is a little unuſual, ſince the *various Readings* generally leſſen ours. There might be ſome Motive for leaving out, and I confeſs I don't ſee much for putting in *all*, unleſs it was done from the preceding Verſe, which might be the Caſe.

Ver. 18. *ſpeaking well of*] ſo it rightly ſignifies, and not *fair ſpeeches*. Four or five *Copies* being without this with *and*, *Mills* raiſes a Scruple of its being put in the *Marg.* for the *Interpretation* of *kind Speech*, and then taken into the Text with *and* added; but if ſo, muſt be wilfully done.

Ib. *Harmleſs*] as in *Heb.* vii. 26. not *ſimple*.

Ver. 19. *innocent*] the *Gr.* Word is uſed beſides, *Mat.* x. 16. *Phil.* ii. 15. where, as well as by its Etymology, it does not appear to mean *ſimple*.

Ver. 25. Theſe three laſt Verſes have been ſuppoſed to be joined to the End of Chap. xiv. with which *Paul* firſt ended, then added the reſt as a Poſtſcript, and that Somebody afterwards removed this Concluſion hither; becauſe ſeveral *Manuſcripts* and ancient *Commentaries* have them there. For *Marcion* (called) the Heretick's rejecting theſe two Chapters is not to be regarded, ſince it is not likely either that the Apoſtle ſhould omit the Salutations, or any other add ſo many.

Ib. *ancient Times*] ſee of it on 2 *Tim.* i. 9.

Sub. *It was written*] which the *Gr.* is, as to the *Philippians* and *Titus*. Theſe *Subſcriptions* are not only without Authority, but as will appear ſometimes without Truth; being made by one *Euthalius* a Deacon, A. D. 458, *Mills Prol.* p. 90.

Ib. *Corinth*] ſituate at the Entrance into the South of *Greece*, from the North, from whence it appears written by Ch. xvi. 23. with 1 *Cor.* i. 14. & 2 *Tim.* iv. 20. and the Date of the *Epiſtle* is to be referred to the three Months mentioned in *Acts* xx. 3. An. Dom. 58, next after the *Epiſtles to the Corinthians*, but placed firſt in Order, as being larger; compare 1 *Cor.* xvi. 1, 3, 4. with Ch. xv. 25, 26. of this *Epiſt.*

NOTES upon the First Epistle of PAUL to the CORINTHIANS.

CHAP. I.

PAUL, called to be an Apostle of Jesus Christ, by the Will of God, and Sosthenes a Brother;

2. To the Church of God that is at Corinth, to those sanctified in Christ Jesus, called to be Saints, with all who in every Place call on the Name of our Lord Jesus Christ, both theirs and ours.

3. Grace be to you, and Peace from God our Father, and the Lord Jesus Christ.

4. I give thanks to my God always for you, for the Grace of God given you in Christ Jesus;

5. That in every Thing you are enriched in him, in all Speech and all Knowledge:

6. As the Testimony of Christ was confirmed in you.

7. So that you are not behind in any Gift, waiting for the Revelation of our Lord Jesus Christ:

8. Who will also confirm you blameless till the End, at the Day of our Lord Jesus Christ.

9. God is faithful, by whom you were called into the Communion of his Son Jesus Christ our Lord.

10. And I beseech you, Brethren, by the Name of our Lord Jesus Christ, that you would all speak the same, so that there may not be Divisions among you, but you may be compleated both in the same Mind and Opinion.

11. For it has been declared to me concerning you, my Brethren, by those of Chloe, that there are Contentions among you.

12. So this I mention, that each of you says, I indeed am Paul's, and I Apollos's, and I Cephas's, and I Christ's.

13. Is Christ divided? Was Paul crucified for you? Or were you baptized in the Name of Paul?

14. I give thanks to God, that I baptized none of you, excepting Crispus and Gaius:

15. Lest any one should say, that I baptized in my own Name.

16. And I also baptized the Family of Stephanas; I know not further, whether I baptized any other.

17. For Christ did not send me to baptize, but to preach; not with Wisdom of Speech, lest the Cross of Christ should be made void.

18. For the Speech of the Cross is to them indeed that perish, Foolishness; but to us who are saved, it is the Power of God.

19. For it is written, I will make the Wisdom of the wise Men perish, and abolish the Understanding of the learned ones.

20. Where is the wise Man? Where the Scribe? Where the Disputer of this Age? Has not God made the Wisdom of this World foolish?

21. For as in the Wisdom of God, the World by Wisdom did not know God; he was pleased by the Foolishness of Preaching to save those who believe.

22. Since even the Jews ask for a Sign, and the Grecians seek Wisdom.

Tit. *Corinthians*] These two *Epistles*, written about five Years after those to the *Thessalonians*, claim the Priority in Time of all the other *Books*; *Mills*, as likewise *Pearson*, states them A. D. 57, and this a little before the Passover, by Ch. xvi. 8. & v. 7, 8.

Ver. 1. *called*] Merely for not being in three *Copies*, and the *Lat.* of two of them, *Mills* fancied this was inserted from the Beginning of *Rom. Pr.* 1288. but then would not it likewise have been added to 2 *Cor. &c?*

Ver. 2. *theirs and ours*] viz. *their and our Lord Jesus Christ*, as *Whitby* says from the *Ancient Interpreters*.

Ver. 4. *in Christ Jesus*] so the *Gr.*

Ver. 7. *Revelation*] not *coming*.

Ver. 8. *blameless till*] This Adjective belonging to the former Part of the Verse.

Ver. 10. *Brethren*] Only because two of the Primitive Writers omitted this Word in Quotation, *Mills* peremptorily pronounces it is not *Paul's*, *Prol.* 630. which is slenderer than his common slender Pretences against our *received Reading*, and when he had a little before mentioned another of those Writers quoting *too negligently*, *by Memory*, *in short*, or *to the Sense*, *Pr.* 616. Instances of which also see in *Whitby's Examen*, Cap. 1.

Ver. 12. *Paul's*, *&c.*] as in the *com. Transf.* Chap. iii. ult.

Ver. 18. *Speech*] the same as in the foregoing Verse, and Chap. ii. 1.

Ib. *indeed*] *Mills* cites four *Translations* and two *Authors*, for this Particle not being in the *Original*, and thence concludes it should not be there, being thrust in, *Pr.* 454, What a parallel Proof he might have had in our *com. Eng. &c.* that it is not in the *Orig.* now!

Ib. *us*] *them* by omitting the Pronoun in a few, whose Part our great Critick above takes, Ib.

Ver. 20. *Age*] different from the following.

Ver. 21. *as*] which does not signify *after that* as I find in *Scripture*. *Gen. seeing*, *vulg. Lat. &c. quia*, *because*.

23. Whereas we preach Chriſt crucified; to the Jews indeed Offence, and to the Grecians Fooliſhneſs;

24. But to thoſe who are called, both Jews and Grecians, Chriſt the Power of God, and the Wiſdom of God,

25. Becauſe what is fooliſh of God is wiſer than Men, and what is weak of God is ſtronger than Men.

26. For you behold your Calling, Brethren, that there are not many wiſe according to the Fleſh, not many powerful, not many noble.

27. But God has choſen the fooliſh Things of the World, that he might confound the wiſe; as he has the weak Things of it, that he might confound the ſtrong ones;

28. Nay the baſe Things of the World, and contemptible has God choſen, and Things which are not, that he might make void the Things which are:

29. To the end that no Fleſh may boaſt before him.

30. But you are of him in Chriſt Jeſus; who is made to us Wiſdom by God, with Righteouſneſs, Sanctification and Redemption:

31. That, as it is written, Let him who boaſts do it in the Lord.

CHAP. II.

AND when I came to you, Brethren, I did not come according to the Eminence of Speech or Wiſdom, declaring to you the Teſtimony of God.

2. For I did not determine to know any Thing among you, excepting Jeſus Chriſt, and him crucified.

3. Moreover I was with you in Weakneſs, Fear, and much Trembling.

4. My Speech alſo and Preaching, was not in enticing Words of human Wiſdom; but in the Demonſtration of the Spirit, and of Power:

5. That your Faith might not be in the Wiſdom of Men, but in the Power of God.

6. However we ſpeak Wiſdom among the Perfect; yet not the Wiſdom of this World, nor of the Rulers of it, who become void.

7. But we ſpeak the Wiſdom of God in a Myſtery, the hidden, which God foreappointed before the Ages, for our Glory:

8. Which none of the Rulers of this World knew; for if they had known, they would not have crucified the Lord of Glory.

9. But as it is written, The Eye has not ſeen, nor the Ear heard, nor has it come up in the Heart of Man, what Things God has prepared for thoſe who love him.

10. Nevertheleſs God has revealed by his Spirit: for the Spirit ſearches all Things, even the deep Things of God.

11. For what of Men knows the Things of Man, excepting the Spirit of Man in him? So alſo none knows the Things of God, excepting the Spirit of God.

12. And we have not received the Spirit of the World, but the Spirit from God; that we might know the Things given us by God.

13. Which Things alſo we ſpeak, not in the Words taught of human Wiſdom, but in thoſe taught of the Holy Spirit, comparing ſpiritual Things with ſpiritual.

14. Whereas a natural Man does not receive the Things of the Spirit of God: for they are Fooliſhneſs to him; and he cannot know, ſince they are ſpiritually judged of.

15. But a ſpiritual one indeed judges of all Things; yet he himſelf is judged of by Nobody.

Ver. 28. *and Things*] This *and Mills* would turn off, not found in four *Copies*, *&c. Pr.* 1491. though ſo needful.

Ver. 4. *and of Power*] None but the *Eth. Tranſ.* being without this, *Mills* ſays it is credible that it was added by Occaſion of *in the Power of God* in the next Ver. *Pr.* 1215. What Imagination is here!

Ver. 7. *the Ages*] being plural in the *Gr.* and the *Lat. ſeculo*, as all render it, the ſame; ſo likewiſe the late *Eng. Tranſ.*

Ver. 9. *what Things*] not *the things* themſelves *entered*, the Verb before being ſingular.

Ver. 11. *what*] The *Gr.* has not *man* here, nor in the latter Part of the Verſe, which is making *the Spirit* in both Places *a Man*. Μερὶς or δύναμις may be underſtood, to be *what Part* or *Faculty*.

Ver. 13. *Holy*] though omitted by ſome, and thence only ſeemed to *Mills* an Addition, may not to others with me.

Ver. 14. *of God*] Some *Primitive Writers* leave out, for Diſpatch of Quotation probably, and as *the Spirit* may be underſtood without, as alſo one *Copy* and *Verſ.* whence *Mills* denies it to be the Apoſtle's own, *Pr.* 455, 737.

Ib. *ſpiritually judged of*] How oppoſite to that of *Hammond* in *New Light*, Sect. 26. bound up with his *Annotations*, 'The underſtanding the Word of God contained 'in the Scripture, muſt be attained by the ſame means, 'or the like, by which other writings of men are ex-'pounded, and no otherwiſe?'

Ib. *judged of*] the ſame as in the next Verſe.

Ver. 15. *indeed*] as that in Ch. i. 18.

Ib. *judged of*] viz. rightly, as *judges* before. *Hammond* to ſhun the Force of this Text, which ſtood in his Way as at *Acts* ii. 17 ſays in *Poſtſ. of New Light*, Sect. 12. *He that is ſpiritual* is ſuch an one, as is ſaid to have *received the Spirit which is of God*, Ver. 12. Certainly. And, adds he, Such were the Apoſtles and others of that time. Very true again; but is there any neceſſary Conſequence from thence, that none in after Ages would or could be *ſpiritual?* God forbid! and *rational inference* which he names Sect. 1. does not require it, but the contrary, ſince without the Spirit of God the Things of God cannot be known, Ver. xi. 12. and *a ſpiritual* here is oppoſed to *a natural Man* in the foregoing Verſe, which Diſtinction ſurely ſtill continues; and I hope ſome love God now, Ver. 9.

16. For

16. For who has known the Mind of the Lord, that may inſtruct him? However we have the Mind of Chriſt.

CHAP. III.

AND I, Brethren, could not ſpeak to you as ſpiritual, but as carnal, as Babes in Chriſt.

2. I have fed you with Milk, and not Meat: for hitherto you could not bear *it*, nay neither yet can you now.

3. For you are yet carnal: for where there is among you Jealouſy, Contending and Diſſenſions, are not you carnal, and walk according to Man?

4. For when Somebody ſays, I indeed am Paul's, and another, I Apollos's, are not you carnal?

5. Who then is Paul, and who Apollos, but Miniſters by whom you have believed, even as the Lord gave to each?

6. I planted, Apollos watered; but God cauſed to grow.

7. So that neither he that plants is any Thing, nor he that waters, but God who cauſes to grow.

8. Nay he that plants, and he that waters, are one, and each will receive his own Reward according to his own Labour.

9. For we are Workers together of God: you are God's Huſbandry, God's Building.

10. According to the Grace of God given me, as a wiſe Maſter-builder I have put the Foundation, and another builds up; but let each look how he builds up.

11. For none can put another Foundation, beſide what is laid, which is Jeſus Chriſt.

12. Now if any one build up on this Foundation, Gold, Silver, precious Stones, Wood, Hay, Stubble;

13. The Work of each will be made manifeſt: for the Day will declare, ſince it will be revealed by Fire, which will prove of what Kind the Work of each is.

14. If any one's Work ſhall remain which he builds up, he will receive a Reward.

15. If any one's Work ſhall be burnt up, he will ſuffer loſs; yet he himſelf may be ſaved, but ſo as by Fire.

16. Do not ye know that ye are the Temple of God, and the Spirit of God dwells in you?

17. If any one ſpoils the Temple of God, him will God ſpoil: for God's Temple is holy, which you are.

18. Let none deceive himſelf; if any one ſeems to be wiſe among you in this Age, let him become fooliſh, that he may become wiſe.

19. For the Wiſdom of this World is Fooliſhneſs with God: for it is written, He takes the Wiſe in their Craftineſs;

20. And again, The Lord knows the Imaginations of the Wiſe, that they are Vanity.

21. So that none ſhould boaſt in Men: for all Things are yours,

22. Whether Paul, or Apollos, or Cephas, or the World, or Life, or Death, or preſent Things, or future Things, all are yours.

23. And you are Chriſt's, and Chriſt is God's.

CHAP. IV.

LET a Man ſo count us, as Miniſters of Chriſt, and Stewards of the Myſteries of God.

2. But further, there is ſought for in Stewards, that any one ſhould be found faithful.

3. Yet to me it is for a very ſmall Thing, that I ſhould be judged of by you, or by Man's Day: whereas neither do I judge of my ſelf.

Ver. 2. *Milk——Meat*] Our two great (*Proteſtant*) *Tranſlators*, viz. *Caſtalio* and *Beza*, fall out concerning theſe being the ſame or not; which ſee together in the *Defence* of the former, p. 133, &c.

Ib. *and*] ſeveral want, whom *Mills* ſeems to hold with, *Pr.* 631.

Ver. 3. *and Diſſenſions*] not in three or four *Copies*, three *Verſions*, &c. ſo thought by *Mills* to be brought from *Gal.* v. 20. but in *Prol.* 986 or 987. he ſays it crept from the *Marg.* as if it were, according to what he writes in other Places, a *Scholium* or *Expoſition*; ſo that the Inconſiſtency may ſtrengthen, more than the whole ſtagger us; neither are theſe three Nouns any how in this Order in *Gal.* v.

Ver. 5. *to each*] ſo the *Gr.* only and in Ver. 8. the *new Verſ.* has *to each of them.*

Ver. 6. *I planted, Apollos watered*] according to the Narration in *Acts* xviii. 1, 11, 18, 24, 27. & xix. 1.

Ib. *Apollos*] Former *Editions* of our *laſt Tranſ.* have it *Apollo*, ſo that *Wall wondered what the Tranſlator of this Epiſtle ailed, that he muſt call him ſo, and not* Apollos, *as in* Acts, *and as the* Gr. *Name is.*

Ver. 9. *of God*] as *God's* after, not *with*; which *Doddr.* calls *an improper Rendering on every Account*, and againſt which ſee alſo *Beza.*

Ver. 10. *and*] Two *Copies* are without, I ſuppoſe becauſe δὲ is repeated; the Reader may find it more unaccountable, that *Mills* ſhould think the *Original* at firſt without ſo neceſſary a Connection, and on ſo ſmall Authority, *Pr.* 455.

Ib. *builds up*] rendered only *build* in the *com. Tranſ.* Ver. 12. which has alſo here a Pronoun *there*— for its Object twice, that is not in the *Gr. thereon* and *thereupon* may alſo ſeem different.

Ver. 11. *put*] not the ſame Verb as the following.

Ver. 13. *by Fire*] which the *Marg.* of the *Gen. Tranſ.* has, *By the triall of Gods Spirit,*

Ver. 3. *judged of*] The *Gr.* Verb *anacrino* ſignifying properly *judge of*, as *crino* Ver. 5. does *judge*. But the common *of* is old for *by.*

Ib. *Man's Day*] viz. for ſuch judging, but by God's; the Original Word not ſignifying *judgment.*

4. For I am conſcious of Nothing to my ſelf; yet am not I juſtified in this, but it is the Lord judges of me.

5. So that judge you not any Thing before the Time, till the Lord comes, who will both make light the hidden Things of Darkneſs, and make manifeſt the Counſels of the Hearts; and then there will be Praiſe to each from God.

9. Now theſe Things, Brethren, I have transformed to my ſelf and Apollos by reaſon of you; that you may learn in us, not to mind above what is written, that none may be puffed up for one againſt another.

7. For who diſtinguiſhes thee? And what haſt thou which thou didſt not receive? And now if thou didſt receive, why doſt thou boaſt, as if thou hadſt not?

8. You are ſatisfied already, are rich already, have reigned without us; and I wiſh indeed you did reign, that we alſo might reign with you.

9. For I think, that God has ſhewn us Apoſtles the laſt, as appointed to Death; ſince we are made a Show to the World, Angels and Men.

10. We are Fools for Chriſt, but you are wiſe in Chriſt; we are weak, but you are ſtrong; you are glorious, but we diſhonourable.

11. Till the preſent Hour we are both hungry and thirſty, as alſo naked and beat, and do wander about;

12. Moreover we labour, working with our own Hands: being railed at, we ſpeak well to; being perſecuted, we bear;

13. Being ſpoken ill of, we intreat: we are made as the Scum of the World, the Filth of all Things till now.

14. I do not write theſe Things to ſhame you, but as my beloved Children I warn.

15. For though you ſhould have ten thouſand Schoolmaſters in Chriſt, yet not many Fathers: for I begot you in Chriſt Jeſus by the Goſpel.

16. I therefore beſeech you, be Imitators of me.

17. For this I have ſent to you Timothy, who is my beloved Child, and faithful in the Lord; who will put you in remembrance of my Ways in Chriſt, as I teach every where in every Church.

18. Now ſome are puffed up, as if I would not come to you;

19. Whereas I will come quickly to you, if the Lord is willing; and will know, not the Speech of thoſe that are puffed up, but the Power.

20. For the Kingdom of God is not in Speech, but in Power.

21. What would you? I ſhould come to you with a Rod, or in Love, and the Spirit of Meekneſs?

CHAP. V.

IT is wholly heard there is Whoredom among you, and ſuch Whoredom which is not mentioned among the Gentiles, that any one ſhould have a Father's Wife.

2. And you are puffed up, and have not rather mourned, that he who has done this Deed might be put out from amongſt you.

3. For I indeed, as abſent in Body, but preſent in Spirit, have already judged, as if preſent, him that has ſo acted this;

4. In the Name of our Lord Jeſus Chriſt, when you are aſſembled together, and my Spirit, with the Power of our Lord Jeſus Chriſt,

5. That ſuch a one ſhould be delivered to Satan, for the Deſtruction of the Fleſh, that the Spirit may be ſaved in the Day of the Lord Jeſus.

6. Your Boaſting is not good: do not you know, that a little Leaven leavens the whole Lump?

Ver. 4. *am conſcious of Nothing to my ſelf*] very apt to the *Gr.* and not labouring with Obſcurity, like the *com. Tranſ.*

Ver. 6. *to mind*] The *Vulg.* and four or five *Copies* have not this, which *Mills* does not attempt however to vindicate, *Pr.* 454.

Ib. *is written*] I incline to think, with *Beza*, in the *Scripture.*

Ver. 7. *diſtinguiſhes*] the beſt *Engliſh* Word I believe to anſwer to the *Gr.* here.

Ver. 8. *reigned*] Our *Tranſlators* needed not to have added *as kings*; ſince *reigned* implies that and more.

Ver. 11. *wander about*] a Verb only.

Ver. 14. *I warn*] By five *Copies to warn*, and *Grotius* ſays rightly, that it may agree with the *as*; but either of them will agree with that, and not indeed as *Whitby* aſſerts, *to warn* is *ill if we are to believe St. Hilary, with all the Gr. Scholiums and Verſions, Exam.* Lib. ii. C. 3. ſince they have Nothing of its Diſagreement.

Ver. 20. *Power*] *Of the Holy Ghoſt, Gen. Note.*

Ver. 1. *is—mentioned*] ſix or ſeven *Copies*, the *Vulg.* &c. are without, ſo ſaid by *Mills* to be added to compleat the Sentence. Now what Anſwer does a ſimple Aſſertion demand? And what ſuch as the Aſſertor could not know to be true? But eſpecially that which has more Evidence againſt it, than for it? How frequently theſe are applicable to what *Mills* poſitively aſſerts againſt *our Reading*, and almoſt always the two latter, the Reader may obſerve.

Ver. 2. *put*] as Ver. 13.

Ver. 3. *judged, as if preſent, him*] judged him as a Judge preſent there, the Sentence following.

Ver. 4. *Chriſt*] The laſt is affirmed by *Mills* to be added, *Pr.* 730. as not in two or three *Codes*, &c. no great Wonder that the *Vulg.* ſhould be ſo accompanied.

Ver. 6. *is not good*] One *Gr. Copy*, and *Auguſtine* ſays ſome *Lat.* ones, being without *not*, *Mills* does not doubt but the Apoſtle's own alſo: for, ſays he, it is an ironical Reproach; which the Expreſſion ſeems too poſitive, and ſimple for; he adds, like *Mark* vii. 9. *Rom.* xi. 20. *Jam.* ii. 19.

7. Purge out therefore the old Leaven, that you may be a new Lump, as you are unleavened: for even Chriſt our Paſſover has been ſacrificed for us.

8. So then let us keep the Feaſt, not with old Leaven, nor with the Leaven of Wickedneſs and Iniquity, but with the unleavened Cakes of Sincerity and Truth.

9. I wrote to you in the Epiſtle, not to keep company with Whoremongers.

10. Yet not altogether with the Whoremongers of this World, or the Covetous, Extortioners or Idolaters; for then indeed you ſhould go out of the World,

11. So now I have written to you, not to keep company with any one named a Brother, if a Whoremonger, Covetous, Idolater, Railer, Drunkard or Extortioner, nor to eat with ſuch a one.

12. For what have I to do alſo to judge thoſe without. Do not you judge thoſe within?

13. Whereas God judges thoſe without. So put out the wicked Man from your ſelves.

CHAP. VI.

DOES any one of you who has a Matter againſt another, dare to be judged before the Unrighteous, and not before the Saints?

2. Do not you know, that the Saints will judge the World? And if the World ſhall be judged by you, are ye unworthy of judging very ſmall Things?

3. Do not you know, that we ſhall judge Angels? How much more Things of this Life?

4. Therefore indeed if you have the judging the Things of this Life, place them *for it* that are contemptible in the Church.

5. I ſpeak to your Shame. Is not there thus a wiſe Man among you, not even one, who can decide amongſt his Brethren?

6. On the contrary one Brother is judged with another, and this before the Unbelievers.

7. There is now therefore indeed wholly a Defect in you, that ye have Trials at Law with your ſelves: for what reaſon do ye not rather ſuffer injury? For what reaſon do ye not rather be deprived?

8. On the contrary ye do injury, and deprive, and that the Brethren.

9. What do not you know, that the Unrighteous ſhall not inherit the Kingdom of God? Do not miſtake; neither Whoremongers, Idolaters, Adulterers, Effeminate, Buggerers,

10. Thieves, Covetous, Drunkards, Railers nor Extortioners, ſhall inherit the Kingdom of God.

11. And thus ſome of you were; but you are waſhed, but you are ſanctified, but you are juſtified, in the Name of the Lord Jeſus, and by the Spirit of our God.

12. All Things are lawful for me, but not all Things profitable: all Things are lawful for me, but I will not be brought under the Power of any.

13. Meats are for the Belly, and the Belly for Meats; but God will make both this and theſe void. And the Body is not for Whore-

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ii. 19. neither of which appear to me ſuch, one would think it would not be pretended of the two latter, and the Shew of it in the firſt lies in taking the Senſe of the Word there too ſtrictly, as in the *Eng.* The leaving out *not* might be owing to Overſight, or the Repetition of it.

Ib. *leavens*] Hereby diſplaying how the Evil he complained of would ſpread and operate, not that Leaven is injurious to Dough (quite contrary) but the Compariſon is uſed as the Similitude of the unjuſt Steward, *Luke* xvi. Not aware of this, and to make it more explicit, *Marcion* the ancient Heretick, as it appears, altered it to another Word, that may be beſt rendered perhaps *ſpoils*, but chiefly ſignifies *deceives*. Yet *Mills* argues for that to be the genuine Word, both here and *Gal.* v. 9. as if our Apoſtle knew no better what Leaven does to the Dough; ſee alſo *Whit. Exam.* Lib. ii. 3. I am apt to think it was changed firſt in *Gal.* and then here to accord with that.

Ver. 7. *therefore*] not in ſeveral *MSS.* and other Writings, though it has eſcaped the Cenſure of *Mills*, *&c.* but *Whitby* relates was omitted becauſe not in the *Office* of *St. Paſchal.*

Ib. *for us*] according to *Mills* is an *Explanation*, *Pr.* 759. he finding five *Exemplars*, the *Vulg.* and ſeveral more without it; but how light are all theſe to weigh againſt ours that have it? It being read, *Beza* ſays, in the *Gr.* with a very great Agreement, and, as he ſubjoins, is not inſignificant or uſeleſs.

Ver. 8. *but with the unleavened Cakes of Sincerity and Truth*] *Mills* thought was all added, that there might be what would anſwer to the latter Part of the foregoing Verſe, merely as being not in the *Ethiop. Verſ.* O fy! And may there always be ſome ready to defend the Sacred Writings againſt ſuch crude Poſitions! Had Something been ſo added, doubtleſs the Word [new] would have been in it; and the *Eth. Tranſlator* might only miſs a Line; ſee too *Whit. Annot.*.

Ib. *unleavened Cakes*] being plural, like the *Heb. Exod.* xii. 8. *Joſh.* v. 11. and in one Word, where neither *bread* nor *cakes* is *Italick* in our *com. Verſ.*

Ver. 9. *the Epiſtle*] this ſame, at the firſt Inditing of it, according to the *Commentators*; there being no Account of any *Epiſtle* of his to them before.

Ver. 11. *keep company with*] Thus the Expreſſion is proper, which is ſo defective in the *com. Tranſ.* though *be* is there added.

Ver. 12. *So put out*] *Weſt. And ye will take away.*

Ver. 1. *to be judged*] *Weſt.*

Ver. 2. *very ſmall Things*] according as rendered Chap. iv. 3.

Ver. 4. *place them*] viz. as I underſtand it, you may do ſo, rather than want Perſons for it.

Ver. 5. *not even one*] joined to the foregoing; and three or four are without it, (not only the *Ethiop.* as *Whitby* ſays) with *Mills*'s Approbation, *Pr.* 457.

Ver. 7. *therefore*] the *Vulg.* and one *Copy* omit, enow for *Mills*'s *inſertum eſt*, *it is put in*, *Pr.* eod.

Ver. 8. *that*] *Clemens* of *Alexandria* alone having not this Particle, *Mills* could not think (without allowing *ſcarcely*) that it was genuine, *Pr.* 631. which exceeds what was mentioned at Ch. i. 10.

Ver. 9. *What*] as it is Ver. 16, 19.

dom,

dom, but for the Lord, and the Lord for the Body.

14. Moreover God has both raiſed up the Lord, and will raiſe up us by his Power.

15. Do not you know, that your Bodies are the Members of Chriſt? Shall I then take the Members of Chriſt, and make the Members of a Harlot? Far be it.

16. What do not you know, that he who is joined to a Harlot is one Body? For, ſays he, the two ſhall be one Fleſh.

17. And he who is joined to the Lord, is one Spirit.

18. Flee Whoredom: every *other* Sin whatever a Man does, is without the Body; but he that commits Whoredom, ſins againſt his own Body.

19. What do not you know, that your Body is the Temple of the Holy Spirit in you, which you have from God, and are not your own?

20. For you are bought with a Price: then glorify God both in your Body and Spirit, which are God's.

CHAP. VII.

NOW concerning what Things you wrote to me: it is well for a Man not to meddle with a Woman.

2. Yet by reaſon of Whoredoms, let each Man have a Wife to himſelf, and each Woman have her own Huſband.

3. Let the Huſband render to the Wife the good Will that is due, in like Manner the Wife alſo to the Huſband.

4. The Wife has not power of her own Body, but the Huſband; and in like manner the Huſband alſo has not power of his own Body, but the Wife.

5. Do not deprive one another, excepting what may be by Agreement for a Time, that you may be at leiſure for Faſting and Prayer; and you ſhould come together again in the ſame Place, that Satan may not tempt you for your Exceſs.

6. However I ſay this according to Permiſſion, not according to Command.

7. For I would have all Men be even as my ſelf; but each has his own Gift from God, one indeed in this Manner, and another in that.

8. So I ſay to the Unmarried and the Widows, it is well for them if they remain even as I.

9. Neverthęleſs if they have not Continence, let them marry: for it is better to marry, than to be inflamed.

10. And the Married I order, not my ſelf, but the Lord, that the Wife ſhould not depart from the Huſband.

11. But yet if ſhe does depart, let her remain unmarried, or be reconciled to the Huſband; and let not the Huſband put away the Wife.

12. Moreover to the reſt I ſay, not the Lord; If any Brother has an unbelieving Wife, and ſhe conſent to dwell with him, let him not put her away:

13. The Wife likewiſe who has an unbelieving Huſband, and he conſents to dwell with her, let her not put him away.

Ver. 19. *Body*] Nine *Copies* and ſome Writers have *Bodies*, perhaps to ſuit better, as might be thought, with *you* and *your*, or to conform a little to the *Vulg.* that has *Members*, though moſt likely from Ver. 15. yet *Mills* ſuppoſes it was ſo at firſt.

Ver. 20. *glorify*] Some add *and carry*, which may be ſeen in *Mills*'s *Notes*. So *Ignatius*, that great primitive Father and Martyr, the immediate Diſciple of the Apoſtle *John*, glorified before the *Emperor Trajan* of the Name *Theophorus*, *one carrying God*.

Ver. 20. *both—and Spirit, which are God's*] *Mills* counts added at the Side, from whence it crept into the Text, ſome being without it; but ſee *Whit. Ex.*

Ver. 3. *the good Will that is due*] Some *Copies*, *&c.* have inſtead of this *the Debt*, which the Criticks imagine is right, and that it was altered to be modeſter; but why not as well to be plainer, when it could be made ſo by ſhortening *opheilomen* to *opheilen*? And why ſhould not *Paul* write as modeſt as a Tranſcriber, or the *old Lat. Tranſlator! Hammond* ſays ſome *Gr. Copies* read *due Honour* or *Worſhip*, which perhaps, adds he, is the Ground of the Uſe of the Word [worſhip] retained by our Church in the Form of Marriage; but this will prove a very ſlight *Ground* of it, as it may be queſtioned whether any *Gr. Copy* has that, ſince only *Curcellæus* mentions ſuch a *Reading*, whoſe Collection is very uncertain, as may be ſeen in *Wetſten*'s *Edit.* beſides which only *Chryſoſtome* has it by *Mills*'s Account.

Ib. *good Will*] as tranſlated *Eph.* vi. 7. where it is only beſides. The *Gen. Note* ſays, it *conteineth all duties perteining to marriage*; *Ham. all acts of conjugall love.*

Ver. 5. *Faſting and*] A pretty many are found without theſe Words, which then no Wonder *Mills* is for; but a great many may have a better Claim, as a Majority in Voting paſſes, and eſpecially as the *Vulg. Lat.* ſeems to have had Influence over thoſe. Nor is it to be thought the Married were to do thus for *Prayer* only, a frequent or daily Duty, which Conſideration may quite determine the Matter.

Ib. *come together*] Inſtead of this ſome have *be*, moſtly of thoſe who omitted the other before, and *Mills* favours theſe alſo, *Pr.* 680. but that is not to be granted to a Part, which was not to the Whole.

Ib. *in the ſame Place*] namely *the ſame Bed*, according to *Bez.* rendered *in unum* by *Eraſ.* but concerning the *Gr.* which is paſſed over in the *com. Tranſ.* ſee on *Acts* i. 15.

Ib. *Exceſs*] as rendered *Mat.* xxiii. 25. being only in theſe two Places.

Ver. 7. *be even as my ſelf*] in reſpect to Chaſtity, not a ſingle Life.

Ver. 9. *Continence*] which *Grew* in his *Coſmology*, or *Account of the World*, thus defines, *Content without lawful Venery, is* Continence; *without unlawful*, Chaſtity. If *contain*, ſhould be *contain themſelves*, as the *Gr.* alſo ſignifies.

Ver. 12. *unbelieving*] as Ver. 14. and one *Gr.* Word.

Ver. 13. *and he conſents*] *if* is not in the *Gr.* and beſides ſpoils the *Eng.*

14. For

14. For the unbelieving Husband is sanctified in the Wife, and the unbelieving Wife sanctified in the Husband: otherwise indeed your Children would be unclean, but now are holy.

15. Yet if the Unbelieving will depart, let him: a Brother or Sister is not a Servant in such Things, but God has called us in Peace.

16. For how dost thou know, O Wife, whether thou shalt save the Husband? Or how dost thou know, O Husband, whether thou shalt save the Wife?

17. Else as God has distributed to each, as the Lord has called each, so let him walk; and thus I order in all the Churches.

18. Is any one called being circumcised? let him not become otherwise: is any one called in Uncircumcision? let him not be circumcised.

19. Circumcision is Nothing, and Uncircumcision is Nothing; but the keeping the Commandments of God.

20. Let each remain in the Calling wherein he was called.

21. Wast thou called being a Servant? do not thou care; but yet if thou canst be made free, use *it* rather.

22. For a Servant called in the Lord, is the Lord's freed Man; in like Manner also a free Man called, is a Servant of Christ.

23. You being bought with a Price, do not become the Servants of Men.

24. Let each in what he was called, Brethren, remain in the same with God.

25. But concerning Virgins I have no Command of the Lord; yet I give *my* Opinion, as one who has obtained mercy from the Lord to be faithful:

26. I therefore suppose this to be well, by reason of the present Necessity, namely well for a Person to be so.

27. Art thou tied to a Wife? do not seek to be let loose: art thou let loose from a Wife? do not seek a Wife.

28. But yet if thou marriest, thou hast not sinned; and if a Virgin marry, she has not sinned: however such will have Affliction in the Flesh; but I spare you.

29. Yet this I say, Brethren, the Time is short: there is further, that even those who have Wives, are as not having;

30. And they that weep, as not weeping; and they that rejoice, as not rejoicing; and they that buy, as not possessing;

31. And they that use this World, as no misusing: for the Fashion of this Worl passes away.

32. And I would have you be withou Carefulness: the Unmarried is careful for the Lord's Things, how he may please the Lord:

33. Whereas the Married is careful for the Things of the World, how he may please the Wife.

34. A Wife also and a Virgin are different: the Unmarried is careful for the Things of the Lord, that she may be holy both in Body and Spirit; whereas the Married is careful for the Things of the World, how she may please the Husband.

35. And this I say for your own profiting; not that I may cast a Snare on you, but for what is comely, and attending well on the Lord without Interruption.

36. If any one however supposes he acts unseemly to his Virgin, if she is past the Flower of Age, and it should so be done; let him do what he will, he does not sin, let them marry.

37. But he who stands settled in Heart, having no Necessity, and has Power concerning his own Will, as also has determined this in his Heart, that he will keep his Virgin, does well.

38. So then he who gives in Marriage, does well; but he who gives not in Marriage, does better.

Ver. 14. *is sanctified*] so as to continue married together.

Ib. *unclean*] in respect to the Parents, as if born out of Wedlock.

Ver. 16. *O Husband*] this being the same *Gr.* Noun as just before, as the Particles for *how* are likewise the same.

Ver. 17. *Else*] as the *Gr.* seems to signify, and can scarce be translated nearer in Sense; *nor is* but, says *Wall*, *any rendring of* εἰ μή.

Ver. 19. *but the keeping the Commandments of God*] *Is all*, *Nary* supplies, *Ham.* and *Whit. is all in all.*

Ver. 21. *thou care*] not *care for it.*

Ver. 26. *Necessity*] as the same is rendered Ver. 37.

Ver. 34. *are different*] Being only a Verb; and that singular in *Gr.* as also beginning the Verse, is by some joined with [and] before it to the End of the last Ver. which *Hammond* pleads for, but *Mills* is for ours. The others also join *Unmarried* with *Wife* or *Woman*; see against that *Reading Whitby*'s *Annot.*

Ver. 35. *attending well*] not a Verb, and with *ἐυ*—for *well.* Several have another Word for it by the Change of ος into αρ nearly of the same Import, or something fuller for *industrious*, and was therefore I judge an Attempt at Improvement, tho' *Mills* thinks it genuine, *Pr.* 632, 1040. The *Vulg.* has it, *what may give ability of observing* the Lord, so wildly that *Mills* will not allow it savours of the (fancied) Accuracy of the *ancient Interpreter*, but was thrust in afterwards, *Pr.* 555. which might indeed be, if this latter Part of the Verse was left out of the *Lat. Copies* for the Difficulty of translating, as he shews from *Jerome.*

Ver. 36. *his Virgin*] a Daughter; for I find it has erroneously been taken to be a Man's own Virginity, even by *Whitby.*

Ver. 37. *settled in Heart*] without *his*, as after.

39. The Wife is tied by the Law, for as long Time as her Huſband lives; but if her Huſband is deceaſed, ſhe is free to marry whom ſhe will, only in the Lord.

40. She nevertheleſs is happier, if ſhe remain ſo, according to my Opinion; and I alſo think I have the Spirit of God.

CHAP. VIII.

NEXT concerning Things offered to Idols, we are ſenſible that we all have Knowledge: which puffs up, but Love edifies.

2. And if any one think he knows any Thing, he knows Nothing yet as he ought to do.

3. But if any one loves God, the ſame is known by him.

4. Concerning eating therefore of Things offered to Idols, we know, that an Idol is Nothing in the World, and that there is no other God but one.

5. For though indeed there are thoſe called gods, whether in Heaven, or on Earth; according as there are many gods, and many lords:

6. Yet to us there is *but* one God the Father, from whom are all Things, and we in him; and one Lord Jeſus Chriſt, by whom are all Things, and we by him.

7. But there is not the Knowledge in all: ſince ſome with Conſcience of an Idol till now, eat a Thing as offered to an Idol; and their Conſcience being weak, is defiled.

8. Whereas Meat does not make us ſtand before God: for neither do we abound, if we eat; nor are deficient, if we eat not.

9. But look, leſt any how this Power of yours ſhould become a Stumbling to the Weak.

10. For if any one ſees thee, who haſt Knowledge, leaning down in an Idol-temple; will not the Conſcience of him that is weak, be encouraged to eat Things offered to Idols?

11. So through thy Knowledge will the weak Brother periſh, for whom Chriſt died.

12. But when you ſin thus againſt the Brethren, and ſmite their weak Conſcience, you ſin againſt Chriſt.

13. Therefore if Meat make my Brother offend, I will eat no Fleſh for ever, that I may not do that.

CHAP. IX.

AM not I an Apoſtle? Am not I free? Have I not ſeen Jeſus Chriſt our Lord? Are not you my Work in the Lord?

2. If I am not an Apoſtle to others, yet certainly I am to you: for you are the Seal of my Apoſtleſhip in the Lord.

3. My Defence to them that examine me, is this;

4. Have we not Power to eat, and drink?

5. Have we not Power to take about a Siſter *who* is a Wife, as well as the reſt of the Apoſtles, with the Brothers of the Lord, and Cephas?

6. Or I only and Barnabas; have we not Power not to work?

Ver. 39. *by the Law*] *Mills* did not doubt but was transferred from *Rom.* vii. 2. ſome not having it; nevertheleſs Omiſſions being ſo common with the Scribes and Authors, we may well think otherwiſe.

Ver. 2. *Nothing*] ſimply not by Omiſſion of a *Gr.* Word with ſome, which *Mills* thought added for Emphaſis, *Pr.* 633. but I think likelier ſubſtracted as abounding.

Ver. 4. *other*] crept from the *Marg.* ſays *Mills*; it ſeems he could not find from whence it came thither, ſo might more likely never be there, eſpecially if we may credit many rather than ſome.

Ver. 5. *there are many*] *to the Heathens*, *Whitby's Paraphraſe.*

Ver. 6. *Chriſt*] Becauſe *Mills* did not find this Word in the *Lat.* only of ſome *Copy*, and in *Ambroſe*, he ſays it is an Addition, *Pr.* 457. Tremble, good Reader, at the Conſequence of ſuch Things! or rather believe not the Premiſes.

Ver. 7. *now*] How ſtrangely rendered *this hour!* ſo *while the world ſtandeth*, Ver. ult.

Ver. 8. *does*] *will* future in ſome *Copies* and *Authors*, which *Mills* takes to, *Pr.* 627, 633. but in my View looks like mending the Apoſtle's, for why ſhould it be altered the other Way?

Ib. *abound—deficient*] according to the *Gr.* and quite different from thoſe in Ch. viii. 17.

Ver. 10. *thee*] the *Vulg.* and two or three *Writers*, leave, therefore *Mills*; but if we ſhould part with Bits of the *Scripture* thus, we may expect a Demand upon the Remainder in Pieces. His ſaying however it crept from *through thy Knowledge* in the next Verſe, and that *Ambr.* and *Pelag.* do not own it, *Pr.* 457. *Whitby* miſtook for their not owning that, and aſſerts againſt him they did, *Exam.* Lib. 2. 3.

Ib. *encouraged*] *Gr. built up.*

Ver. 13. *my*] The former has ſuffered a little Omiſſion, whereupon *Mills* will grant it no Exiſtence but from the latter, *Pr.* 457.

Ver. 2. *in the Lord*] crept from the former Ver. *Mills* ſays; but as we have already abundantly ſeen, there is no great Streſs to be laid on his Word in theſe Caſes; and it might be rather left out not to have ſuch a Repetition, and becauſe *Apoſtleſhip* would do without it. *Weſley* omits it, tho' that is weakly ſupported.

Ver. 5. *a Siſter*] being a Believer or Chriſtian.

Ver. 6. *not to work*] The *Vulg. Lat.* on the contrary has *to work this*; but *Mills* ſuppoſes had not at firſt, a rare Way of juſtifying that *Tranſ.* ſo at Ch. xiii. 5. & xv. 51. ſee his *Pr.* 552, 553, 554.

7. Who

7. Who goes to war any when at his own Charges? Who plants a Vineyard, and does not eat of its Fruit? Or who feeds a Flock, and does not eat ſome of the Milk of the Flock?

8. Do I ſay thus according to Man? Or does not the Law alſo ſay thus?

9. For in the Law of Moſes is written, Thou ſhalt not muzzle the Ox that treads out *the Corn*. Does God care merely for Oxen?

10. Or does he ſay *it* wholly by reaſon of us? By reaſon of us indeed it is written; ſince he who ploughs ſhould plough in Hope, and he who treads out in Hope partake of his Hope.

11. If we have ſown to you ſpiritual Things, is it a great Matter if we reap your carnal Things?

12. If others partake of the Power over you, *do* not we rather? Yet we have not uſed this Power, but bear all Things, that we may not give any Hindrance to the Goſpel of Chriſt.

13. Do not you know, that they who work in ſacred Things, eat of the ſacred Thing? they who attend at the Altar, are Partakers with the Altar?

14. So alſo the Lord has ordered, that thoſe who preach the Goſpel, ſhould live upon the Goſpel.

15. However I have uſed none of theſe Things; nor have I written them, that it might be done ſo to me: for it would be better for me to die, than that any one ſhould make my Boaſting void.

16. Though if I do preach, there is no Boaſting for me: for Neceſſity is laid on me, and wo is to me, if I preach not.

17. For if I do this willingly, I have a Reward; but if unwillingly, I am intruſted with a Stewardſhip.

18. What then is the Reward to me? That while I preach, I may make the Goſpel of Chriſt without Coſt, for me not to miſuſe my Power in the Goſpel.

19. For when I was free from all, I made my ſelf a Servant to all, that I might gain the more.

20. Thus to the Jews I became as a Jew, that I might gain the Jews; to thoſe under the Law as under the Law, that I might gain thoſe under the Law;

21. To thoſe without the Law as without the Law (while I was not without the Law to God, but under the Law to Chriſt) that I might gain thoſe without the Law;

22. To the weak I became as weak, that I might gain the weak: to all I am become all Things, that I may wholly ſave ſome.

Ver. 7. *of the Flock*] Tho' this is left out only in the *Dialogue againſt the Marcionites*, *Mills* writes it was added from the foregoing Things, and a few having *of it*, he thereby takes occaſion to blend them together in the Rejection of both; notwithſtanding the Relative muſt be much more a *Sign* (which he applies contrarily) of the Noun, than of its Abſence, or of Nothing.

Ver. 9. *merely*] I ſuppoſe it will ſcarce be pretended but that this is the Senſe; elſe read *Mat.* x. 29. *Job* xxxviii. ult. *Pſa.* cxlvii. 9.

Ver. 10. *ſince*] *that* ſpoiling the Senſe.

Ib. *treads out*] as in the Verſe before.

Ib. *in Hope partake of his Hope*] Some by Omiſſion and Tranſpoſition in the *Gr.* have it *in Hope of partaking*, which *Mills* tacitly favours, *Pr.* 681. and therefore Silence may anſwer.

Ver. 13. *eat*] not *live*.

Ib. *ſacred Thing*] The *Gr.* is either this or *Temple*; and is thus rendered by *Beza* and *Caſtal.* by *Eraſm. Sacrifice*: it ſeems likelieſt to be the ſame Word uſed before, in the Manner that *Altar* is, and which wants Nothing to make up the Senſe; and ſo it is ranked in *Symſon*'s *Lexicon and Concordance*, printed 1658, that very valuable Treaſure for my Countrymen, though they have ſuffered it to be out of Print.

Ver. 15. *might*] *ſhould* being here improper.

Ver. 16. *Though if*] thus it agrees with the foregoing.

Ver. 18. *of Chriſt*] came from an *Interpretation*, *Pr.* 987. Did *Mills* ſuppoſe then there was Danger apprehended, of its being taken for *the Goſpel of Antichriſt*? Since *of God*, or even *my*, would not make it any other *Goſpel*. And why ſuch poor Pretence for about half a dozen *Codes* and the *Vulg. Lat*?

Ver. 20. *as under the Law*] to which is added *not being my ſelf under the Law*, in nine or ten *Copies*, the *Vulg.* &c. but *Mills* ſays Nothing for it; yet on the other hand what *Whitby* ſpeaks againſt it may be more for it, that *Paul* would not write ſo, becauſe it would have filled the Mouth of the believing *Jews* with Complaints againſt him: for might not the following Words *as without the Law* have cauſed that as well? And wherein do they come ſhort of theſe? Nay *to be without the Law* is more than *not to be under it*. And why ſhould the Apoſtle be ſo cautious of that, in writing to the *Gentiles*? However perhaps this *not being my ſelf under the Law* was made from the other *as without the Law*, to be like the following *being not* &c.

Ver. 21. *not without the Law to God, but under the Law to Chriſt*] Theſe Expreſſions may ſignify much the ſame, viz. in reſpect to the Law as moral and ſpiritual, tho' not as Jewiſh and temporary.

Ib. *without the Law*] This being the ſame *Law* as that to which *our Tranſlators* have not put the Article, tho' they thereby imply it to be otherwiſe.

Ver. 22. *may*] A moderate Grammarian may eaſily ſee, that *might* in the following Verſe ſhould be *may*; as it ſhould alſo here, not only by its *Gr.* Verb being future, but as it comes after an *Eng.* preſent Tenſe, either paſſ. or neut. with *that*.

Ib. *wholly ſave ſome*] *gain all* with a few, but differently *Mills* owns, though he has not put it in the *Various Readings*. He pretends the Impoſſibility of *Paul*'s gaining all was the Occaſion of altering it to the *preſ.* but is it not far likelier, that the Apoſtle would not write ſuch an Impoſſibility; and that it was altered into *gain*, to double this Verb as the other *become*, and into *all* that it might be as *weak* was? For the Pretence of impoſſible beſides does not affect or account for changing *gain* to *ſave*, and having been alike to be made unlike is not likely.

23. And

23. And this I do for the Goſpel, that I may become Partaker of it.

24. Do not you know, that they who run in a Race, run indeed all, but one receives the Prize? Run thus, that you may obtain.

25. And every one who ſtrives is temperate in all Things; they indeed therefore that they may receive a corruptible Crown, but we an incorruptible.

26. I therefore run thus, not as uncertainly; fight thus, not as beating the Air.

27. But I ſubdue my Body, and bring *it* into Servitude; leſt any how though I preach to others, I my ſelf ſhould become a Reprobate.

CHAP. X.

AND I would not have you be ignorant, Brethren, that all our Forefathers were under the Cloud, and did all go through the Sea;

2. As likewiſe were all baptized to Moſes, both in the Cloud and Sea;

3. Nay did all eat the ſame ſpiritual Meat;

4. And all drink the ſame ſpiritual Drink: for they drank of the ſpiritual Rock that followed *them*, which Rock was Chriſt.

5. Yet God was not pleaſed with many of them: for they were overthrown in the Wilderneſs.

6. Now theſe Things were Figures to us, for us not to be deſiring evil Things, even as they deſired.

7. Neither be you Idolaters, like ſome of them; according as it is written, The People ſate down to eat and drink, and roſe up to play.

8. Nor let us commit Whoredom, as ſome of them did, and fell twenty three thouſand in one Day.

9. Nor yet tempt Chriſt, as ſome of them alſo did, and were deſtroyed by Serpents.

10. Neither do ye murmur, as ſome of them too did, and were deſtroyed by the Deſtroyer.

11. Now all theſe Things came to paſs to them for Figures; and were written for our Admonition, to whom the Ends of the World are come.

12. So that let him who thinks he ſtands, look that he may not fall.

13. No Trial but what belongs to Man has taken you; and God is faithful, who will not let you be tried above what you can bear, but will with the Trial alſo make an Eſcaping, that you may be able to endure.

14. Therefore, my Beloved, flee from Idolatry.

15. As to the Wiſe I ſpeak; judge you what I ſay.

16. The Cup of Bleſſing which we bleſs, is it not the Communion of the Blood of Chriſt? The Bread which we break, is it not the Communion of the Body of Chriſt?

17. Since there is one Bread, we being many are one Body; for we all partake of one Bread.

18. Look at Iſrael according to the Fleſh; are not thoſe who eat the Sacrifices, Partakers of the Altar?

19. What then do I ſay? that an Idol is any Thing? or that what is offered to an Idol is any Thing?

20. But that what Things the Gentiles ſacrifice, it is to Devils, and not to God; and I would not have you be Partakers with Devils.

Ver. 23. *this*] But five or ſix *Copies*, the *Vulg. &c.* have *all Things*, which *Mills* paſſes his Verdict upon to be the *true Reading*, and to be changed becauſe the Apoſtle could not *do all Things*, *Pr.* 816. Yet why ſhould it be done for that, when *Paul* had juſt ſaid *I am become all Things?* which might adminiſter occaſion to introducing the like here, with 2 *Cor.* xii. 19. 2 *Tim.* ii. 10. and the Scribes might rather be fond of enhancing Matters; ſo that *Mills*'s aſſerting, there was no Cauſe for changing *this* into *all Things*, proves overhaſty; tho' *Whitby* turns it off with a Retort, of his not rendering a Reaſon for every Thing.

Ver. 27. *Reprobate*] according as rendered in the *com. Tranſ. Rom.* i. 28. 2 *Cor.* xiii. 5, 6, 7. 2 *Tim.* iii. 8. *Tit.* i. 16. that is in all other Places where it is uſed of Perſons.

Ver. 1. *And*] In ſome *Copies For*, which *Mills* ſuppoſes the right.

Ver. 3, 4. *the ſame—the ſame*] wanting in one *Copy* and one *Verſ.* ſays *Mills*, which is all he ſays of it; yet *Whitby*, not denying that, ſets himſelf to prove it from others, in Anſwer to him, and among the *Various Readings of greater Moment*, *Exam.* Lib. 2. Cap. 1. S. 1.

Ver. 4. *followed*] Like what there is *Iſa.* xxx. 21.

Ver. 5. *God*] *Mills* reckons added, but by little Authority, *Pr.* 295, 466.

Ver. 6. *Figures*] *examples* unfit.

Ver. 8. *three*] See the *Scholium* on *Num.* xxv. 9.

Ver. 9. *Chriſt*] in the room of this a few have *the Lord*, fewer *God*, yet *Grotius* is for the latter to be right, but *Mills* ſtands firmly for *our Reading*.

Ver. 11. *World*] *Weſt. ages*.

Ver. 13. *that you may be able*] *Mills* would have it *to be able*, counting *you* added, *Pr.* 681. with a ſmall Number of Votes.

Ver. 17. *there is one Bread*] What Senſe can fairly be made, agreeable to the Context, of *we are one Bread?* And for it our *Eng. Tranſlators* it appears have from the Beginning put [and] wrong, which the *Original* is without; ſee alſo *Beza*, *Annot.*

Ver. 19. *that an Idol is any Thing? or*] This being not in a ſingle *Copy*, *Mills* at firſt put it down as omitted by the Careleſſneſs of the Tranſcriber; but afterwards minded to magnify his Work, as it may be doubted or believed, by a great Number of Amendments to the *com. Reading*, he took in this for one, tho' he had only *Epiphanius* beſides to uphold it, *Pr.* 1333.

Ib. *what*] *which* being improper.

Ver. 20. *the Gentiles*] is a *Scholium*, ſays *Mills*, taken from *Pſa.* xcvi. 5. Monſtrous! How diſſimilar are theſe Paſſages! Nothing of *ſacrificing* there, and this Word in another Caſe.

21. You

21. You cannot drink of the Lord's Cup and that of Devils: you cannot partake of the Lord's Table and that of Devils.

22. Do we make the Lord jealous? Are we ſtronger than he?

23. All Things are lawful for me, but not all Things profitable: all Things are lawful for me, but all Things do not edify.

24. Let none ſeek his own, but each another's.

25. Whatever is ſold in the Shambles, eat; and examine Nothing, by reaſon of Conſcience.

26. For the Earth is the Lord's, and what it is full of.

27. And if any one of the Unbelievers invite you, and ye are willing to go; whatever is put before you eat; and examine Nothing, by reaſon of Conſcience.

28. But if any one ſhall ſay to you, This is offered to an Idol; do not eat, by reaſon of the Relater and Conſcience: for the Earth is the Lord's, and what it is full of.

29. Yet Conſcience I ſay not thy own, but the other's: for why ſhould my Freedom be judged by another's Conſcience?

30. And if I partake by Grace, why am I ſpoken ill of, for what I give thanks?

31. Whether therefore you eat, or drink, or do any Thing, do all to the Glory of God.

32. Be inoffenſive as well to Jews and Gentiles, as to the Church of God:

33. Even as I pleaſe all in all Things, and ſeek not my own Profit, but that of many, that they may be ſaved.

CHAP. XI.

BE you Imitators of me, even as I of Chriſt.

2. And I praiſe you, Brethren, for that you remember me in all Things, and hold the Things delivered, as I delivered *them* to you.

3. So I would have you know, that Chriſt is the Head of every Man, and the Man the Head of the Woman, and God the Head of Chriſt.

4. Every Man who prays or propheſies, having *Something* upon the Head, ſhames his Head.

5. But every Woman who prays or propheſies, with the Head uncovered, ſhames her Head: for it is the very ſame as to be ſhaved.

6. For if the Woman be not covered, then let her be clipped; but if it is a Shame for the Woman to be clipped or ſhaved, let her be covered.

7. For the Man indeed ought not to cover the Head, as he is the Similitude and Glory of God; whereas the Woman is the Glory of the Man.

8. Since the Man is not from the Woman, but the Woman from the Man.

9. For neither was the Man created for the ſake of the Woman, but the Woman for the Man's ſake.

10. For this reaſon the Woman ought to have *his* Authority over *her* Head, becauſe of the Angels.

11. Nevertheleſs the Man is neither without the Woman, nor the Woman without the Man, in the Lord.

12. For according as the Woman is from the Man, ſo is the Man alſo by the Woman; but all Things are from God.

13. Judge in your ſelves; is it becoming for the Woman to pray to God uncovered?

14. Does not Nature it ſelf teach you, that if the Man has long Hair, it is a Diſhonour to him?

Ver. 24. *each*] omitted by a few in the curtailing Way, though *Mills* denies it to be the Text of the Apoſtle, *Pr.* 633.

Ver. 28. *to you*] is a Scribe's, not *Paul*'s, ſays *Mills*, *Prol.* 459. for the important Reaſon (to him) that it is not in the *Vulg.* and he adds *Ambroſe*.

Ib. *for the Earth is the Lord's, and what it is full of*] Several omit all this, which *Grotius*, *Ham.* and *Mills* ſtagger at, but *Whitby* pleads to be retained. *Wall* ſays *it is not in almoſt any* Greec Copy, *but that which* Beza *and* Eng. *tranſlated*; when it is not found wanting in a dozen of all Sorts.

Ver. 29. *the other's*] for *of the others* is not proper Language.

Ver. 31. *all*] omitted by no *Tranſlator* nor *Author*, but in 2 *Copies*, *Mills* in *Pr.* 1453. ſurmiſes came from *Col.* iii. 17. tho' the Saying is ſo different there.

Ver. 3. *Chriſt is the Head of every Man*] which is the plain and proper Way of Expreſſion in our Language; and that in the *com. Tranſ.* muſt be taken otherwiſe, or will be very ill.

Ver. 5. *propheſies*] *Doddr.* ſays, he *cannot think the Apoſtle would debate and adjuſt the Circumſtances of doing an unlawful Action*, and what *Locke* in his *Paraphraſe* ſays of it ſeems pretty well known; yet the former intimates with *Whitby*, that *propheſying* ſignified *ſinging Pſalms*. The Proof of which, when that is publiſhed, muſt needs be a great Rarity! As it will ſhew that Women propheſy now, which is above teaching, Ch. xii. 28. and what is very extraordinary, propheſy by a Form of Words and a Tune.

Ver. 10. his *Authority*] by a Covering the Sign of it. Thus is this at laſt become intelligible in a *Tranſ.*

Ib. *the Angels*] at the Place and Time of Divine Worſhip, as *Eccleſ.* v. 6.

Ver. 14. *Nature teach*] as *Edwards* largely illuſtrates in his *Enquiry into four Remarkable Texts*, of which this is the 2d; but need not have been done here, as he pretends, for the *Difficulty*, ſince he allows of the ſeveral *Interpretations* how it is, and joins them together.

15. Whereas if the Woman has long Hair, it is a Glory to her; ſince the Hair is given her for Cloathing.

16. However if any one ſeems to be contentious, we have not ſuch a Cuſtom, nor the Churches of God.

17. Moreover in this I am declaring, I do not praiſe, that you come not together for the better, but for the worſe.

18. For firſt indeed when you come together in the Church, I hear that there are Diviſions among you, and I believe ſome Part.

19. For there muſt alſo be Hereſies among you, that the approved ones may be made manifeſt among you.

20. When you come together therefore into the ſame Place, it is not to eat the Lord's Supper.

21. For in eating each takes his own Supper before; and one indeed is hungry, and another drunk.

22. Though have ye not Houſes for eating and drinking? Or do ye deſpiſe the Church of God, and make them aſhamed who have not? What ſhall I ſay to you? Shall I praiſe you in this? I do not.

23. For I received from the Lord, what I alſo delivered to you; that the Lord Jeſus in the Night that he was delivered up, took Bread;

24. And giving thanks, broke, and ſaid, Take, eat; this is my Body, broken for you; do this in Remembrance of me:

25. In like Manner alſo the Cup, after he had ſupped, ſaying, This Cup is the new Teſtament by my Blood; do this, as often as you drink *it*, in Remembrance of me.

26. For as often as you eat this Bread, and drink this Cup, you declare the Death of the Lord till he comes.

27. So that he who eats this Bread, or drinks the Cup of the Lord unworthily, will be guilty of the Body and Blood of the Lord.

28. But let a Man prove himſelf, and ſo eat of the Bread, and drink of the Cup.

29. For he who eats and drinks unworthily, eats and drinks Judgment to himſelf, not judging of the Lord's Body.

30. For this reaſon many are weak and ſick among you, nay many aſleep.

31. For if we would judge of our ſelves, we ſhould not be judged.

32. Yet when we are judged, we are chaſtened by the Lord, that we may not be condemned with the World.

33. So that, my Brethren, when you come together to eat, wait one for another.

34. And if any one is hungry, let him eat at home, that you may not come together for Judgment. And the reſt I will order when I come.

CHAP. XII.

CONCERNING ſpiritual Things alſo, Brethren, I would not have you be ignorant.

2. You know that you were Gentiles, taken away to dumb Idols, as you were led.

3. Therefore I let you know, that none who ſpeaks by the Spirit of God, ſays Jeſus is curſed; and that none can ſay Jeſus is the Lord, except by the Holy Spirit.

Ver. 15. *given her*] Several are without *her*, ſo *Mills* aſſerts it is added to make the Sentence compleat, *Pr.* 930. What can be ſaid to one who is determined to write at this Rate? Or what need be ſaid, but that ſeveral more have it than thoſe which have it not? And that being eaſily underſtood, I commonly omit; tho' *Whitby* keeps on repeating it, when Something elſe might be ſaid more peculiar. I may add for this and other omitted Words, that the Body of *Copies* generally have the Expreſſions fulleſt, and ſo Omiſſions are more to be ſuſpected than Additions.

Ver. 18. *For*] added, according to *Mills*, for Connection, *Pr.* 459. but how much better, and more probable, was his Opinion before, that the few omitted it, becauſe repeated at the Beginning of the next Verſe! But he was now ſet upon advancing the *Vulg.*

Ib. *Church*] or *Congregation*, as *Tyndal* renders it; ſee Chap. xvi. 19.

Ver. 19. *among you*] The firſt *Mills* would have taken from the latter, *Pr.* 459. though leſs likely, than to be left out becauſe of that; ſee alſo *Whitby*'s Anſwer.

Ver. 23. *delivered up*] the ſame Verb as before in this Verſe; and the *Gr.* Verb does not ſignify to *diſcover*, as *betray* does.

Ver. 24. *Take, eat*] Some have not this, and *Mills* ſays it came from the *Goſpels*; to which *Whitby* anſwers, that it was taken thence by the Apoſtle, but therein he overſhoots the Matter, ſince they were not yet written. Yet to *Mills*'s Saying there could be no Cauſe of taking away theſe Words, I reply (which *Whitby* ſhould have done) it might be becauſe there is not *Take, drink*, in the next Verſe.

Ver. 27. *or*] So the *Gr.* is beſides 2 *Copies*, *&c.* inſomuch that *our Tranſlators* have ſcarce acted uprightly here in reſpect to the *Romaniſts*, who raiſe an Argument for their Belief from hence; which to enervate, *Whitby* pleads for [and,] though that being with ſo few, it tends to overthrow his own principal and general Argument againſt *Mills*, for preferring ſuch a ſmall Number; but leſt that ſhould not be ſufficient, he has exerciſed his Induſtry to ſhew that the *Gr.* Particle is alſo put for [and,] which is like getting the Victory at any Rate. Rather allow them [or] as their Right, and let them prove from thence that *whole Chriſt is contained in either Species*, if they can.

Ver. 29. *Judgment*] viz. temporal, as Ver. xxx. 32. *Doddr.* thought it the moſt unhappy Miſtake in all our *Verſion*, that it is rendered *Damnation*.

Ib. *judging of*] the ſame Word as in Ver. 31.

Ver. 31. *judge of*] not the ſimple Verb that follows, but a Compound of it.

Ver. 3. *Jeſus is the Lord*] or *Jeſus to be the Lord*, after the *received Reading* of Accuſative in *Gr.* where εἶναι *to be* is underſtood; as with the Nom. which ſome here have the Words, ἐστὶν *is* muſt be underſtood.

4. Now

4. Now there are Diverſities of Gifts, but the ſame Spirit.

5. And there are Diverſities of Miniſtry, but the ſame Lord.

6. And there are Diverſities of Workings, but it is the ſame God who works them all in all Perſons.

7. And the Manifeſtation of the Spirit is given to each for *his* Profit.

8. For to one indeed is given by the Spirit, the Word of Wiſdom; and to another the Word of Knowledge, according to the ſame Spirit;

9. And to another Faith, through the ſame Spirit; and to another Gifts of Healing, through the ſame Spirit;

10. And to another Working of powerful Things; and to another Prophely; and to another Judgings of Spirits; and to another *other* Kinds of Languages, and to another Interpretation of Languages.

11. But one and the ſame Spirit works all theſe, dividing to each particular Perſon as he will.

12. For according as the Body is one, and has many Members, and all the Members of the one Body, being many, are one Body; ſo alſo is Chriſt.

13. For even in one Spirit are we all baptized into one Body, whether Jews or Grecians, whether bound or free; and have all been made to drink into one Spirit.

14. For even the Body is not one Member, but many.

15. If the Foot ſhould ſay, Since I am not the Hand, I am not of the Body; is it by this not of the Body?

16. And if the Ear ſhould ſay, Since I am not the Eye, I am not of the Body; is that hereby not of the Body?

17. If the whole Body was an Eye, where would be the Hearing? If the whole Hearing, where the Smelling?

18. But now God has put the Members each one of them in the Body, as he would.

19. And if they were all one Member, where would be the Body?

20. Whereas now there are indeed many Members, but one Body.

21. And the Eye cannot ſay to the Hand, I have no Need of thee; or again the Head to the Feet, I have no Need of you.

22. But much more, the Members of the Body that are thought to be weaker are neceſſary.

23. And on thoſe of the Body, that we think to be more diſhonourable, we put more abundant Honour, and our unſeemly ones have more abundant Comelineſs.

24. Our comely ones alſo have no Need: but God has mixed the Body together, giving more abundant Honour to what is deficient;

25. That there might not be Diviſion in the Body, but the Members might have the ſame Care one for another.

26. Thus whether one Member ſuffers, all the others ſuffer with *it*; or one Member be honoured, all the others rejoice with *it*.

27. Now you are the Body of Chriſt, and Members in particular.

28. And God indeed has put ſome in the Church, firſt Apoſtles, ſecondly Prophets, thirdly Teachers, next powerful Things, afterwards Gifts of Healing, Aſſiſtances, Governments, *other* Kinds of Languages,

29. Are all Apoſtles? Are all Prophets? Are all Teachers? Are all *for* powerful Things?

30. Have all the Gifts of Healing? Do all ſpeak in Languages? Do all interpret?

31. However be zealous for the better Gifts: and I yet ſhew you a more excellent Way.

Ver. 7. *And*] not *But* after *but*.

Ib. *to each*] This 2d Text which *Ham.* was concerned to deal with as at *Acts* ii. 17. pinched him cloſer than that; and finding no other Way to get clear of it, he interprets *every one* or *each* to be *only ſuch that are thus endow'd with extraordinary gifts of tongues, &c.* hiding what he would avoid, and that which would not receive *extraordinary* under *&c.* namely *Wiſdom*, *Knowledge* and *Faith*, I might add *Prophecy* and *Diſcerning of Spirits*, for which the *Manifeſtation of the Spirit is given*, as well as for the reſt, and this is again confirmed by Ver. 11.

Ver. 8. *For*] an Injection with *Mills*, *Pr.* 459. and ſo *and* which follows, though the *Vulg.* has that, and yet not the ſeveral alike that come after.

Ib. *according to*] neither the ſame as before nor after.

Ver. 10. *Judgings*] plur. but a few have it ſing. from the *Vulg.* *Lat.* perhaps, as others might from our *Eng.* Yet *Mills* puts that for the right, and though it is not to be believed it was altered from ſing. to plur.

Ver. 15. *ſhould*] not *ſhall*, ſince *the Foot* cannot *ſay* it.

Ver. 16. *And*] The Scribes prefix'd it, *Mills* ſays, to join this Verſe with the foregoing, *Pr.* 460. To let alone there being no Verſes when this Variation aroſe, why did not they do the ſame then in the next, where is the like Repetition? On the contrary they evidently left out *and*, to make the *Reading* like that and the preceding.

Ver. 20. *indeed*] as Ch. i. 18. but abſent only in two *Copies*, *Mills Pr.* 466.

Ver. 23. *put*] *Weſt. ſurround with.*

Ver. 27. *in particular*] Some *of one another*, which the Apoſtle, quoth *Mills*, ſays elſewhere; and therefore thoſe might here, whereby what he ſpeaks for, is againſt this Variation: after having drawn his weak Plea to a very unuſual Length, he concludes, *But of this enough and too much*, the laſt of which is right.

Ver. 28. *afterwards*] *Mills* ſuppoſes it put in by reaſon of the foregoing *next*, *Pr.* 466. when twice as many have the ſame here.

Ib. *Kinds*] the ſame as in Ver. 10.

Ver. 29. *powerful Things*] the very ſame with that in the Verſe before.

Ver. 31. *yet*] an Adverb, not Conjunction as by its Poſition in the *com. Eng.*

CHAP.

CHAP. XIII.

IF I ſpeak in the Languages of Men and Angels, and have not Love, I am *as* ſounding Braſs, or a tinkling Cymbal.

2. Moreover if I have Prophecy, as likewiſe know all Myſteries and all Knowledge, and if I have all Faith, ſo that I can remove Mountains, and have not Love, I am Nothing.

3. Further if I feed with all which is mine, nay if I deliver up my Body that it may be burned, and have not Love, I am profited Nothing.

4. Love forbears, is kind; Love is not envious; Love is not raſh, is not puffed up,

5. Does not act unſeemly, ſeeks not its own, is not provoked, thinks no Harm,

6. Rejoices not in Unrighteouſneſs, but rejoices with the Truth;

7. Bears all Things, believes all, hopes for all, endures all.

8. Love never fails: but whether there are Prophecies, they will be aboliſhed; or Languages, they will ceaſe; or Knowledge, it will be aboliſhed.

9. For we know in Part, and propheſy in Part.

10. But when that which is perfect ſhall come, then what is in Part will be aboliſhed.

11. When I was a Child, I ſpoke as a Child, minded as a Child, thought as a Child; but when I became a Man, I aboliſhed the Things of a Child.

12. For we now look through a Glaſs obſcurely, but then Face to Face: now I know in Part, but then ſhall know, even as I am known.

13. And now remain Faith, Hope, Love, theſe three; but the greateſt of theſe is Love.

CHAP. XIV.

PURSUE after Love, and be zealous for ſpiritual Things, yet more that you may propheſy.

2. For he that ſpeaks in a *ſtrange* Language, does not ſpeak to Men, but to God; ſince none underſtands, though in the Spirit he ſpeaks Myſteries.

3. Whereas he who propheſies, ſpeaks to Men with Edification, Exhortation and Comfort.

4. He that ſpeaks in a *ſtrange* Language, edifies himſelf; but he who propheſies, edifies the Church.

5. I would have you all ſpeak in Languages, yet more that you might propheſy: for he who propheſies is greater than he that ſpeaks in Languages, unleſs he interprets, that the Church may receive Edification.

6. And now, Brethren, if I come to you ſpeaking in Languages, what ſhall I profit you, if I do not ſpeak to you either with Revelation, Knowledge, Prophecy or Doctrine?

7. Notwithſtanding lifeleſs Things give Sound, whether Pipe or Harp, if they do not give a Difference of Sounds, how will it be known what is piped or harped?

8. For even if the Trumpet give an uncertain Sound, who will be prepared for the Battle?

9. So you alſo, if you do not give by the Tongue Speech well ſignified, how will it be known what is ſpoken? For you will ſpeak into the Air.

10. Though there are ſo many Kinds of

Ver. 1. *If*] *Though* being improper.

Ib. *Languages*] Beſides *Tongues* to ſpeak *with* being improperly aſcribed to Angels, *Paul* did, and others do, ſpeak with the Tongue of Man; and *in* is here as Ch. xiv. 2, 4, 14.

Ib. *Love*] for what we underſtand by *charity* is expreſſed in the 13th Ver. *Leigh* in *Crit. Sac.* ſays, *It ſignifieth a vehement affection and ardent love*; nay is tranſlated *love* in this *Epiſt.* of the *com. Verſion*, Ch. iv. 21. & xvi. 24. and by *Tyndal* and *Weſley* here; which *Doddridge* likewiſe in his fine *Family Expoſitor* prefers; *charity* alſo ſignifying *love* formerly, as by *Wither* ſince on *Cant.* iii. 10.

And all the pavement (thoroughout)
For you with charitie is wrought:

the late *anonymous Tranſlator* turns it *ſocial affection.*

Ver. 2. *all*] to *Faith Mills* would exclude; but is not it as neceſſary as to *Knowledge?* Nor is any *Copy*, and only a ſingle *Verſ.* produced without it.

Ver. 3. *feed*] *the poor* is added in tranſlating.

Ver. 4. *is not raſh*] ſo the *Gr.* ſeems to ſignify beſt; ſee *Scap. Lex.* &c.

Ib. &c. *Prior* finely,

Charity, decent, modeſt, eaſy, kind,
Softens the high, and rears the abject Mind;
Knows with juſt Reins, and gentle Hand to guide,
Betwixt vile Shame, and arbitrary Pride.
Not ſoon provok'd, She eaſily forgives;
And much She ſuffers, as She much believes.
Soft Peace She brings where-ever She arrives;
She builds our Quiet, as She forms our Lives;
Lays the rough Paths of peeviſh Nature ev'n;
And opens in each Heart a little Heav'n.

Ver. 6. *with*] thus the *Gr.*

Ver. 8. *Wither, Song* 78.

For when our Knowledge Folly turnes,
When Showes no Show retaine,
And Zeale it ſelfe to nothing burnes,
Then Love ſhall ſtill remaine.

Ib. *they will be aboliſhed*] the ſame Verb, and paſſive, that is after in this Verſe, and not before, and the ſame as in Ver. 10, 11.

Ver. 12. *For*] refuſed by *Mills, Pr.* 463. as uſual.

Ver. 1. *and*] not with four or five, might be becauſe another δὲ for *yet* follows: *Mills* reckons it added for Connection, *Pr.* 463. but ſeems too neceſſary without.

Ver. 9. *For*] was put in by ſome Reader, *Mills* ſays, only for being not in a Couple of *Tranſlations*, *Pr.* 1254.

Ver. 10. *there are*] The *Gr.* has not *may be*, or another Verb beſide; but a Conjunction for *Though.*

Voices

Voices in the World, yet none of them dumb.

11. If I therefore know not the Meaning of the Voice, I ſhall be a Barbarian to him who ſpeaks, and he who ſpeaks a Barbarian with me.

12. So alſo you, ſince you are zealous for ſpiritual Things, ſeek that you may abound to the Edification of the Church.

13. Therefore let him who ſpeaks in a *ſtrange* Language, pray that he may interpret.

14. For if I pray in a *ſtrange* Language, my Spirit prays, but my Senſe is unfruitful.

15. What then is to be? I will pray with the Spirit, and alſo pray with Senſe; will ſing with the Spirit, and alſo ſing with Senſe.

16. Elſe if thou ſhalt bleſs with the Spirit, how ſhall he that ſupplies the Place of the Ignorant ſay, So let it be, at thy giving thanks? Since he knows not what thou ſayeſt.

17. For thou indeed mayeſt give thanks well, but the other is not edified.

18. I give thanks to my God, I ſpeak in Languages more than all of you.

19. But in the Church I would rather ſpeak five Words by my Senſe, that I might alſo inform others, than ten thouſand Words in a *ſtrange* Language.

20. Brethren, be not Children in Underſtanding; yet in Wickedneſs be Babes, but in Underſtanding be perfect.

21. In the Law it is written, With other Tongues, and with other Lips will I ſpeak to this People; yet ſo will they not hearken to me, ſays the Lord.

22. So that Languages are for a Sign, not to the Believers, but to the Unbelievers; whereas Prophecy is not for the Unbelievers, but for the Believers.

23. If therefore the whole Church comes together into the ſame Place, and all ſpeak in Languages, and there come in the Ignorant or Unbelievers, will they not ſay that you are mad?

24. But if all propheſy, and there comes in any Unbeliever or ignorant one, he is convinced by all, judged of by all.

25. And thus the hidden Things of his Heart are made manifeſt; and thus he will fall down on the Face, and worſhip God, telling that God truly is in you.

26. What then is there, Brethren? When you come together, each one of you has a Pſalm, has a Doctrine, has a Language, has a Revelation, has an Interpretation: let all Things be done to Edification.

27. Or if any one ſpeaks in a *ſtrange* Language, let it be by two, or at moſt three, and that by turn, and let one interpret.

28. But if there be no Interpreter, let him keep ſilence in the Church, ſpeaking to himſelf, and to God.

29. Let two or three Prophets ſpeak, and the others judge.

30. Yet if Something be revealed to another that is ſitting, let the firſt be ſilent,

31. For you may all propheſy one by one, that all may learn, and all be comforted.

Ver. 13. *that*] *Whitby* ſtrives hard to bring in a ſtrange Senſe, which he gives in theſe Words, *Let him pray ſo as that he may interpret*; but *ſeek* in the Verſe before, as parallel to this, and *ſpeaks* here, both denote otherwiſe, and Ver. 5, 27.

Ver. 14. *my Senſe is unfruitful*] to the Congregation, Ver. 19.

Ver. 15. *is to be*] by *Weſt. is* my duty; but ſee Ver. 26.

Ib. *with Senſe*] to the Hearers, but *underſtanding* reads as if it belonged to the Speaker, and has been taken ſo, though not allowed by the *Commentators*.

Ver. 16. *with the Spirit*] wanting but in one *MS. Copy* that *Mills* found (though *Eraſmus* mentions more, and left it out of his firſt *Edit.*) yet he thought it not expreſſed by the Apoſtle, *Pr.* 1486.

Ib. *thanks?*] where the *Original* and *Tranſlations* (not ours) have the interrogatory Note.

Ver. 20. *perfect*] as the *Gr.* Word ſignifies, and is rendered Ch. ii. 6. & xiii. 10.

Ver. 21. *other*] *Weſt. foreign.*

Ver. 23. *therefore*] as being neceſſary, we may ſuppoſe genuine, notwithſtanding *Mills* writes to the contrary, *Pr.* 463.

Ver. 25. *And thus*] Theſe at the Beginning of the Ver. are not in ſome *Copies*, nor with the *Vulg.* though the latter is not mentioned by *Mills*, neither does it appear by his *Note* which *and thus* it is; and *Whitby* in *Exam.* L. ii. 3. quotes him ſaying, *Every one ſees it is taken from the latter Part of the Verſe*, not telling where he ſays it; but every one may not ſee with his Eyes. However *Weſt.* has left them out.

Ver. 26. *What &c.*] juſt as in Ver. 15. but by *Weſt.* here, *What a thing is it that*, putting out *then*, and putting in *that*.

Ver. 29. *two or three*] *that is*, ſays *Hammond* in his *Annotation*, *ſo many in a Meeting*, ſtrange to hear from him.

Ver. 30. *be ſilent*] as in Ver. 28. But *Doddr.* expounding this by *immediately*, ſays it would introduce a Confuſion; therefore he tranſlates, *let the firſt have done ſpeaking*. Which is beſide the *Original*, from whence he was lured by Reaſoning, inſtead of being ſtaid by Truth and Judgment, too often: for here the Command is to the *firſt* Perſon as mentioned, not to the ſecond; the Text has alſo no *immediately* to make a Confuſion; 3d, he joins the *immediately* to another's intimating he had a Revelation which was human, inſtead of the Revelation it ſelf that was divine; 4th, the firſt muſt *have done ſpeaking*, if he *held his peace*; 5th, the Revelation of the Holy Spirit was ſo to give Way to the Speech of Man; 6th, according to this a divine Revelation was not to be obeyed as to the delivering it in its own Time, nay it may ſeem, if ſuch Tranſlation be allowed, as if it might be wrong in that Reſpect. Whereas I underſtand it thus, according to the Meaning of the *Gr.* Word, and our *com. Eng.* that of two ſo preaching, as they did in the Primitive Church, by Inſpiration, when a Revelation was divinely and gradually opened to one who was ſilent, it would be withdrawing from him that was ſpeaking; of which he might be ſenſible, as well as the other who was to ſpeak after him, and therefore ſhould be regardful that he might not exceed his Part, and hinder another.

32. And the Spirits of the Prophets are ſubject to the Prophets.

33. For God is not one of Tumult, but of Peace, as in all the Churches of the Saints.

34. Let your Wives keep ſilence in the Churches: for it is not permitted to them to ſpeak, but to be ſubject, as the Law alſo ſays.

35. And if they would learn any Thing, let them aſk their own Huſbands at home: for it is a Shame for the Wives to ſpeak in the Church.

36. Did the Word of God come out from you? Or came it to you alone?

37. If any one think he is a Prophet, or ſpiritual; let him acknowledge that the Things I write to you, are the Commandments of the Lord.

38. But if any one is ignorant, let him be ignorant.

39. So then, Brethren, be zealous to propheſy, and forbid not to ſpeak in Languages.

40. Let all Things be done in a comely Manner, and according to Order.

CHAP. XV.

AND I make known to you, Brethren, the Goſpel which I preached to you, which you alſo received, and wherein you ſtand;

2. By which too ye are ſaved, if you retain what Matter I preached to you, unleſs you have believed in vain.

3. For I delivered to you firſt, even what I received; that Chriſt died for our Sins, according to the Scriptures;

4. As alſo that he was buried, and that he roſe up the third Day, according to the Scriptures.

5. And that he was ſeen by Cephas, afterwards by the twelve.

6. Next he was ſeen by above five hundred Brethren at once; moſt of whom remain till now, but ſome too are aſleep.

7. In the next place he was ſeen by James, after that by all the Apoſtles.

8. And laſt of all he was ſeen by me, as being born untimely.

9. For I am the leaſt of the Apoſtles, who am not ſufficient to be called an Apoſtle, becauſe I perſecuted the Church of God.

10. However by the Grace of God I am what I am; and his Grace which I have had has not been in vain, but I have laboured more abundantly than they all: yet not I, but the Grace of God which has been with me.

11. Whether therefore it was I, or they; ſo we preach, and ſo you believed.

12. Now if Chriſt be preached, that he roſe up from the Dead; how do ſome among you ſay, that there is no Reſurrection of the Dead?

13. Whereas if there is no Reſurrection of the Dead, neither is Chriſt riſen up.

14. And if Chriſt be not riſen up, our Preaching indeed is in vain, and your Faith too in vain:

15. Nay we are alſo found falſe Witneſſes of God, ſince we teſtified concerning him, that he raiſed up Chriſt; whom he did not, if certainly the Dead do not riſe up.

16. For if the Dead do not riſe up, neither is Chriſt riſen up.

17. And if Chriſt be not riſen up, your Faith is in vain, you are yet in your Sins;

18. They alſo indeed who ſleep in Chriſt are periſhed.

19. If for this Life only we hope in Chriſt, we are the moſt miſerable of all Men.

20. But now Chriſt is riſen up from the Dead, is become the Firſt-fruit of thoſe who have been aſleep.

Ver. 32. *Spirits*] Some have *Spirit*, which *Mills* judges ſpurious.

Ver. 33. *God is*] As *Mills* would *it is*, only *Ambroſe* and *Tertullian* omitting it.

Ib. *Tumult*] thus tranſlated in the 2 *Epiſt.* vi. 5. & xii. 20. and a proper Oppoſite to *Peace*.

Ver. 34. *Wives*] as *your* annexed, and *their Huſbands* in the next Ver. ſhew; ſo *Tyndal* tranſlated it, and *Dr. Barnes* in that *Tract* of his Works *for all to read Holy Scrip.* gives it; ſee further on 1 *Tim.* ii. 11..

Ver. 35. *their own*] ſo the *Gr.*

Ver. 37. *the Commandments*] a *Scholium* with *Mills*, he does not tell us what for, as Explanation, Connection, &c. beſides a very few not having it.

Ver. 38. *let him be ignorant*] not pretend to be otherwiſe.

Ver. 3. *even what I received*] a few of the *Primitive Writers* only omitting, *Mills* ſtrikes off for a *Comment*, *Pr.* 464.

Ver. 5. *the twelve*] viz. all or the Apoſtles in general, and *Mills* ſays they were ſtrictly but ten, *Thomas* being abſent, ſo that *the eleven* of the *Vulg.* &c. is factitious.

Ver. 10. *what I am*] ſeemed to ſome Reader neceſſary to be added, ſays *Mills*, to make up the Sentence, *Pr.* 1215. only becauſe not in the *Eth. Verſion*; when the leaving it out might be but an Overſight of the *Tranſlator*.

Ib. *has not been* &c.] *Wall.*

Ver. 11. *therefore*] The *vulg. Lat.* only having *for*, *Mills* puts that as authentick, *Pr.* 467. though he produces three that have *but*, and *Kuſter* one more.

Ver. 14. *in vain*] ſo Ver. 10, 58.

Ver. 15. *alſo*] *Mills* ſays from the laſt Ver. *Pr.* 465. how much rather dropt by a few, as overcharged!

Ib. *if certainly the Dead do not riſe up*] *Mills* with *Zegerus* ſay came in for the ſake of Explanation, becauſe not with a few; but why ſhould the Apoſtle write ſo imperfectly? Might it not likelier be omitted by reaſon of the like which follows, or by miſſing a Line?

Ver. 20. *become*] ſome omit, and why? The Reaſon may be thought apparent, becauſe, as *Mills* quotes *Zeger* ſaying, it is redundant; yet he himſelf aſſerts it was added by Somebody to make the Sentence compleat, *Pr.* 681. but for that [and] was wanted with it.

21. For ſince by Man was Death, by Man alſo the Reſurrection of the Dead.

22. For as in Adam all die, even ſo in Chriſt will all be made alive.

23. But each in his own Order; Chriſt the Firſt-fruit, next they that are Chriſt's, at his Coming.

24. Afterwards will be the End, when he has delivered up the Kingdom to God, even the Father, when he has aboliſhed all Principality, with all Authority and Power.

25. For he muſt reign until he has put all Enemies under his Feet.

26. Death will be the laſt Enemy aboliſhed.

27. For he has made all Things ſubject under his Feet; but when he ſays that all Things are made ſubject, it is evident that he who made all ſubject to him is excepted.

28. And when all Things ſhall be ſubject to him, then will the Son himſelf alſo be ſubject to him who makes all Things be ſo; that God may be all in all Perſons.

29. Elſe what ſhall they do who are baptized for the Dead, if the Dead riſe not up entirely? Why then are they baptized for the Dead?

30. And why are we in danger every Hour?

31. *That* I die daily, I proteſt by the Boaſting which I have of you in Chriſt Jeſus our Lord.

32. If according to Man I fought with Beaſts at Epheſus, what Advantage will it be to me, if the Dead riſe not up? Let us eat, and drink; for to Morrow we ſhall die.

33. Do not miſtake; evil Diſcourſes ſpoil good Manners.

34. Awake to Righteouſneſs, and do not ſin; for ſome have not the Knowledge of God: I ſpeak to your Shame.

35. But Somebody may ſay, How do the Dead riſe up? And with what Body do they come?

36. O fooliſh one, what thou ſoweſt is not made alive, except it die.

Ver. 28. *the Son*] not found in ſome *Authors*, ſo ſentenced to the *Marg.* by *Mills*; but they might ſlip it over becauſe there is αὐτὸς, *himſelf*.

Ver. 29. *baptized for the Dead*] *Of the Meaning of this, Wall* ſays, *there have been many Gueſſes, but thoſe given by any one have hardly ever ſeemed probable to any but himſelf*, in his extravagant Way of Expreſſion; and this being one of the four Texts *Edwards* has made a *Book* on, theſe two Writers give a pretty many Meanings, *Edwards* alſo diſproving them, beſides his own, which is *baptized with Water, becauſe of or for the ſake of the dead Martyrs*. But this too labours with Difficulties: for if the *Gr.* Prepoſition here means *for the ſake of*, it would be much more ſignificant in *Whitby*'s *Interpretation, for the ſake of Jeſus dead*, and for the others ſakes is ſcarce conſiſtent with Proteſtancy, much leſs for that to be *chiefly* the Cauſe as p. 204. *Edwards* alſo inſiſting on keeping to the proper Meaning in *baptized*, preſently runs off from it in the next Word; as likewiſe in the firſt of the Sentence, which he would not have to be *Elſe*, but *Moreover*; yet he boaſts that in his *Expoſition, the genuine and proper Signification of the Words is upheld*, that *all is free and unconſtrained*, p. 260. But he ſeems to have taken it from the *Aſſembly's Annotations*, with the Alteration of *baptized with Water* inſtead of *Blood*. As for *Whitby*'s applying it to *Jeſus*, taken as may ſeem from *Alex. More*'s *Notes on Select Places*, it may be ſufficient to ſay that *the Dead* here is plural thrice, nay *Chriſt* diſtinct from others, Ver. 13, 15, 16. and his ſhifting from it is mere Sophiſm, foraſmuch as *the Dead* in *Acts* xvii. 31. & *Rom.* i. 4. certainly was not *Jeſus*, but thoſe whom he roſe from, as here Ver. 12. 20. in *Acts* xxiii. 6. & xxiv. 21. it is the Matter that is ſpoken of as Ch. xvii. 32. viz. *the Reſurrection*, which will be of more than *Jeſus*, nay was then, *Mat.* xxvii. 52, 53. and *Luke* vii. 22. it is plural like the reſt, though it might refer there to more Dead than one raiſed. *Wall* ſays *the moſt obvious and general Meaning is, that* St. Paul *ſpeaks of ſome Hereticks, who baptized ſome living Man in the ſtead of one that had died unbaptized*; which *Whitby* refutes in *Dodwell*, held alſo by *Eraſmus* and *Grotius*, and might be further refuted, ſince the Apoſtle would not refer to ſuch as doing right and well, what he manifeſtly does; ſee alſo *Edw. Enq.* p. 165, 166, 167. The other *Interpretation* beſides his own, which *Whitby* ſays the Words are only capable of, is *baptized in the Expectation, Hope, or Belief of the Reſurrection of the Dead*, for which *Hammond* alſo holds, not as *Wall* ſays of him for *as if they were dead*, though others do; both which *Edwards* runs down, eſpecially the firſt as taking *Dead* for the *Reſurrection of the Dead*, and wider ſtill for the *Confeſſion, Faith, or Hope of that*, p. 147, 148, 149, 150.

What then muſt we do with it? Better Nothing, than that which is erroneous or amiſs; and I may help a Paſſenger by telling him which Roads or Paths are wrong, if I cannot tell him which is the right. However a good ſpiritual Signification may be, *baptized in Suffering or Sorrow for thoſe that are ſpiritually dead*, if we read *may not riſe up*; nor will this be ſo metaphorical as ſome may think, ſince *baptized* is but a *Gr.* Word uſed in *Engliſh*, and ſignifying *plunged*, may be into that as well as into Water, *Mark* x. 38. 39. ſo preaching to ſuch Dead ſee in 1 *Pet.* iv. 6. with ſuch Dead *Eph.* ii. 1, 5. *John* xi. 25. 2 *Cor.* v. 14. 1 *Tim.* v. 6. *Rev.* iii. 1. It will moreover hold thus in the natural Senſe, and agree well with *Paul*'s Argument, i. e. *plunged in Suffering or Sorrow for Friends or Relations dead*, though I know of none that have ſo expounded it, nor had I read that Part of *Edwards*'s *Enquiry* from p. 187. to 193. when I wrote it.

Ib. *entirely*] or *wholly*, as the *Gr.* is, and *not at all* is made by two *Gr.* Negatives. Beſides how could the Apoſtle make a Suppoſition of the Dead not riſing at all, when ſeveral had riſen? This alſo overturns the Syſtem of *Edwards*, who ſuppoſes theſe Dead to be only ſome good Perſons, and his Syſtem may be allowed more plauſible than others.

Ib. *the Dead*] at the End ſeveral *Books* have *them* inſtead of, plainly enough to ſhun the Repetition; nevertheleſs *Mills* affirms, what a ſmall Conſideration diſallows, that this *for the Dead* came from that before.

Ver. 31. *Jeſus our Lord*] Two *Copies* only being without theſe Words, *Mills* ranks that among the ſound Readings, *Pr.* 454, 467. but the *Lat.* of them both have *the Lord*.

Ver. 32. *fought*] *Annotators* are divided as to whether this was real or comparative; *Whitby &c.* being for the former, but I think moſt, with whom I join my ſelf, for the latter: for had Paul actually fought with Beaſts, why does he ſay *according to Man*, that Manner of fighting being then well known? And why alſo does he put *If* to it? Nor is it credible that he would have *fought* with them. Neither does it appear to have been by *Acts* xix. 29, 30, 31. whither this is either Way to be referred.

37. And

37. And as for what thou ſoweſt, thou doſt not ſow the Body it will be, but naked Grain, it may be of Wheat or ſome of the reſt.

38. But God gives it a Body as he will, and to each Seed its own Body.

39. All Fleſh is not the ſame Fleſh; but one indeed the Fleſh of Men, and another the Fleſh of Beaſts, and another of Fiſh, and another of Fowls.

40. And there are heavenly Bodies, as well as earthly Bodies; butthe Glory indeed of the heavenly is one, and of the earthly another.

41. There is one Glory of the Sun, and other Glory of the Moon, and other Glory of the Stars; for Star differs from Star in Glory.

42. So alſo is the Reſurrection of the Dead: it is ſown in Corruption, it is raiſed up in Incorruption;

43. It is ſown in Diſhonour, it is raiſed up in Glory; it is ſown in Weakneſs, it is raiſed up in Power;

44. It is ſown a natural Body, is raiſed up a ſpiritual Body: there is both a natural Body, and a ſpiritual one.

45. So alſo it is written, The firſt Man Adam became a living Soul; the laſt Adam a Spirit making alive,

46. Yet the ſpiritual was not firſt, but the natural; in the next place the ſpiritual.

47. The firſt Man was from the Earth earthy, the ſecond Man the Lord from Heaven.

48. What the earthy one was, ſuch alſo are the earthy ones: and what the heavenly one, ſuch alſo the heavenly ones.

49. And as we have born the Image of the earthy, we ſhall alſo that of the heavenly.

50. Now this I ſay, Brethren, that Fleſh and Blood cannot inherit the Kingdom of God, nor does Corruption inherit Incorruption.

51. Behold I tell you a Myſtery: we ſhall not all indeed ſleep, but ſhall all be changed,

52. In a Moment, in the Twinkling of an Eye, when the laſt Trumpet is; for it will ſound, and the Dead will be raiſed up incorruptible, and we ſhall be changed.

53. For this corruptible muſt put on Incorruption, and this mortal put on Immortality.

54. And when this corruptible has put on Incorruption, and this mortal put on Immortality; then will come to paſs the Saying written, Death will be devoured in Victory.

55. Where is thy Sting, O Death? Where is thy Victory, O Grave?

56. The Sting of Death is Sin, and the Power of Sin by the Law.

57. But Thanks be to God, who gives us the Victory by our Lord Jeſus Chriſt.

58. So that, my beloved Brethren, be ſettled, unmoveable, abounding in the Work of the Lord always; as you know that your Labour is not in vain in the Lord.

Ver. 39. *and*] which the *Gr.* has before each *another*; though the firſt are omitted, and the laſt put *Ital.* in the *com. Tranſ.*

Ver. 41. *and*] the firſt being not in the *Vulg.* only, *Mills* ſuppoſes was not *Paul*'s; but who would have added it in before the other?

Ib. *for*] which *Doddr.* turns into [and] ſaying, *elſe we muſt ſuppoſe the Apoſtle to aſſert, that the Sun and Moon were Stars.* But may it not be ſaid, *There muſt be a different Splendor of the Sun and Moon, which are ſo much unlike each other: for even the Stars differ in Brightneſs, that appear ſo nearly alike*; without aſſerting the two former are Stars?

Ver. 44. *there is both a natural Body, and a ſpiritual one*] according to *Mills* was noted in the *Marg.* and thence brought into the Text, as by *Eraſmus* the like, though abſent but in three *Copies* and two *Authors*; but though eight or ten *Copies*, a *Verſion*, &c. have, *if there is a natural Body, there is alſo a ſpiritual Body*, yet they do not eſpouſe that.

Ver. 45. *Adam*] the latter omitted in the *Ethiop.* and *Iren.* which *Mills* from ſo ſlender Authority would exclude; yet relates that *Marcion*, or ſome Reader, put *Lord* to explain it, as the *Marcionites* did in its room.

Ver. 47. *the Lord*] Divers leave this out, eſpecially of the *Primitive Writers*, and *Mills* judges it a *Comment*, *Pr.* 325, 465, 1319. which I would not diſpute againſt too many, yet rather think *Lord* as at Ver. 45. was taken hence, and ſo this to be genuine.

Ver. 49. *we ſhall*] with many *let us*, by the Change of ο into ω (a ſhort *o* inſtead of a long one) as *Mills* ſhews through mere Careleſſneſs; ſee *Prol.* 373. beſides that noticed by *Kuſter.*

Ver. 51. *we ſhall not &c.*] Some have, *we ſhall therefore all indeed ſleep, but ſhall not all be changed, therefore* being made by the Change of ὲ into ὲν: others, and among them the *Vulg.* or perhaps they from that, *we ſhall all (Mills* omits *indeed*, though the *Vulg.* has *quidem) riſe up, but ſhall not all be changed*; but as *Mills*, who is ſo captious at our *pref. Reading.* eſpecially in behalf of the *Vulg.* allows it to be genuine, we may reſt the better ſatisfied. By *we ſhall all be changed* I underſtand all the reſt that do not ſleep or die, and the taking *all* too ſtrictly I ſuppoſe occaſioned thoſe Alterations. What *Mills* ſays to ſave the Credit of the *Lat. Tranſlator*, is too remarkable to be omitted, viz. that the foregoing certainly could not be his, foraſmuch as he followed the Truth of the *Gr. Copy*, but was of ſome Reader, *Pr.* 544. but at other Times he himſelf puts a worſe Conſequence to ſuch an unwarrantable Poſition or Suppoſition, namely tells us our *Gr.* is of ſome Reader.

Ver. 52. *it will*] here being no Noun.

Ver. 54. *this corruptible has put on Incorruption, and*] Abſent from the *old Latin*, and one or two *Writers* and *Tranſlations* under its Influence; and *Mills* being another of thoſe, would juſtify the Omiſſion by the ſlender Suppoſal that this was made from the foregoing Verſe. But how much of the *Scripture* might we reject at that Rate?

Ib. *Victory*] A *Copy* and three *Authors* have it *Contention*; *Beza* naming two, ſays many others, who were deceived by a Tranſcriber that had written νεῖκος for νῖκος, yet the *Rhemiſts* in their *Pref.* charge him thus, *He thinketh the Apoſtle ſaid not* νῖκος, victorie, *as it is in al Greeke copies, but* νεῖκος, contention.

Ver. 55. The *Gen. Verſ.* has this tranſpoſed for a *various Reading*, *O death, where is thy Victory, &c.* but I ſee no ſuch by *Mills.*

Ib. *Grave*] *Weſt. Hades.*

CHAP.

CHAP. XVI.

AND concerning the Collection for the Saints, according as I ordered the Churches of Galatia, ſo alſo do ye.

2. At the firſt *Day* after the Sabbath, let each one of you lay treaſured up by him of what he is proſpered with; that when I come, there may not be Collections then.

3. And when I am preſent, whomſoever you approve of by Letters, thoſe will I ſend to carry your Bounty to Jeruſalem.

4. Or if it is worthy of my going alſo, they ſhall go with me.

5. However I will come to you, when I go through Macedonia; as this is what I ſhall do.

6. And perhaps I ſhall remain, or even winter with you; that you may conduct me whitherſoever I go.

7. For I would not ſee you now in the Way, but hope to remain ſome Time with you, if the Lord permits.

8. But I ſhall remain at Epheſus till the fiftieth *Day*.

9. For there is a Door opened to me, great and effectual; and many oppoſe.

10. And if Timothy comes, look that he may be with you void of Fear: for he works the Work of the Lord, even like my ſelf.

11. Let not any one therefore deſpiſe him; but conduct him in Peace, that he may come to me; for I expect him with the Brethren.

12. And concerning the Brother Apollos, I beſought him much to come to you with the Brethren: but his Will was not at all to come now; however he will come when he has Time.

13. Watch, ſtand faſt in the Faith, behave manfully, be ſtrong.

14. Let all your Matters be done in Love.

15. Nay I beſeech you, Brethren, who know the Family of Stephanus, that it is the Firſt-fruit of Achaia, and that they have appointed themſelves to miniſter to the Saints;

16. That you would alſo be ſubject to ſuch, and to every one who works together and labours.

17. Moreover I rejoice at the Coming of Stephanus, Fortunatus and Achaicus; ſince they have ſupplied your Defect.

18. For they have refreſhed my Spirit and yours; therefore acknowledge ſuch.

19. The Churches of Aſia ſalute you. Aquila and Priſcilla ſalute you much in the Lord, with the Church at their Houſe.

20. All the Brethren ſalute you. Salute one another with a holy Kiſs.

21. The Salutation of Paul with my own Hand.

22. If any one does not love the Lord Jeſus Chriſt, let him be curſed at the Coming of the Lord.

23. The Grace of the Lord Jeſus Chriſt be with you.

24. My Love be with you all in Chriſt Jeſus: ſo let it be.

The firſt to the Corinthians was written from Philippi, *ſent* by Stephanus, Fortunatus, Achaicus and Timothy.

Ver. 2. *by him*] Though *Doddr.* finds fault of *lay by him in ſtore*, and leaves out *him*, the latter is in the *Original*.

Ib. *of what he is proſpered with*] The *Vulgate*'s *what ſhall pleaſe him well Mills* reckons corrupt, *Pr.* 554.

Ver. 3. *by Letters*] of Commendation to carry with them, *Acts* xviii. 27. 2 *Cor.* iii. 1. which *Whitby*, *&c.* not thinking of, turn it *them will I ſend with my Letters*, diſtorting διὰ into *with*.

Ver. 7. *would*] or *am willing*, being a Verb in *Gr.*

Ver. 11. *therefore*] As neceſſary a Connection as this is, *Mills* condemns it for an Inſertion, by the Verdict of two *Copies* and one *Author*, *Pr.* 466.

Ver. 15. *Nay*] *Mills* finding three without this, turns it off, *Pr.* 467. he might have made four with our *preſ. Eng.* but is not it therefore in the *Gr.* now?

Ver. 18. *ſuch*] Of what Uſe is *ye them that are*, for which the *Gr.* has no Word but the redundant Article? With a Deal of the like, which this may ſerve for an Inſtance of.

Ver. 22. *at the Coming of the Lord*] according to the Meaning of the *Syriack* Words *maran atha*, of which ſee *Buxt. Chald. Lex.* under מר and as Man could not know who did not love *Chriſt*, it was fit for ſuch a one to be curſed then.

Ver. 23. *the Lord*] *our* being but in a few *Greek Copies*; ſee beſides *Mills*'s, the *Amſterdam Edition* with various Readings, 1711, and there eſpecially *Canon* 35.

Sub. *Philippi*] But as appears by Ver. 8, & 19. comp. with *Acts* xviii. 24, 26. was *Epheſus*, when *Paul* was there the ſecond time, *Acts* xviii. 1. by Ver. 12. here; and not *Philippi*, Ver. 5. from whence he wrote the 2d *Epiſtle*, and it appears was there but a little while, *Acts* xx. 3, 6. beſides *Mills* collects that *Titus*, 2 *Cor.* viii. 16, 17. & xii. 18. & ii. 12. however not *Timothy*, *Acts* xix. 22. Ch. xvi. 10. was one of thoſe ſent with it, but put here by Miſtake of Ch. iv. 17.

NOTES upon the Second Epiſtle of PAUL to the CORINTHIANS.

CHAP. I.

PAUL, an Apoſtle of Jeſus Chriſt by the Will of God, and Timothy a Brother; to the Church of God which is at Corinth, with all the Saints who are in all Achaia.

2. Grace be to you, and Peace from God our Father, and the Lord Jeſus Chriſt.

3. Bleſſed be God, and the Father of our Lord Jeſus Chriſt, the Father of Mercies, and the God of all Comfort;

4. Who comforts us in all our Affliction, that we may be able to comfort thoſe in all Affliction, by the Comfort with which we our ſelves are comforted from God.

5. Since as the Sufferings of Chriſt abound in us, ſo by Chriſt our Comfort alſo abounds.

6. Thus whether we are afflicted, it is for your Comfort and Salvation, that is effectual in enduring the ſame Sufferings which we alſo ſuffer; or are comforted, it is for your Comfort and Salvation.

7. And our Hope is firm concerning you; knowing that as you are Partakers of the Sufferings, ſo alſo of the Comfort.

8. For we would not have you be ignorant, Brethren, concerning the Affliction which came upon us in Aſia, that we were exceedingly burdened above Strength, ſo that we deſpaired even of living.

9. But we had the Sentence of Death in our ſelves, that we might not be confident in our ſelves, but in God who raiſes up the Dead.

10. Who has delivered us from ſo great Death, and does deliver; in whom we hope that he will too yet deliver:

11. You alſo aiding together with Supplication for us, that *for* the Gift to us by means of many Perſons, thanks may be given by many for us.

12. For our Glorying is this, the Teſtimony of our Conſcience, that in godly Simplicity and Sincerity, not in carnal Wiſdom, but in the Grace of God, we have been converſant in the World, and more abundantly to you.

13. For we write no other Things to you, than thoſe which you read, or even acknowledge; and I hope that you will alſo acknowledge to the End.

14. As you have likewiſe acknowledged us partly, that we are your Glorying, according as you are ours alſo in the Day of the Lord Jeſus.

15. And in this Confidence I was willing to come to you before, that you might have a ſecond Favour;

16. Even to go by you into Macedonia, and come to you again from Macedonia, as alſo be conducted by you into Judea.

Ver. 2. *our Father, and the Lord Jeſus Chriſt*] *Ambroſe*, and as it ſeems *Pelagius*, ſays *Mills*, omit all this; what then? *It crept from other Epiſtles.* This is ſhocking! What becauſe they ſhortened a Quotation, muſt we doubt, nay decry, the univerſal Conſent of *Copies* and *Tranſlations?* His frequent Query, *Who would blot out ſuch notable Words?* is unapplicable here: for though the Words are ſuch in an eminent Manner, yet not even *neceſſary* with reſpect to the Matter, ſince *God* alone might be ſufficient.

Ver. 4. *by the Comfort*] The *Vulg.* though having *comforts* and *Comfort* before, has now *Exhortation* and *exhorted*, another Meaning of the ſame *Gr.* Words; but abſurdly, as *Mills* owns, yet aſcribes it to the Librarians, to ſave his eſteemed *Interpreter*, *Pr.* 556.

Ver. 5. *Sufferings of Chriſt*] by *Ham. Suffering for Chriſt*; but the ſimple Meaning *thoſe like Chriſt's Sufferings* may be more literal.

Ver. 6. *Comfort*] both times *Exhortation*, as alſo *exhorted* in the *Vulg.* like that in Ver. 4. though *Comfort* both in Ver. 5, and 7.

Ver. 7. *And our Hope is firm concerning you*] This Clauſe with divers ſtands before *or are comforted*, which ſeems to make that Part too long; and ours ſeems beſt, tho' *Mills* wrangles at it. With others *or are comforted, it is for your Comfort* (moſtly without *and Salvation*) comes before *that is effectual &c.*

Ver. 10. *and does deliver*] firſt put for Explanation (but what Explanation is this?) in the *Marg.* ſays *Mills*, and a Scribe thinking it Part of the Text, brought it in, *Pr.* 1248. How fanciful this! Wanting in 2 *Copies &c.*

Ver. 11. *by means of many Perſons*] viz. through their Supplication. In the *Vulg. Lat. from the Perſons of many Faces*, than which Nothing is more abſurd, ſays *Mills*, but he takes care to attribute it to a Scribe, *Pr.* 556. However that *Tranſ.* is ſo now, and as being ſo, is dubbed *the Authentick Scripture.*

Ib. *by many for us*] Inſtead of *us* ſeveral have *you*, which *Whitby*, though not *Mills*, ſtaggers at; but this *many* being the ſame as the other, and that as *you*, forbids it.

Ver. 16. *into Judea*] as before *into Macedonia.*

17. When

17. When I was therefore willing of this, did I uſe Lightneſs? Or what Things I would have be, was it according to the Fleſh, that there might be with me Yes, Yes, and No, No?

18. Whereas God is faithful, ſince our Speech to you was not Yes, and No.

19. For the Son of God, Jeſus Chriſt, preached among you by us, by me, Silvanus and Timothy, was not Yes and No, but was Yes in himſelf.

20. For all the Promiſes whatever of God are in him Yes, and in him So let it be, to the Glory of God by us.

21. Moreover he that has confirmed us with you to Chriſt, and anointed us, is God:

22. Who has alſo ſealed us, and given the Earneſt of the Spirit in our Hearts.

23. And I call God for a Witneſs to my Soul, that by ſparing you, I did not yet come to Corinth.

24. Not that we have dominion over your Faith, but are Workers together for your Joy: for by Faith you ſtand.

CHAP. II.

BUT I determined this with my ſelf, not to come again to you in Grief.

2. For if I make you ſorry, who is there then to make you glad, excepting one that is made ſorry by me?

3. And I have written this to you, that when I come, I may not have Grief from them for whom I ſhould rejoice, having confidence in you all, that my Joy is all yours.

4. For from much Affliction and Diſtreſs of Heart, I wrote to you, with many Tears; not that you might be made ſorry, but that you might know the Love which I have for you the more abundantly.

5. If any one then has made ſorry, he has not made me ſorry, but partly; that I may not burden you all.

6. Sufficient for ſuch a one is this Rebuke from many.

7. So that on the contrary you are rather to forgive, and comfort; leſt ſuch a one ſhould any how be ſwallowed up by too abundant Grief.

8. Therefore I beſeech you, to eſtabliſh Love towards him.

9. Since for this alſo I have written, that I might know the Proof of you, whether you would be obedient in all Things.

10. And whom you forgive any Thing, I alſo: for if I too forgave any Thing, I forgave the Perſon for you, in the Preſence of Chriſt;

11. That no Gain might be got of us by Satan: for we are not unacquainted with his Devices.

12. Beſides on coming to Troas for the Goſpel of Chriſt, as a Door was opened to me by the Lord;

13. I had no Eaſe in my Spirit, for my not finding Titus my Brother; but I took leave of them, and came away into Macedonia.

14. Now Thanks be to God, who always cauſes us to triumph in Chriſt, and makes manifeſt the Savour of his Knowledge by us in every Place.

15. Becauſe we are a ſweet Smell of Chriſt to God, both in them who are ſaved, and that periſh;

16. To theſe indeed the Savour of Death to Death, and to thoſe the Savour of Life to Life: and who is ſufficient for theſe Things?

17. For we are not as many that ſell out the Word of God; but as from Sincerity, but as from God, before him, we ſpeak in Chriſt.

Ver. 17. *Lightneſs*] *Weſt. levity*, in his Manner of changing plain Words into hard, yet Writing, as he ſays in *Pref. chiefly for plain, unlettered Men.*

Ver. 18. *is faithful*] according to Ver. 20. and which Ver. 21, 22. may explain.

Ib. *ſince*] left out of the *com. Tranſ.*

Ib. *was not Yes, and No*] *Nary, Had no Contradiction in it.*

Ver. 19. *himſelf*] this being *Chriſt*, as the next Verſe ſhews, and therefore *him* quite improper.

Ver. 20. *and in him*] Some *Copies* have, *therefore alſo by him* paraphraſtically.

Ver. 21. *to*] not *in* as before.

Ver. 22. *Spirit*] *Where the Spirit is there is Feeling: for the Spirit maketh us feel all Things. Where the Spirit is not, there is no Feeling, but a vain Opinion or Imagination, Wm. Tyndal's Parable of the wicked Mammon*, printed 1527.

Ver. 2. *excepting one*] viz. of themſelves; as no other could make him glad in reſpect to them.

Ver. 12. *Troas*] agreeable to *Acts* xx. 5, 6. as this was written at *Philippi*, *Subſcr.*

Ver. 13. *came*] *No body ſays, he* went *to the Place where he now is, Wall* here; ſee the *Subſc.* and Chap. ix. 2.

Ver. 14, 16. *Savour*] *Weſt. odour.*

Ver. 16. *to Death—to Life*] *perhaps ſome ſcribe put in the margin as interpretation, Wall* writes, although it is deficient with none. What new Criticiſm this is, from one who is a wretched Plagiary, eſpecially to *Hammond!*

Ib. *ſufficient*] *Mills* has a long Argument that there ſhould be *ſo* before it, meaning *as themſelves*; but when I look for the Proof, not one *Gr. Copy* has it, and where it is in *Lat.* might be all from the *Vulg.* of which he had a better Opinion than *Proteſtants* uſed to have; ſee *Whitby.*

Ver. 17. *ſell out*] according to the *Original*, as the Landlord of a Tavern or Alehouſe does the Liquor: thus *Montan.* renders it, as the proper Meaning of the Word, in his ſtrict Manner *cauponantes*, *Eraſm.* the ſame, and *Beza cauponamur*, the *Geneva Tranſlators make marchandiſe of.*

Ib. *as—but*] after *but Mills* would throw out, the firſt with, the other without, the *Vulg.* How buſy have ſome been to ſtrip the *Scripture* of what it could ſpare, contrary to the Genius of the *Original*, as well as modern Language! Theſe Particles are omitted but by a few, and only in one *Gr. Copy.*

CHAP III.

DO we begin again to commend our ſelves? On the contrary have we need, as ſome, of Epiſtles of Commendation to you, or of Commendation from you?

2. You are our Epiſtle written in our Hearts, known and read by all Men.

3. Since you are made manifeſt to be the Epiſtle of Chriſt, miniſtred by us, written not with Ink, but with the Spirit of the Living God; not in Tables of Stone, but in fleſhly Tables of the Heart.

4. And ſuch Confidence have we by Chriſt towards God.

5. Not that we are ſufficient of our ſelves, to think any Thing as from our ſelves; but our Sufficiency is from God.

6. Who alſo has made us ſufficient for Miniſters of the new Teſtament, not of the Letter, but of the Spirit: for the Letter kills, whereas the Spirit makes alive.

7. And if the Miniſtry of Death, in Letters engraved on Stones, was done in ſuch Glory, that the Iſraelites could not look ſtedfaſtly at the Face of Moſes, for the Glory of his Face, which is aboliſhed;

8. How will not the Miniſtry of the Spirit be more in Glory?

9. For if the Miniſtry of Condemnation was Glory, much more will the Miniſtry of Righteouſneſs abound in Glory.

10. For even what was made glorious was not ſo in this Reſpect, becauſe of the Glory that excels.

11. For if that was by Glory which is aboliſhed, much more what remains is in Glory.

12. Having therefore ſuch Hope, we uſe much Boldneſs.

13. And not as Moſes who put a Veil upon his Face, for the Iſraelites not to look ſtedfaſtly to the End of what is aboliſhed.

14. But their Minds were hardened: for till this Day the ſame Veil, at the Reading of the Old Teſtament, remains not unveiled; which is aboliſhed in Chriſt.

15. But until this Day, when Moſes is read, the Veil is laid upon their Heart.

16. However when it ſhall be turned to the Lord, the Veil will be taken away.

17. And the Lord is the Spirit; and where the Spirit of the Lord is, Freedom is there.

18. And we all with unveiled Face, ſeeing as in a Glaſs the Glory of the Lord, are transformed into the ſame Image, from Glory to Glory, as it were by the ſpiritual Lord.

CHAP. IV.

BY reaſon of that in having this Miniſtry, as we have obtained mercy, we do not faint.

2. But have refuſed the hidden Things of Shame, and not walked in Craftineſs, nor dealt deceitfully with the Word of God; but by Manifeſtation of the Truth, have recommended our ſelves to every Man's Conſcience before God.

3. Whereas if our Goſpel be covered, it is among them that are loſt;

4. In whom the god of this World has blinded the Minds of them being Unbelievers, for the Enlightening of the glorious Goſpel of Chriſt, who is the Similitude of God, not to ſhine to them.

5. For we do not preach our ſelves, but Chriſt Jeſus the Lord; yet our ſelves your Servants for the ſake of Jeſus.

6. Since God that ſpoke to the Light to ſhine out of Darkneſs, is he who has ſhined in our Hearts, for the Illumination of the

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Ver. 1. *On the contrary*] *Gr. if not.*

Ib. *of Commendation*] the latter omitted by the *Vulg.* and a few, plainly as thought not needful.

Ver. 2, 3. *Epiſtle*] *Weſl. letter.*

Ver. 3. *Since you are*] all of which the *Gr.* has, notwithſtanding the *Italick* in the *com. Tranſ.*

Ib. *fleſhly*] at firſt in the *preſ. Tranſ. fleſhy.*

Ver. 5. So *Wither* in his 72d *Song for the Church*,

For of our ſelves we cannot leave
One pleaſure for thy ſake;
No, not one vertuous thought conceive
Till us thou able make.

Ib. *is from God*] With which accords the *Collect* for the 19th Sunday after Trinity, *O God, foraſmuch as without thee we are not able to pleaſe thee*; making this Uſe of it, *Mercifully grant that thy Holy Spirit may in all things direct and rule our hearts.*

Ver. 12. *Boldneſs*] the ſame as in Chap. vii. 4.

Ver. 14. *not unveiled*] very literal.

Ver. 15. *laid*] omitted by the *Tranſlators.*

Ver. 16. *it*] *the Heart*, becauſe there have been other Opinions of it.

Ver. 17. *the Spirit*] for here is no more *that* than before *Lord.*

Ib. *of the Lord*] ſeems to have crept in from the next Verſe *Mills* idly writes, *Pr.* 1502. for two *Books*, and no more whatever, were found without it.

Ver. 18. *unveiled*] ſo *Weſley*, as I ſee ſince.

Ver. 4. *to them*] *Mills* denies to be *Paul's*, *Pr.* 682. as not recorded by a few.

Ver. 5. *the Lord*] weakly diſallowed by *Mills*, *Pr.* 296. citing a few without it, others with *our Lord*, and ſtrangely the *Syr.* for both, which has the latter.

Ib. *for the ſake of*] ſome *by*, according to *Mills* rightly, *Pr.* 296. but ours ſeems the better, as well as the eſtabliſhed *Reading.*

Ver. 6. *to ſhine out of Darkneſs*] agreeable to *John* i. 5. 2 *Pet.* i. 19.

Know-

Knowledge of God's Glory, in the Appearance of Jesus Christ.

7. But we have this Treasure in earthen Vessels, that the Excellency of the Power may be of God, and not from us:

8. Who are afflicted in every Thing, but not distressed; doubting, but not despairing;

9. Persecuted, but not forsaken; cast down, but not destroyed;

10. Always carrying about in the Body the Dying of the Lord Jesus, that the Life of Jesus also may be made manifest in our Body.

11. For we who live are always delivered to Death for the sake of Jesus, that his Life also may be made manifest in our mortal Flesh.

12. So that Death indeed works in us, but Life in you.

13. And as we have the same Spirit of Faith, according to what is written, I believed, therefore spoke; we likewise believe, therefore do also speak:

14. Knowing that he who raised up the Lord Jesus, will also raise us up by Jesus, and cause to stand with you.

15. Since all the Things are for your sakes, that Grace, by the Thanksgiving of many, may the more abound to the Glory of God.

16. Therefore we do not faint, but though our outward Person perish, yet the inward is renewed Day by Day.

17. For our momentary light Affliction, works for us an everlasting Weight of Glory exceeding excellent.

18. As we look not at Things that are seen, but at those not seen: for Things seen are for a Time, whereas those not seen are for ever.

CHAP. V.

FOR we know, that if our earthly House of the Tabernacle should be dissolved, we have a Building from God, a House not made with Hands, everlasting in the Heavens.

2. Nay we also groan in this Respect, longing to be cloathed with our Habitation from Heaven.

3. And if then we are cloathed, we shall not be found naked.

4. For even we who are in the Tabernacle groan, being burdened; for which we would not be uncloathed, but cloathed, that Mortality may be swallowed up by Life.

5. Now he who works on us for this very Thing is God, who also gives us the Earnest of the Spirit.

6. We are confident therefore always, yet know that being present in the Body, we are absent from the Lord.

7. For we walk by Faith, not by Appearance.

8. Thus we are confident, and are pleased more to be absent from the Body, and to be present with the Lord.

9. Therefore we also endeavour, whether present or absent, to be well-pleasing to him.

10. For we must all be made manifest before the Judgment-seat of Christ, that each may receive according to the Things which he has done by the Body, whether good or bad.

11. Knowing therefore the Fear of the Lord, we persuade Men; nay we are made manifest to God, and I hope have been also manifested in your Consciences.

Ver. 6. *God's*] for which a few of little Note having *his*, *Mills* in *Prol.* N. 296. rashly pronounces ours a marginal Explanation of that; but such *his*, with *God* so before, certainly could not need: I therefore conclude that *God* being repeated, was altered by Somebody to *his*; as far more likely.

Ver. 14. *the Lord*] one *Copy*, one *Transl.* one *Author* leave out, therefore *Mills* says is a Scribe's, *Prol.* 473. for it being neither with *Jesus* after, nor could be either for Explanation or Connection, he let it rest on such Authority, as he was determined not to lose the Occasion of a *new Reading*.

Ver. 18. *look*] *West. aim.*

Ver. 3. *And if*] the Sense of which compare with the *com. Transl.*

Ib. *cloathed*] A few have *uncloathed*, which *Mills* is much for; see his *Note*, and *Prol.* 473. Nevertheless his Argument turning on their Desire to be cloathed with the heavenly Body, without the Feeling of Death, appears too extravagant; and nearly of kin to *Castellio*'s being taken away alive at the Judgment, which to *Beza* seemed to want no Refutation; and see the *Exam.* of *Whitby*.

Ib. *shall not be found naked*] though stript of this Body.

Ver. 4. *for which*] the *being burdened*: that is do not merely desire Death to be freed from Suffering. This being according to the *Gr.* and not *for that*, *because*.

Ver. 5. *also*] as lacking in some, *Mills* represents it thrust in, *Pr.* 473. improbably enough.

Ver. 6. *are confident*] *West. behave undauntedly.*

Ib. *present*] as in Ver. 8, 9.

Ver. 7. *Appearance*] as rendered 1 *Thes.* v. 22. and *Sight* may signify *seeing*, which is not the Meaning of the *Gr.* Word.

Ver. 9. *endeavour*] *West. are ambitious*, on which he thus comments, *The only Ambition which has place in a Christian*; but this *Gr.* Verb being also in *Rom.* xv. 20. 1 *Thes.* iv. 11. is there applied to other Particulars, and in the latter would be improper to *be ambitious*, nor are either of them so rendered by him: for the Signification of Words is by Use, not Etymology.

Ver. 10. *the Things—by the Body*] *his own Things — of the Body* is a *various Reading* with some, as imagined it seems to be so more effectually his, and so more rewardable; which the *vulg. Lat.* having, the *Protestants* kept, as being farther from the Doctrine of Merit by bodily Performances: thus at least I conceive the Case might be in our *Transl.* tho' *Mills* sticks close to the *Vulg.* and seems to argue absurdly, that *by the Body* is *doing more by the Mind* than the other, *Pr.* 473. and see p. 465. with *Whit. Examen.*

12. For we do not commend our ſelves again to you, but are giving you Occaſion of Glorying concerning us, that you may have *this* for them who glory in Appearance, and not in Heart.

13. Since whether we are crazy, it is to God; or are ſober, it is to you.

14. For the Love of Chriſt preſſes us; we judging thus, that if one died for all, then all were dead;

15. And that he died for all, in order that thoſe who live ſhould no longer live to themſelves, but to him who died and was raiſed up for them.

16. So that we are to be acquainted with none henceforth according to the Fleſh; nay even though we knew Chriſt ſo, yet now we do no more.

17. So that if any one be in Chriſt, *he* is a new Creature: old Things are paſt, behold all are become new.

18. And all Things are from God, who has reconciled us to himſelf by Jeſus Chriſt, and given us the Miniſtry of Reconciliation;

19. As that God was in Chriſt, reconciling the World to himſelf, not reckoning their Offences to them, and has committed to us the Word of Reconciliation.

20. We are therefore Ambaſſadors for Chriſt, as if God were beſeeching by us; we intreat you for Chriſt, be reconciled to God.

21. For he has made him be Sin for us, who did not know Sin, that we might become the Righteouſneſs of God in him.

CHAP. VI.

AND we who work with *him* alſo beſeech, that you will not receive the Grace of God in vain:

2. (For he ſays, I have heard thee in the accepted Time, and helped thee in the Day of Salvation: behold now is the acceptable Time, behold now the Day of Salvation)

3. As we give Nothing to ſtumble at in any Thing, that the Miniſtry may not be blamed;

4. But in all Things recommend our ſelves as the Miniſters of God, in much Patience, in Afflictions, in Neceſſities, in Diſtreſſes,

5. In Stripes, in Impriſonments, in Tumults, in Labours, in Watchings, in Faſtings,

6. In Purity, in Knowledge, in Forbearance, in Kindneſs, in the Holy Spirit, in Love unfeigned,

7. In the Word of Truth, in the Power of God, by the Armour of Righteouſneſs on the right and left Hand,

8. By Glory and Diſhonour, by ill Report and good Report: as Seducers, and true;

9. As unknown, and known; as dying, and behold we live; as chaſtened, and not killed;

10. As being ſorry, yet always rejoicing; as being poor, yet enriching many; as having Nothing, and poſſeſſing all Things.

11. Our Mouth is opened to you, O Corinthians, our Heart is enlarged.

12. You are not ſtreightened in us, but are ſtreightened in your own Bowels.

13. Now *for* the Recompence of that, I ſpeak as to Children, be you alſo enlarged.

14. Be not yoked along with Unbelievers: for what Participation is there of Righteouſneſs and Iniquity? And what Communion has Light with Darkneſs?

15. And what Concord has Chriſt with Ungodlineſs? Or what Part has a Believer with an Unbeliever?

16. And what Agreement has the Temple of God with Idols? For you are the Temple of the Living God, as God ſays, I will dwell in them, and go about among *them*, and be their God, as they ſhall a People to me.

17. Therefore come out from among thoſe, and be ſeparate, ſays the Lord, and do not

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Ver. 13. *crazy*] as thought, or called; and ſignifying moſt properly *out of one's mind*, from ἐξ—*out of*, &c.

Ver. 14. *preſſes us*] where *Beza*, *Mills*, &c. end the Verſe.

Ib. *if*] made afterwards to illuſtrate the Sentence, is ſaid by *Mills*, there being ſeveral without it; but ſee *Whitby*'s Anſw.

Ver. 16. *according to the Fleſh*] *According to the eſtimation of the world: but as he is guided by the Spirite of God*, ſays the *Gen. Marg.*

Ib. *more*] for which and *henceforth* in the *com. Eng. Tranſ.* there is but one *Gr.* Particle.

Ver. 17. *all*] *Mills* ſcarce thought was the Apoſtle's; for who, ſays he, would miſs it? *Pr.* 1290. Any one ſurely might, and others from him, tho' but few have; or it might be left out as not needful.

Ver. 20. *We are therefore Ambaſſadors for Chriſt*] *Mills* on ſlight imaginary Grounds would have it *For which* (i. e. Word) *we are Ambaſſadors*, ſuppoſing *Chriſt* added, &c.

Ib. *for Chriſt*] both times the ſame.

Ver. 21. *For*] not with three or four, and ſo inſerted, ſays *Mills*, for Connection, *Pr.* 474. of which truly there is ſo much Need, that I ſhall not for my Part be ſo eaſily perſuaded, that *Paul* left it out.

Ib. *made him be Sin*] As the *Heb.* Word for *Sin*, unqueſtionably alſo ſignifies *a Sin-offering* or *Sacrifice for Sin*, ſo both *Ham.* and *Whit.* interpret this *Gr.* Word to do here, and even *Weſley* tranſlates it by the former.

Ver. 3. *we give*] which is certainly right, and *Giving* may be too obſcure, eſpecially to Hearers.

Ver. 16. *you are*] eight *Copies*, &c. have *we are*, but *Mills* leaves it.

Ib. *God ſays*] *he ſays*, *God* being omitted in the *Syr.* and there alone, yet *Mills* ſays it is a *Reader*'s, not *Paul*'s, *Pr.* 1254.

meddle

meddle with the unclean Thing; then will I receive you.

18. Nay I will become a Father to you, as you ſhall Sons and Daughters to me, ſays the Almighty Lord.

CHAP. VII.

AS we have therefore theſe Promiſes, Beloved, let us cleanſe our ſelves from all Defilement of Fleſh and Spirit, and accompliſh Holineſs in the Fear of God.

2. Receive us: we have done injury to none, corrupted none, got gain of none.

3. I do not ſpeak for Condemnation; ſince I ſaid before, that you are in our Hearts, to die and live with.

4. There is much Boldneſs with me to you, much Glorying with me for you: I am filled with Comfort, I abound the more with Joy in all our Affliction.

5. For we alſo being come into Macedonia, our Fleſh had no Eaſe, but we were afflicted in every Thing; without were Contentions, within Fears.

6. But God who comforts the lowly, comforted us by the Coming of Titus;

7. And not by his Coming only, but alſo by the Comfort that he was comforted with in you, rehearſing to us your Longing, your Mourning, your Zeal for me; ſo that I rejoiced more.

8. Since if I even made you ſorry by an Epiſtle, I do not repent, if I might even repent: for I perceive that the ſame Epiſtle made you ſorry, though but for a little while.

9. I now rejoice, not that you were made ſorry, but that you were made ſorry to Repentance: for you were made ſorry agreeable to God, that you might ſuffer loſs from us in Nothing.

10. For Sorrow agreeable to God, works Repentance to Salvation, not to be repented of; whereas the Sorrow of the World works Death.

11. For behold in this very Thing that you were ſorry agreeable to God, how much Carefulneſs it wrought in you, nay Apology, nay Indignation, nay Fear, nay Longing, nay Zeal, nay Vengeance! In every Thing you have recommended your ſelves to be clear in the Matter.

12. Then though indeed I wrote to you, it was not for the ſake of him who did the injury, nor for his ſake who received the injury, but for the ſake of making manifeſt to you before God, our Carefulneſs for you.

13. By reaſon of this we were comforted in your Comfort; and we rejoiced the more abundantly in the Joy of Titus, that his Spirit was refreſhed by you all.

14. Since though I boaſted Something to him concerning you, I am not aſhamed; but as we ſpoke all Things to you truly, even ſo our Boaſting which was to Titus is become true.

15. And his Affections are more abundant to you, when he calls to remembrance the Obedience of you all, how with Fear and Trembling you received him.

16. I rejoice therefore, that in every Thing I am confident in you.

Ver. 18. *Nay I will*] This being quoted from *Jer.* xxxi. 1. and that in the Verſe before from *Iſa.* lii. 11. and both ſeparately with *ſays the Lord*, ſhould not be joined together as in the *com. Tranſ.*

Ver. 4. *Boldneſs*] one Word in *Gr.* and ſo rendered in divers Places of the *com. Tranſ.*

Ver. 8. *if I might even repent*] *It ſeems incongruous*, ſays *Whitby*, *that the Apoſtle ſhould repent of what he writ by the Direction of the Holy Ghoſt*; but I think his Propoſal does not ſufficiently avoid it, *though I ſhould have repented.*

Ver. 11. *you*] the Pronoun was added afterwards, *Mills* ſays, to ſupply the Sentence, *Pr.* 474. but how ſupply, when the Verb it ſelf has *you?*

Ib. *nay*] *yea* in this Senſe, as well as the other for *yes*, being obſolete, to which Words our *Tranſlators* ſo much inclined: for *G. Wither* about that Time has in his *Concluding Hymne*, to the *Pſalmes*,

I have Hopes *that ſhall remaine.*
Nay thoſe Hopings *which have failed*
Are not loſt: but much prevailed
My cheef Longings *to attaine.*

Ver. 12. *wrote to you*] Two or three being without *to you*, *Mills* ſtigmatizes it to be crept in, *Pr.* 475. then it muſt be from ſomewhere, but is not in Ch. ii. 9. which he mentions; and why muſt this, ſo different a Sentence, not have it, becauſe that has not?

Ib. *our Carefulneſs for you*] *Mills* has put in the Text *your Carefulneſs for us*, after the *Edition* of *Caryophylus*, yet reckons ours to be right, *Pr.* 1316. as alſo *to you* ſhews, but that a very few have not.

Ver. 14. *become*] not *found.*

Ver. 16. *every Thing*] *all things* being according to the *vulg. Lat.* and does not appear to be in any *Gr. Copy.*

CHAP.

CHAP. VIII.

AND we let you know, Brethren, of the Grace of God given in the Churches of Macedonia;

2. That in much Experience of Affliction, the Abundance of their Joy, and their Poverty after a deep Manner, has abounded to the Riches of their Liberality.

3. Since according to Power (I teſtify) and above Power, they did of their own Accord:

4. Nay beſought us with much Intreaty, that we would receive the Favour, and the Communion of the Miniſtry to the Saints.

5. And not as we hoped, but gave themſelves firſt to the Lord, and then to us by the Will of God.

6. So that we beſought Titus, that as he had begun before, ſo he would alſo accompliſh in you this Grace likewiſe:

7. Thus as you abound in every Thing, Faith, Speech, Knowledge, all Carefulneſs, and Love from you to us; that you may abound alſo in this Grace.

8. I do not ſpeak according to Command, but through the Carefulneſs of others, and to prove the Reality of your Love.

9. For you know the Grace of our Lord Jeſus Chriſt, that for you he became poor, rich as he was; that you might become rich by his Poverty.

10. And I give *my* Opinion in this; ſince this is profitable to you, who began already laſt Year, not only to do, but alſo to be willing.

11. And now then accompliſh the doing; that according as there was a Readineſs to be willing, ſo there may alſo to accompliſh of what you have.

12. For if there be a Readineſs beforehand, it is acceptable according as any one has, not as he has not.

13. For it is not that there ſhould be Eaſe to others, and Affliction to you.

14. But by Equality at the preſent Time, for your Abundance to be for their Want; that their Abundance alſo may be for your Want, to the end that there may be an Equality.

15. As it is written, He who *got* much had none over, and he that *got* little had none wanting.

16. But Thanks be to God, who put the ſame Carefulneſs for you into the Heart of Titus.

17. Since indeed he received the Intreaty; but being more careful, he was coming to you of his own Accord.

18. However we have ſent along with him a Brother, whoſe Praiſe is in the Goſpel through all the Churches;

19. Not only ſo, but was alſo choſen by the Churches our Fellow-traveller with this Grace, that is miniſtred by us to the Glory of the ſame God, and your Readineſs:

20. We avoiding this, that none ſhould blame us in this Plenty which is miniſtred by us;

21. As we provide good Things, not only before the Lord, but alſo before Men.

22. And we have ſent our Brother with them, whom we have often proved to be careful in many Things, and now much more careful, by the great Confidence which there is towards you:

Ver. 4. *Favour*] the ſame as rendered *Grace* in the next Verſe, not ſignifying *gift*.

Ver. 5. *not as we hoped*] they hoping not to have that Work put upon them, as appears by their being much beſought to it, Ver. 4. the Reaſon of which may be ſeen by *Acts* vi. 2, 3, 4. ſo that we need not fly with *Whitby*, to *expected* or *conjectured* inſtead of *hoped*; nor leave it as unexplicable with *Hammond*, &c.

Ver. 8. *Reality*] The *ingenium bonum*, *good Diſpoſition* of the *Vulg*. *Mills*, careful for the Credit of his favourite *Interpreter*, ſuppoſes was *ingenuum*, and that *bonum* was added to help out the other, *Pr*. 557.

Ver. 10. *Opinion*] This is the ſame Word, and with the ſame Verb, as in 1 *Cor*. vii. 25.

Ver. 12. *any one has*] Some *he* or *it has*, leaving out a *Gr*. Word: for the *Vulg*. tranſlating *the Will* inſtead of *a Readineſs*, made the latter ſuitable, which might affect thoſe *Copies* and *Writers*; tho' *Mills* was for Somebody's ſupplying it, *Pr*. 633.

Ver. 17. *Intreaty*] as Ver. 6. ſhews, and the ſame Word in Ver. 4.

Ib. *was coming*] apparently the Meaning; which *Wall* ſaw, but being at a loſs to expreſs, expounds it, *Has undertaken to come, and comes with this to you.*

Ver. 18. *along*] or *together*, here being μετὰ, which there is not Ver. 22.

Ib. *a Brother*] moſtly thought to be *Luke*, for which ſee *Whit. Annot.* and *Wall* on *Acts* xx. 4. or *Crit. Not.* p. 253, 254.

Ver. 19. *your Readineſs*] Many for *your* have *our*, but I don't find the Criticks defending it, tho' it is in the *vulg. Lat.* excepting *Wall*, a raſh one, who thinks it *makes a plainer and more agreeable Senſe*; what *adminiſtred by us to our ready Mind?* Does not that make little or no Senſe? And does not *your* accord with that in Ver. 11?

Ver. 20. *We*] for Clearneſs; this belonging to *we have ſent*, Ver. 18. as *Beza* ſhews.

Ver. 22. *with them*] with whom? with *Titus* and the Brother, Ver. 16, 18? as it ſeems our *Tranſlators* underſtood it, by putting this before *our brother*, and adding in *for* after *Providing*, Ver. 21. No, ſince not only by the *Subſcription* there were no more than thoſe two Perſons ſent, but *Brother* here appears to be the ſame as *he* in Ver. 18. I therefore by this *them* underſtand the *good Things* in the preceding Verſe, which might be Preſents to their Friends, as may be ſignified by the *Plenty miniſtred*, Ver. 20. and ſuitable to *before Men*, Ver. 21.

Ib. *there is*] *in us*, as he before ſaid *we*.

23. Whether it be for Titus, my Partner, and Fellow-worker towards you; or our Brethren, the Apoſtles of the Churches, the Glory of Chriſt.

24. Therefore ſhew to them, in the Preſence of the Churches, the Manifeſtation of your Love, and of our Boaſting about you.

CHAP. IX.

FOR indeed concerning the miniſtring to the Saints, it is ſuperfluous for me to write to you.

2. Since I know your Readineſs, which I boaſt of about you to the Macedonians, that Achaia was prepared laſt Year; and the Zeal from you has provoked many.

3. However I have ſent the Brethren, that our Boaſting about you might not be void in this Reſpect; that, as I ſaid, you may be prepared:

4. Leſt any how if the Macedonians ſhould come with me, and find you unprepared; we, that we may not ſay you, ſhould be aſhamed in this Confidence of Boaſting.

5. I therefore eſteemed it neceſſary to exhort the Brethren, that they would go before to you, and fit up beforehand your Bleſſing told before, that it might be ready, the ſame as a Bleſſing, and not as *in* Covetouſneſs.

6. There is this too, He that ſows ſparingly, will alſo reap ſo; and he who ſows in Bleſſings, will likewiſe reap in the ſame.

7. Let it be as each chooſes before with the Heart, not of Grief, or of Neceſſity: for God loves a chearful Giver.

8. And God is able to make all Grace abound in you; that having always all Sufficiency in all Things, you may abound in every good Work.

9. As it is written, He that diſperſes, gives to the Needy, his Righteouſneſs remains for evermore.

10. And let him who furniſhes the Sower with Seed, ſupply Bread alſo for Food, and multiply your Seed ſown, and increaſe the Fruits of your Righteouſneſs:

11. You being enriched in every Thing to all Liberality, which works by us Thankſgiving to God.

12. Since the Miniſtry of this Service, is not only a Supply to the Wants of the Saints, but alſo abounds by many Thankſgivings to God:

13. (They glorifying God, by the Experience of this Miniſtry, in your confeſſed Subjection to the Goſpel of Chriſt, and the Liberality of imparting to them, and to all)

14. And with their Supplication for you, who long after you by reaſon of the excellent Grace of God in you.

15. Now Thanks be to God for his unſpeakable Gift.

CHAP. X.

AND I Paul my ſelf beſeech you, by the Meekneſs and Gentleneſs of Chriſt, who according to Appearance was indeed lowly among you, but as I am abſent am confident towards you;

2. I even intreat, that when preſent I may not be confident, with the Confidence which I think to be bold with to ſome, who think of us, as if we walk according to the Fleſh.

3. For though we walk in the Fleſh, we do not make war according to the Fleſh.

4. Since the Weapons of our War are not carnal, but powerful by God, to the Overthrowing of Fortifications:

5. As they overthrow Thoughts, with every high Thing that is raiſed up againſt the

---

Ver. 23. *it be*] viz. *the Confidence* before-mentioned: i. e. whether our Confidence be of your treating Titus, or the other Brethren, well.

Ver. 3. *in this Reſpect*] *Weſt. on this head.*

Ver. 4. *of Boaſting*] *Mills* twice ſays, this is added from Ch. xi. 17. being omitted by ſome: of which we may ſuſpend the Belief.

Ver. 5. *your*] is ſome *Reader*'s, not *Paul*'s, if we will believe *Mills* in his *Proleg.* 475. but then it muſt be on ſmall Authority.

Ib. *told before*] Ver. 2. *Doddr.* a few have *promiſed before*, which *Wall* ſays make the better Senſe; but that I do not ſee.

Ib. *and*] a few miſs, thoſe few *Mills* juſtifies, *Pr.* 475.

Ver. 6. *alſo*] the latter not with a few, and *Mills* ſays crept from the former, Ib. I ſhould think the Apoſtle would rather put it here than there, as being more elegant.

Ver. 10. *let him &c.*] Some have *he who furniſhes—will ſupply &c.* as *Mills* ſays rightly, and to the Scope of the Apoſtle; but *Whitby* ſhews from *Oecumenius* otherwiſe.

Ver. 12. *to God*] *Ambroſe* only having it *in God*, *Mills* graſps that as a Prize, *Pr.* 476. We may take it for that Playing with the *Scripture*, which thoſe called the *Fathers*, as well as the *Cabbaliſt Jews*, too much uſed: for with all the fine Shew, what proper Idea can we have of *Miniſtry* or *Adminiſtration in God?* On the contrary *this Service* is manifeſtly the *Liberality* mentioned in the Verſes before and after, and *the Miniſtry of* it the *imparting*, Ver. 13.

Ver. 14. *their Supplication*] that of *the Saints* mentioned in Ver. 12.

Ver. 15. *Now*] *Mills* would caſt out with his little Number, *Pr.* 476.

Ver. 5. *As they overthrow*] not *we*, as by the 3d Verſe in a Parentheſis the Senſe would be, which agrees far leſs to this and what follows: *ad ὅπλα referatur*, ſays *Beza*, *it may be referred to the Weapons*; *Overthrowing* and *overthrow*, from the ſame Verb in *Gr.* ſhewing alſo that theſe belong to one another. The *Biſhop*'s *Tranſ.* has *Wherewith we overthrow*; and *Caſt. Quibus armis, with which Weapons.*

Knowledge of God, and take every Device captive to the Obedience of Chriſt;

6. And are got in readineſs to revenge every Diſobedience, when your Obedience ſhall be fulfilled.

7. Do ye look according to Appearance? If any one is confident in himſelf of being Chriſt's, let him think this again of himſelf, that as he is Chriſt's, ſo we alſo are Chriſt's.

8. For though alſo I ſhould even boaſt ſomething more abundantly concerning our Power, which the Lord has given us for building up, and not for your Overthrow, I ſhould not be aſhamed:

9. That I may not ſeem, as if I would terrify you by Epiſtles.

10. Since indeed one ſays the Epiſtles are weighty and ſtrong, but the bodily Preſence is weak, and the Speech contemptible.

11. Let ſuch a one think, that what we are abſent in Word by Epiſtles, ſuch alſo preſent in Work.

12. For we dare not reckon or compare our ſelves, with ſome who commend themſelves; but as thoſe meaſure themſelves in themſelves, and compare themſelves with themſelves, they do not underſtand.

13. Whereas we will not boaſt in Things out of Meaſure, but according to the Meaſure of the Rule, which God has diſtributed to us, a Meaſure to reach even to you.

14. For we do not overſtretch our ſelves, ſo as not to reach to you: for we have already come even to you in the Goſpel of Chriſt.

15. And boaſt not in Things out of meaſure, in the Labours of others; but have Hope, as your Faith increaſes, to become great among you abundantly according to our Rule;

16. To preach in the Places beyond you, not to boaſt in another's Rule of Things that are ready.

17. But let him who boaſts, do it in the Lord.

18. For not he that commends himſelf is approved, but whom the Lord commends.

CHAP. XI.

I WISH you would bear with me a little in Folly; but however do bear with me.

2. Since I am jealous of you with a godly Jealouſy: for I have fitted you for one Huſband, a chaſte Virgin to preſent to Chriſt.

3. But I fear leſt any how, as the Serpent deceived Eve in his Craftineſs, ſo your Minds ſhould be ſpoiled from Simplicity in Chriſt.

4. For indeed if one ſhould come, and preach another Jeſus whom we have not preached, or you ſhould receive another Spirit that you have not received, or another Goſpel which you have not got, you would bear *it* well.

5. For I count I was nothing deficient of the very chief Apoſtles;

6. And though even unſkilful in Speech, yet not in Knowledge: but we have been throughly made manifeſt to you in all Things.

7. Have I committed a Fault in making my ſelf low, that you might be high, ſince I preached the Goſpel of God to you for nothing?

Ver. 5. *and*] the laſt *Mills*, following two or three, without any *Gr. Copy*, debaſes to be a Scribe's, *Pr.* 476.

Ver. 6. *are got*] *having* what? in the *com. Tranſ.*

Ib. *when your &c.*] when they were become good enough to ſupport ſuch Diſcipline.

Ver. 7. *Chriſt's*] the laſt ſome have not, and how apparently becauſe the Sentence will do without it! yet *Eraſmus* thought it added for Explanation, which would not have been wanting without it, and *Paul* might uſe it only for a more agreeable full Expreſſion.

Ver. 8. *alſo—even*] The *Gr.* having four Conjunctions together.

Ib. *us*] Another of our *Mills*'s Rejections, eſteeming two or three *Codes* above all the reſt, *Pr.* 476.

Ver. 10. *one ſays*] anſwerable to the *Gr.* and *ſuch a one* in the next Verſe. The *Gen. Marg.* has, *a certain man which thus ſpake.*

Ver. 12. *do not underſtand*] Theſe Words *Mills* is for throwing out, after a few *Books*, and reading before them thus, which the ſame *Gr.* admits of with the Addition of [are,] *but we our ſelves are meaſuring our ſelves in our ſelves, and comparing our ſelves with our ſelves*; whereas it is not to be thought *Paul* would have left out *are*, if that had been his Meaning, beſides the Frigidneſs of it; ſo it may be referred to that at the ſame Ver. of the laſt Chap. and likewiſe ſee *Whitby*'s *Exam.*

Ver. 13. *boaſt in Things*] *Weſt. boaſtingly extend ourſelves*; but the *Gr.* has no *extend ourſelves*, that I ſee; the Verb ſignifies ſimply *to boaſt*, and the Particle for *Things* is of the *Neut. Gender*, ſo not *Perſonal*, with a Prepoſition for *in* before it.

Ib. *Rule*] *Weſt. Province*, though the *Original* is *Canon*, whence ours; which if it is *province* in *Eng.* may alſo in *Gr.* where it has no different Signification. The *Rule* might be of divine Direction, as follows, and as in *Phil.* iii. 16. *Gal.* vi. 16. where is the ſame Word.

Ver. 14. *overſtretch our ſelves*] travel too wide elſewhere.

Ib. *ſo as not to reach*] Putting *though* to *as*, ſeems not only to ſpoil the Senſe, but any Senſe.

Ib. *have*] the Auxiliary that this very Word is rendered with *Phil.* iii. 16. and as the clear Senſe requires; not *are come*, as if *Paul* was then at *Corinth.*

Ver. 3. *ſo*] put, according to *Mills*, by reaſon of the foregoing *as*, being not in about three *Exemplars*, *Pr.* 477. But that Reaſon might be as prevalent with *Paul* himſelf; and that it was ſo obſerve, and almoſt continually obſerve againſt thoſe Expurgations of our great Critick, that we have about fifty or ſeventy ancient *Manuſcript Copies* and *Verſions* for what he objects to.

Ver. 4. *would*] for is not *might* oppoſite to common Senſe, and in particular to *Gal.* i. 8.? ſee accordingly Ver. 20. with *Eſſay for a new Tranſ.* Ch. x. and *Wall*'s *Crit. Not.*

Ver. 6. *unſkilful*] as I ſee with *Doddr.* ſince.

8. I have taken the Spoil of other Churches, receiving Wages for the Miniſtry to you.

9. Nay when I was preſent with you, and wanted, I was not burdenſome to any; for my Want the Brethren who came from Macedonia ſupplied: and in every Thing I have kept my ſelf not to be chargeable to you, and will keep.

10. The Truth of Chriſt is in me, that this Boaſting ſhall not be ſtopped to me in the Regions of Achaia.

11. For what Reaſon? Becauſe I do not love you? God knows.

12. But what I do, I will alſo do, that I may cut off the Occaſion of ſuch as would have Occaſion; that they may be found in what they boaſt even as we are.

13. For ſuch are falſe Apoſtles, deceitful Workers, transformed into the Apoſtles of Chriſt.

14. And no Wonder; for Satan himſelf is transformed into an Angel of Light.

15. It is therefore no great Thing, if his Miniſters alſo are transformed as the Miniſters of Righteouſneſs; whoſe End will be according to their Works.

16. I ſay again, Let none think me to be fooliſh; yet if otherwiſe receive me even as fooliſh, that I too may boaſt a little.

17. What I ſpeak, I do not ſpeak according to the Lord, but as in Fooliſhneſs, in this Confidence of Boaſting.

18. Since many boaſt according to the Fleſh, I will boaſt too.

19. For as you are wiſe, you bear with the fooliſh gladly.

20. For you bear, if any one brings you into ſervitude, if any one devours, if any one takes, if any one is lifted up, if any one ſtrikes you on the Face.

21. I ſpeak concerning Diſhonour, as becauſe we were weak: but in whatever any one is bold (I ſpeak in Fooliſhneſs) I am bold too.

22. Are they Hebrews? I am too; are they Iſraelites? I am too; are they the Offſpring of Abraham? I am too;

23. Are they Miniſters of Chriſt? (I ſpeak madly) I am above; in Labours more abundantly, in Stripes exceedingly above, in Priſons more abundantly, in Deaths often.

24. From the Jews five times I received forty *Stripes* wanting one.

25. Thrice was I whipt, once ſtoned, thrice ſhipwrecked, a Night and Day I laboured in the Deep;

26. With Journeys often, with Dangers of Rivers, with Dangers of Robbers, with Dangers from *my* Countrymen, with Dangers from the Gentiles, with Dangers in the City, with Dangers in the Wilderneſs, with Dangers on the Sea, with Dangers among falſe Brethren;

27. In Labour and Fatigue, in Watchings often, in Hunger and Thirſt, in Faſtings often, in Cold and Nakedneſs:

28. Beſide the Croud of Things I have abroad daily, the Care of all the Churches.

29. Who is weak, and I am not? Who is offended, and I not on fire?

30. If I muſt boaſt, I will boaſt of the Things of my Weakneſs.

31. God and the Father of our Lord Jeſus Chriſt, who is bleſſed for ever, knows that I do not lye.

32. At Damaſcus the Lieutenant of King Aretas, willing to apprehend me, kept the City of the Damaſcanes.

33. And through a Window in a Baſket was I let down by the Wall, and eſcaped his Hands.

CHAP. XII.

IT is not expedient now for me to boaſt; though I will come to Viſions and Revelations of the Lord.

2. I knew a Man in Chriſt fourteen Years ago (but neither know whether in the Body,

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Ver. 9. *and wanted*] the *Syr. Tranſ.* only without, yet *Mills* would have it made by Occaſion of *my Want*; but how much likelier omitted for that!

Ib. *and will keep*] *Mills* ſuppoſes might come in from Occaſion of the like *will do*, Ver. 12. and that on no other Foundation but the Want of it in the *Ethiop. Verſ.* ſufficiently whimſical! for what better can it be?

Ver. 10. *ſtopped*] Some have *broke*, for which *Mills* pleads, and indeed in ſuch a Manner as not eaſily to be refuted, unleſs one had the *MS. Copies* of 700 Years old, where if the Word begins with *σ* ours is confirmed.

Ver. 15. *therefore*] *Mills* ſays inſerted for Connection, *Pr.* 477. but that *alſo* would make, whereby the half dozen mentioned might omit it, or as following one another, which is ſtill to be minded.

Ver. 21. *becauſe we were weak*] from whence their *Diſhonour*. And *as though* is like the *vulg. Lat. quaſi*; of which *Beza* finds fault, that ὅτι (which ſignifies *becauſe*) is miſſed.

Ver. 23. *Priſons*] *Clement* in his *Epiſtle to the Corinthians*, than which Nothing out of the *Canon of Scripture* is reckoned more authentick in the firſt Age of Chriſtianity, being alſo computed to be written 22 or 23 Years before either of *John*'s *Epiſtles*, viz. A. C. 69. mentions *Paul*'s *having born Bonds ſeven times*.

Ver. 25. *laboured*] not *have been*, *Gr.*

Ver. 26. *with*] which I diſtinguiſh from *in* according to the *Greek*.

Ver. 28. *Croud of Things*] a Noun. *Weſt.* *that which ruſheth upon.*

Ver. 1. *though*] a neceſſary Connection, yet omitted in the *com. Eng.*

Ver. 2. *a Man*] viz. himſelf.

or

or out of it; God knows) ſuch a one as was caught up to the third Heaven.

3. And I knew that ſuch a Man (whether in the Body, or out of it I know not; God knows)

4. Was caught up into Paradiſe, and heard unutterable Words, which it is not lawful for a Man to ſpeak.

5. Of ſuch a one I will boaſt, but of my ſelf will not, excepting in my Weakneſſes.

6. For though I was minded to boaſt, I ſhould not be fooliſh, becauſe I ſhould ſay the Truth: but I forbear, leſt any one ſhould think of me above what he ſees in me, or hears Something of me.

7. And that I might not be exalted on high by the Excellency of the Revelations, there was given to me a Goad in the Fleſh, an Angel of Satan that he might beat me, that I might not be exalted on high

8. Upon this I thrice beſought the Lord, that it might go away from me.

9. And he ſaid to me, My Grace is ſufficient for thee; for my Power is accompliſhed in Weakneſs. I will therefore moſt gladly rather boaſt in my Weakneſſes, that the Power of Chriſt may have a tabernacle in me.

10. Therefore I am pleaſed in Weakneſſes, in Damages, in Neceſſities, in Perſecutions, in Diſtreſſes for Chriſt: for when I am weak, then am I ſtrong.

11. I am become fooliſh in boaſting, you have compelled me: for I ought to have been commended by you, ſince I was Nothing deficient of the very chief Apoſtles, if I even am Nothing.

12. The Signs certainly of an Apoſtle were wrought among you, in all Patience, in Signs, and Wonders, and powerful Things.

13. For what is it wherein you were inferior to the reſt of the Churches, except that I my ſelf was not burdenſome to you? Forgive me this Fault.

14. Behold the third time I am ready to come to you, and will not be burdenſome to you: for I do not ſeek yours, but you; for Children ſhould not treaſure up for Parents, but Parents for Children.

15. Nay I will moſt gladly ſpend, and be ſpent for your Souls; if even the more abundantly I love you, the leſs I am loved.

16. Let it be that I did not burden you, yet being crafty, I took you with Deceit.

17. Did I get gain of you, by any one of thoſe whom I ſent to you?

18. I beſought Titus, and ſent a Brother together; did Titus at all get any gain of you? Did we not walk in the ſame Spirit? not in the ſame Steps?

19. Again do ye think that we are making excuſe to you? Before God, we ſpeak in Chriſt; but all Things, Beloved, for your Edification.

20. For I fear, leſt when I come, I ſhould any how find you not what I would, and ſhould be found by you what you would not; leſt any how there ſhould be Contentions, Jealouſies, Wraths, Quarrels, Diſparagings, Whiſperings, Puffings up, Tumults;

21. Leſt my God ſhould make me low towards you, when I come again, and I ſhould bewail many who ſinned before, and have not repented for the Uncleanneſs, Whoredom, and Wantonneſs which they committed.

Ib. *fourteen Years*] *Nothing for* above, ſays *Wall*; and he refers that Time to *Acts* xiii. 2.

Ver. 4. *caught*] *Whitby* ſhews this was another Rapture, Ver. 1, 7.

Ver. 5. *Of ſuch a one*] of being ſuch a one.

Ver. 7. *that I might not be exalted on high*] the laſt *Zegerus* ſuppoſes crept in from a *marginal Note*, no Wonder ſince the *Vulg.* is without it, as alſo five or ſix *Copies*, *&c.* but *Mills* roundly affirms it has been repeated (viz. taken) from the upper Part of the Verſe; when its being left out becauſe it is there, may be ten or twenty-fold more likely, if the Compariſon could be ſtated.

Ib. *Excellency*] for two were not *abundance*; and it is the ſame Word that is ſo tranſlated Ch. iv. 7. as likewiſe *excellentia* here by *Eraſm.* and *Beza*, as it is *præſtantiam*, *excellent*, by *Caſt.*

Ib. *a Goad in the Fleſh*] *Whitby* and *Wall* count it ſome bodily Infirmity, the ſame as at *Gal.* iv. 13, 14. which made him deſpicable.

Ver. 9. *my Power*] *my* is not in ſome, with the Favour of *Mills*, *Prol.* 477. though ſo needful, that it is Violence to think the Apoſtle did not put it.

Ib. *rather*] abſconded from a few, and ſent by *Mills* to the *Marg. Pr.* 477. but how can it be imagined this would have been added?

Ib. *my Weakneſſes*] How fond was *Mills* of a *new Reading*, *Pr.* 371. to think from *Irenæus* only, that this [my] crept in from Ver. 5. why not much rather left out by *Irenæus*, than added into all *Copies* and *Tranſlations*?

Ib. *have a tabernacle*] or *tabernacle*, if that would be allowed for an *Eng.* Verb; not *reſt* as in the *vulg. Tranſ.*

Ver. 10. *Damages*] the ſame Word as in *Acts* xxvii. 10, 21. where only it occurs beſides.

Ver. 14. *the third time*] Having been once there, *Acts* xviii. and intending to come again before now, 1 *Cor.* xvi. 5. Ch. i. 15, 16. ſo *Whitby* and *Wall.*

Ver. 19. *in Chriſt*] *Mills* aſſerts is of another Place, namely Ch. ii. 17. *Pr.* 477. I preſume of this too, notwithſtanding the *Lat.* only of two *Copies* and *Ambr.*

Ib. *all Things*] not *we do*, but *ſpeak.*

Ver. 21. *my*] which we need not ſcruple to be the Apoſtle's, although *Mills* ſays Somebody put it of his own, *Pr.* 477. on ſuch Authority as commonly elſewhere.

Ib. *ſhould*] *will* being very unapt to *left*, as likewiſe the *that* which our *Tranſlators* have added.

CHAP.

CHAP. XIII.

THIS third time I am coming to you: in the Mouth of two or three Witneſſes every Word will ſtand.

2. I ſaid before, and do foretel as if preſent the ſecond time, but being abſent now write to thoſe who ſinned before, and to all the reſt, that if I ſhould come again, I ſhall not ſpare.

3. Since you ſeek for a Proof of Chriſt ſpeaking in me, who to you is not weak, but powerful in you;

4. (For even though he was crucified through Weakneſs, yet he lives through the Power of God: for we alſo are weak in him, yet ſhall live with him through the Power of God towards you)

5. Try your ſelves, whether you are in the Faith; prove your ſelves: do ye not know your own ſelves, that Jeſus Chriſt is in you, unleſs that you are Reprobates.

6. But I hope that you will know, that we are not Reprobates.

7. I further pray to God you may not do any Evil; not that we may appear approved, but that you may do Good, though we are as Reprobates.

8. For we can do not what is againſt the Truth, but for the Truth.

9. For we rejoice, when we are weak, and you are ſtrong; and this alſo we pray for, your fitting up.

10. For this reaſon I write theſe Things as I am abſent, that when I am preſent I may not uſe you ſharply, according to the Authority which God has given me for building up, and not for overthrowing.

11. Further, Brethren, I bid you farewel, be compleated, be comforted, be of the ſame mind, be at peace; and the God of Love and Peace will be with you.

12. Salute one another with a holy Kiſs.

13. All the Saints ſalute you.

14. The Grace of the Lord Jeſus Chriſt, the Love of God, and the Communion of the Holy Spirit be with you all: ſo let it be.

The ſecond to the Corinthians was written from Philippi of Macedonia, ſent by Titus and Luke.

Ver. 1. *third*] as at Chap. xii. 14.

Ver. 2. *write*] This, *Mills* writes, has been inſerted to perfect the Sentence, *Pr.* 1205. a few not having it; whereas the contrary is more probable.

Ver. 3. *Since*] Here is to be conſidered, whether this belongs to the foregoing or following. Since the *Corinthians* ſought for a Proof that *Chriſt* ſpoke in *Paul*, why ſhould *Paul* not ſpare them? Ought they not to have ſought for ſuch a Proof of his Miniſtry, according to Ch. iv. 2. & v. 11. & vi. 4, 6. 1 *Cor.* xiv. 24, 25, 29. & ii. 4, 5, 13. *Gal.* i. 16. & ii. 8. 1 *Theſ.* i. 5. *Mat.* x. 20? Beſides how apparent is it, that his *not ſparing* was for their *ſinning* mentioned before! On the other hand does not this Word and Verſe connect well with Ver. 5. and Ver. 4. come properly between, as cohering with the latter Part of this? And are not ſuch long Periods, and Digreſſions, the very Style of our Apoſtle, eſpecially to the *Corinthians* and *Romans*? This *Gr.* Conjunction may alſo be ſeen thus in Ch. xi. 18. 1 *Cor.* xiv. 12. *Heb.* iv. 6. & vi. 13. and compound *Acts* xiii. 46. & xv. 24. 1 *Cor.* i. 21. & xv. 21. *Luke* i. 1. Now the principal Part of the Argument may be thus expreſs'd, *Since you ſeem to doubt of* Chriſt *being ſpiritually in me, ſpeaking by me to you; try your own Experience, whether ye do not believe he has ſpoken in your Conſciences, ſo is in your ſelves, unleſs you are Reprobates; and conſequently in us, as you may be ſatisfied we are not ſuch.*

Ib. *who to*] which Alteration of the *com. Tranſ. Wall* thought material enough for a *Note*.

Ver. 4. *though*] A few are without, whereupon *Mills* ſays it was inſerted for Coherence, *Pr.* 1290. but that is on the Suppoſition the Apoſtle did not put it, whereas the Coherence with the foregoing Words is too neceſſary, as well as this *Reading* too abundant, to be denied to him.

Ib. *towards you*] One *Copy*, and the *Lat.* of two more, with an *Author*, not having this, *Mills* does not ſtick to affirm it has been added from Ver. 3. *Pr.* 477. ſufficiently improbable!

Ver. 8. *what*] If it be aſked from the *com. Eng. What could they do for the Truth?* Would not the Anſwer there be *nothing?*

Ver. 11. *be comforted*] *Mills* thinking *be exhorted* unworthy of his dear *Vulg. Interpreter*, adjudges it to have crept from the *Marg. Pr.* 557.

NOTES upon the Epiſtle of PAUL to the GALATIANS.

CHAP. I.

PAUL, an Apoſtle, not from Men, nor by Man, but by Jeſus Chriſt, and God the Father, who raiſed him up from the Dead;

2. And all the Brethren who are with me, to the Churches of Galatia.

3. Grace be to you, and Peace from God the Father, and our Lord Jeſus Chriſt;

4. Who gave himſelf for our Sins, that he might deliver us from the preſent wicked World, according to the Will of God and our Father:

5. To whom be Glory for ever and ever: ſo let it be.

6. I wonder that you are ſo quickly carried away, from him who called you by the Grace of Chriſt, to another Goſpel.

7. Which is not another, otherwiſe than there are ſome that trouble you, and would turn aſide the Goſpel of Chriſt.

8. Whereas though even we, or an Angel from Heaven, ſhould preach to you, beſide what we have done, let him be curſed.

9. As we ſaid before, I alſo ſpeak now again, If any one ſhall preach to you, beſide what you have received, let him be curſed.

10. For do I now perſuade Men, or God? Or do I ſeek to pleaſe Men? For if I ſhould yet pleaſe Men, I ſhould not be the Servant of Chriſt.

11. But I let you know, Brethren, that the Goſpel preached by me is not according to Man.

12. For I neither received it from Man, nor was taught; but by the Revelation of Jeſus Chriſt.

13. For you have heard of my Converſation once in Judaiſm, that I exceedingly perſecuted the Church of God, and waſted it;

14. As alſo proceeded in Judaiſm above many Equals among my Race, being more abundantly zealous in the Traditions of my Fathers.

15. But when God was pleaſed, who ſeparated me from my Mother's Womb, and called by his Grace,

16. To reveal his Son in me, that I might preach him among the Gentiles; preſently, having no conference with Fleſh and Blood,

17. Nor going up to Jeruſalem to thoſe who were Apoſtles before me, I went into Arabia, and returned again to Damaſcus.

18. Next I three Years after went up to Jeruſalem, to be acquainted with Peter, and remained with him fifteen Days.

19. But I ſaw no other of the Apoſtles, excepting James the Brother of the Lord.

Ver. 6. *him*] God, as I have taken it with *Whitby*, who directs to the like elſewhere, preferably to *Paul* himſelf, as *Wall* interprets it, I ſuppoſe, from *Hammond*; but at the ſame in Ch. v. 8. *Ham.* boggles with [or,] and *Wall*'s uncommon Confidence carrying him through, weakens his *Interpretation* of this by making both alike, ſince it is unaccountable and ridiculous for the *him* there to be *Paul*.

Ib. *by*] for which conſult *Doddr.* and ſee the ſame *Rom.* v. 15. *Col.* iii. 16. 2 *Theſ.* ii. 16. 2 *Tim.* ii. 1. and in the *com. Tranſ.* 2 *Cor.* i. 12. ſo with the Prep. underſtood. *Rom.* iii. 24. & xi. 6. 1 *Cor.* x. 30. & xv. 10. *Eph.* ii. 5, 8. *Tit.* iii. 7. *Heb.* ii. 9. & xiii. 9.

Ib. *of Chriſt*] four or five having not, *Mills* holds with, *Pr.* 478. while others have *of Jeſus Chriſt*, and others *of God*; not all made from Nothing, I ſuppoſe. And the *Syr.* which he cites as without it, is *turned away from Chriſt, who called you by his Grace.*

Ver. 7. *otherwiſe than*] and not *but*, as it belongs to the foregoing; by which, disjoined from this, our *Tranſlators* ſeem to mean, there could be no other Goſpel, and yet add *any other goſpel* twice in the two next Verſes, even not in *Italick*.

Ver. 9. *preach to you, beſide*] *things unneceſſary to be neceſſary*, *Whitby*'s *Annot.*

Ver. 10. *perſuade*] *Weſt. ſatisfy*; though foreign both to good Senſe, and the *Original*.

Ib. *Or do I ſeek to pleaſe Men?*] omitted in the *Ethiop.* being perhaps a Line miſſed, or thought redundant by the *Tranſlator*; but by *Mills* in his fond Faſhion added.

Ver. 13. *exceedingly*] *beyond* being from a wrong *Copy*.

Ver. 15. *God*] *Mills* fetches from his Caſtle in the Air, the *Margin*, becauſe a few are without it, *Pr.* 478. who might think to be quaint, though in plain Hiſtory, was elegant.

Ver. 16. *in me*] as Ch. iv. 19.

Ver. 16, 17. *preſently——I went*] For *I did not preſently converſe with Fleſh and Blood* would be abſurd, and taking *preſently* or *immediately* to belong to that be contrary to *Acts* ix. 19. and that he did not preſently go up to *Jeruſalem* Ver. 18. tells; yet *Doddr.* argues againſt *Wells* and *Locke*, that *Paul* did not go into *Arabia* till after he preached, and preached *without conſulting any Man*, contrary to the Order related in *Acts* ix. 19, 20. which appears to have been, as clear of ſuch Obſtructions, when *Paul* returned to *Damaſcus*, as mentioned here; and ſo that he was taught the Goſpel which he was to preach by Revelation, in his Retirement at *Arabia*, according to *Wells*, as here to Ver. 11, 12, 15, 16.

Ver. 19. *Brother*] As it is not to be thought the Mother of *Jeſus* had any other Huſband beſides *Joſeph*, ſee alſo on *John* xix. 27. and as the Father of this *James* was *Alphæus*, *Mat.* x. 3. *Acts* i. 13. he could not be *the Brother of the Lord* in the ſtrict Senſe; beſides they were ma-

20. Now in what Things I write to you, behold before God I do not lye.

21. I next went into the Regions of Syria and Cilicia;

22. And was unknown by Face, to the Churches of Judea that were in Chriſt:

23. They having only heard, He who perſecuted us once, now preaches the Faith which once he waſted;

24. And they glorified God for me.

CHAP. II.

NEXT I fourteen Years after went up again to Jeruſalem with Barnabas, and took alſo Titus together.

2. Moreover I went up according to Revelation, and communicated to them the Goſpel which I preach among the Gentiles; but privately to thoſe who were in repute, leſt any how I ſhould run or ſhould have run in vain;

3. (Yet Titus who was with me, being a Grecian, was not compelled to be circumciſed)

4. And that by reaſon of falſe Brethren brought in, who entered in to ſpy our Freedom which we have in Chriſt Jeſus, that they might bring us into ſervitude.

5. To whom we did not give way by Subjection for an Hour, that the Truth of the Goſpel might continue with you.

6. Nay of thoſe who ſeemed to be ſomewhat (what they were once is no difference to me; God does not accept the Perſon of Man) though they were in repute, their diſcourſing was Nothing to me.

7. But on the contrary when they ſaw, that the Goſpel of Uncircumciſion was committed in truſt to me, as *that* of Circumciſion to Peter;

8. (For he who wrought in Peter for the Apoſtleſhip of Circumciſion, wrought alſo in me for the Gentiles)

9. And as they knew the Grace that was given me, James, Cephas and John, who ſeemed to be Pillars, gave to me and Barnabas the right Hands of Fellowſhip, that we might be for the Gentiles, and they for the Circumciſion;

10. Only would have us remember the Poor, the very ſame which I was alſo careful to do.

11. But when Peter was come to Antioch, I reſiſted him to the Face, becauſe he was to be condemned.

12. For before ſome came from James, he eat along with the Gentiles; but when they were come, he withdrew, and ſeparated himſelf, fearing thoſe of the Circumciſion.

13. And the reſt of the Jews alſo diſſembled with him, ſo that Barnabas too was taken away by their Diſſembling.

14. Nevertheleſs when I ſaw that they did not walk rightly to the Truth of the Goſpel, I ſaid to Peter before them all, If thou who art a Jew, liveſt in the Gentile Manner, and not in the Manner of the Jews, why doſt thou compel the Gentiles to do in the Jewiſh Manner?

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nifeſtly firſt Couſins, their Mothers being Sifters, *John* xix. 25, 27. and their Fathers Brothers, as on *Luke* xxiv. 18. of which look too at *Mat.* xiii. 55. and ſo in a *Note* on *Euſebius Eccleſiaſt. Hiſt.* B. ii. Ch. 1. *Camb. Edit.* 1683.

Ver. 23. *He*] The *Greeks* introducing both oblique and direct Sentences with ὅτι, *we* only the former with *that*, muſt begin here without it, or be abſurd; for *that* is inconſiſtent with *us* and *preacheth*.

Ib. *which once he waſted*] The *Ethiop. Tranſlator*, as if he was deſignedly brief, leaves out this; yet imagined by *Mills*, on that Authority alone, to be brought hither from Ver. 13. *Pr.* 1216.

Ib. *waſted*] as Ver. 13. nor did *Paul deſtroy* the Faith.

Ver. 1. *fourteen Years after*] after his Converſion, Ch. i. 16. according to *Hammond*, *Pearſon*, *&c.* which is thought righter than *Uſher's* after the three Years Ch. i. 18.

Ib. *again*] not in the *Lat.* of one *Copy*, nor quoted by two *Writers*; what a Matter there is! yet enough with *Mills* to diſallow it.

Ver. 2. *ſhould have*] For is either *leſt I had*, or *ſhould had* proper?

Ver. 3. *not*] *neither* being improper.

Ver. 4. *And that*] which muſt belong to the End of the 2d Ver. as *Ham.* expounds; and not to the laſt, as pointed in our *Bible*, and paraphraſed by *Whitby*.

Ib. *entered*] as *Rom.* v. 20. the two only Places of this Verb.

Ver. 5. *not*] This has been left out, and as ſo contended for, even by *Mills*; but the *Original Copies* almoſt (or it ſeems without *almoſt*) all have it, and with the ſame concur the four following Verſes, and eſpecially Ver. 14. ſee alſo *Wetſtein's Note*, and *Beza* of it, with *Whitby's Examen*.

Ver. 6. *once*] or *ſometime*, as the *Gr.* Word, which there is for this in particular, ſignifies; and *Paul* might mean ſome falſe Brethren, Ver. 4.

Ib. *though*] *for* being improper, which *Ham.* would throw on *Paul*, when the *Gr.* Word alſo means this.

Ib. *they were in repute*] left out of the *Syr.* and one ſuppoſed *Copy*, yet ſaid by *Mills* to have crept from Ver. 2. *Pr.* 1254.

Ver. 7. *committed in truſt*] not merely *committed*, for that the *Gr.* does not ſignify.

Ver. 9. *And as they knew*] Thus it ſtands in the *Original*; ſo that this was not only *James*, *Cephas* and *John*, but the others alſo who *knew* this, as well as *ſaw* that in Ver. 7.

Ver. 10. *the Poor*] of the Circumciſion or *Jews*, conſonant to *Rom.* xv. 26. and with which this is eaſily to be accounted for.

Ver. 11. *Peter*] Some have it *Cephas*, as alſo at Ver. 14. but fewer there, which *Mills* holds for, eſpecially as ſupported by *Pearſon*, becauſe there was anciently a Controverſy whether this was an Apoſtle; but that might ariſe from the *Vulg.* which has *Cephas*, and might be put here, as it is Ver. 9. to ſcreen *Peter*, and, as *Whitby* ſays, obviate the Blaſphemies of *Porphyry*.

Ver. 14. *Peter*] with *Weſt. Cephas*, as a few *Copies* have.

Ib. *do in the Jewiſh manner*] *Weſt. judaize.*

15. As

15. As we Jews by Nature, and not Sinners of the Gentiles,

16. Knew that a Man is not juſtified by the Works of the Law, except through the Faith of Jeſus Chriſt; even we believed in Chriſt Jeſus, that we might be juſtified by the Faith of Chriſt, and not by the Works of the Law; becauſe no Fleſh will be juſtified by thoſe Works.

17. But if when we ſeek to be juſtified in Chriſt, we our ſelves however are found Sinners, is Chriſt therefore the Miniſter of Sin? Far be it.

18. For if I build again thoſe Things which I deſtroyed, I make my ſelf a Tranſgreſſor.

19. For I through the Law became dead to the Law, that I might live to God.

20. I am crucified with Chriſt, yet live; *though* no more I, but Chriſt lives in me: and what I now live in the Fleſh, I live in the Faith of the Son of God, who loved me, and delivered up himſelf for me.

21. I do not aboliſh the Grace of God: for if Righteouſneſs is by the Law, then Chriſt died for nothing.

CHAP. III.

O Unwise Galatians, who has bewitched you not to believe the Truth, before whoſe Eyes Jeſus Chriſt was written of before, *who* has been crucified in you?

2. This only I would learn of you, Did you receive the Spirit by the Works of the Law, or by the Hearing of the Faith?

3. Are you ſo unwiſe? When you began with the Spirit, are you now accompliſhed with the Fleſh?

4. Have you ſuffered ſo many Things in vain? if yet too in vain.

5. He therefore who furniſhes you with the Spirit, and works powerful Things among you, is it through the Works of the Law, or through Hearing in Faith?

6. As Abraham believed God, and it was reckoned to him for Righteouſneſs.

7. Know then, that thoſe who are of Faith, are the Sons of Abraham.

8. And the Scripture foreſeeing that God would juſtify the Gentiles by Faith, preached before to Abraham, Through thee ſhall all Nations be bleſſed.

9. So that they who are of Faith, are bleſſed with faithful Abraham.

10. For whoever are of the Works of the Law are under the Curſe; ſince it is written, Every one is curſed who does not continue in all the Things written in the Book of the Law, by doing them.

11. But that Nobody is juſtified by the Law with God is evident, becauſe The Righteous ſhall live by Faith.

Ver. 16. When *Whitby* in his *Pref.* to this *Epiſt.* laid down as certain Articles, *that the true Chriſtian Faith in* Srripture, *is only a cordial and firm belief that* Jeſus *is the* Chriſt, *the* Lord, *the true* Meſſiah, &c. *and that Juſtification, which is Abſolution of paſt Sins, with the neceſſary and immediate Conſequence of that, a being reconciled to God, and received into favour with him, is by* St. Paul *aſcribed to Faith alone, in Oppoſition to Works of Righteouſneſs, done either by the* Jew *or* Gentile; he ſeems not to have been aware of the Conſequence, that the Chriſtian World continuing to believe ſo, would continue pardoned and being in the divine Favour, and who when dying believe ſo eſpecially; or elſe being aware of ſome wrong Conſequence, he writes differently towards the End, and concludes *that the difference between Men of Judgment, as to ſaving Faith, is more in words than ſenſe:* for he ſays, *When Faith is hearty and conſtant, it will produce ſincere Obedience, and Holineſs will follow in the Life*; and that dead Faith does not deſerve the Name of Faith: Nay in his *Pref.* to 1 *John* he makes anſwer to the Author of the *Reaſonableneſs of Chriſtianity*, for having aſſerted the like as himſelf had done in this *Pref.*

Ib. *except*] the proper Meaning of the *Gr.* which *but* is not; though *Gell* allows it, but not here, *Eſſay*, p. 607.

Ib. *Chriſt Jeſus*] here varied thus in the *Gr.*

Ver. 19. *became dead*] The 2d Aoriſt; and if the preſ. Tenſe, ſhould have *may*, not *might*, after it.

Ib. *to the Law*] This forſooth *Wall* ſuppoſes *ſome officious ſcribe did for explication write in the margin, and another ſcribe put into the text, Crit. Not.* though that Omiſſion in the Text is no where known, nor I need not ſay Addition in the *Margin*, the latter being as ſuch Criticks Fairy Ground whither Words innumerable have come, and again diſappeared, like the fabled Fairies; and what Figure would a Critick of this Kind make after *Mills*, who rejected many Things thus on the Authority of a ſingle Writer againſt about fifty or ſeventy, if he ſhould not exceed him?

Ver. 20. *more*] not *yet* a Conjunction as in the *com. Tranſ.*

Ver. 21. *died*] for ſurely Chriſt *was* not then *dead.*

Ver. 1. *not to believe the Truth*] according to *Mills* is from Ch. v. 7. being not with ſome; but there is this to oppoſe to it, that it is with many.

Ib. *believe*] which the *Gr.* Word ſignifies rather than *obey*, as *Beza* confeſſes; and is ſeemingly more ſuitable to the Matter, if compared with Ver. 2, 5, 6, 7, &c. Ch. ii. 17, 20. and thus *Eraſ.* turns it.

Ib. *written bēfore*] for ſo the Original Word ſignifies, according as it is tranſlated, *Rom.* xv. 4. *Eph.* iii. 3. It may denote they were convinced by the Scripture, as in *Acts* xvii. 2, 3. & xviii. 28.

Ib. who *has been crucified*] or *he crucified*, or *crucified in you* joined to *Jeſus Chriſt.*

Ib. *crucified*] now has been crucified in you, according to *Heb.* vi. 6. & x. 29. *Rev.* xi. 8. *Jam.* v. 6. ſee likewiſe *Gell*'s *Eſſay*, p. 687. True it is that both *Ham.* and *Whit.* ſcruple *in* or *among you*, as not in the *Alex. MS.* of the King's Library, to which *Mills* reckons three more, and four *Verſions*, with *Grotius*, for omitting it as ſuperfluous; but all may be accounted for one Way, that they did not underſtand it.

Ver. 3. *unwiſe*] *Weſt. thoughtleſs.*

Ver. 5. *hearing in Faith*] according to *Mat.* ix. 28, 29. & xiii. 58. *Mark* ix. 23. & x. 52. *John* xi. 40. *Acts* xiv. 9.

12. Whereas

12. Whereas the Law is not of Faith; but, The Man who does theſe Things ſhall live by them.

13. Chriſt has redeemed us from the Curſe of the Law, as he was made a Curſe for us; ſince it is written, Every one is curſed who hangs on a Tree:

14. That the Bleſſing of Abraham might be for the Gentiles in Chriſt Jeſus, that we might receive the Promiſe of the Spirit by Faith.

15. Brethren, I ſpeak according to Man; notwithſtanding a Covenant is of Man, being eſtabliſhed, Nobody aboliſhes or adds more.

16. Now to Abraham were the Promiſes ſaid to be, and to his Offspring: he does not ſay, And to Offsprings, as if for many; but as if for one, And to thy Offspring, which is Chriſt.

17. This I ſay further, The Covenant eſtabliſhed before by God in Chriſt, the Law made four hundred and thirty Years after does not repeal, to make the Promiſes void.

18. For if the Inheritance be of the Law, *it* is no more of Promiſe; whereas God gave *it* to Abraham by Promiſe.

19. What then was the Law for? It was added becauſe of Tranſgreſſion, until the Offſpring came, to which the Promiſe was made; being diſpoſed by Angels in the Hand of a Mediator.

20. And a Mediator is not of one, but God is one.

21. Is the Law then againſt the Promiſes of God? Far be it: for if there had been a Law given able to make alive, truly Righteouſneſs would have been by the Law.

22. But the Scripture has ſhut up all under Sin, that the Promiſe by the Faith of Jeſus Chriſt might be given to thoſe who believe.

23. And before Faith came, we were kept under the Law, ſhut up for the Faith to be afterwards revealed.

24. So that the Law was made our Schoolmaſter for Chriſt, that we might be juſtified by Faith.

25. But Faith being come, we are no more under a Schoolmaſter.

26. For you are all the Sons of God through Faith in Chriſt Jeſus.

27. For whoever of you have been baptized into Chriſt, have put him on.

28. There is neither Jew nor Grecian, there is neither Servant nor free Man, there is neither Male nor Female: for all of you are the ſame in Chriſt Jeſus.

29. And if Chriſt's, then are you the Offſpring of Abraham, and Heirs according to the Promiſe.

CHAP. IV.

I SAY further, as long Time as the Heir is a little Child, he is nothing different from a Servant, when he is Lord of all;

2. But is under Tutors and Stewards, till the Appointment before of the Father:

3. So alſo we when we were little Children, were in Servitude under the Elements of the World;

4. But when the Fulneſs of Time was come, God ſent forth his Son made of a Woman, made under the Law;

5. That he might redeem thoſe under the Law, that we might receive the Adoption.

6. And becauſe you are Sons, God has ſent forth the Spirit of his Son into your Hearts, crying, Abba, Father.

7. So that thou art no more a Servant, but a Son; and if a Son, an Heir of God alſo through Chriſt.

8. But then indeed as you did not know God, you ſerved them that by Nature are not gods.

9. Whereas now when you have known God, and have been more known by him; how do ye return again to weak and poor Elements, which you would ſerve over again?

Ver. 12. *The Man*] ſome not having, *Mills* believed was put in from the *Verſ.* of the *Sept. Lev.* xviii. 5. but why not by *Paul* himſelf. as well as at *Rom.* x. 5?

Ver. 14. *in Chriſt Jeſus*] omitted by *Chryſoſtome* in his *Commentary*, from whence *Mills* takes occaſion to ſay, that indeed, if the *Copies* did not forbid, he ſhould think it put in from Ver. 16. though not there. A Proof of his Prejudice againſt the *com. Reading*, it being on ſuch ſlight Grounds; if not rather of his Vanity, to make his *Various Readings* more important.

Ver. 16. *ſaid*] which, and not *made*, the Gr. Verb ſignifies.

Ver. 17. *in Chriſt*] This alſo *Mills* refuſes to the primary Text, though but three *Copies &c.* are without it, and though ſo neceſſary. If there was no Cauſe for omitting it, as he ſays, it might be done by Overſight; yet the Occaſion might be, its not being in *Geneſis*, and for the Mention of *Chriſt* juſt before.

Ver 19. *added*] with ſome *put*, by cutting off a Piece of the *Gr.* Word, at which *Mills* takes occaſion to ſuppoſe it was joined on.

Ib. *diſpoſed*] What *ordained by angels?* Surely not.

Ver. 21. *of God*] which came in the Place of a *Comment Mills* reports, *Pr.* 479. but is it poſſible for any Perſon to think this wanted a *Comment* without it, and being along with Ver. 18? much leſs for the whole Church. Nor does he produce one *Gr. Copy* without it, yet one with *of Chriſt*.

Ver. 22. *ſhut up*] of which Verb theſe Words in Ver. 23. are a Participle.

Ver. 8. *by Nature*] as being Metal, Stone, &c. which one would think the great *Annotators* might have eaſily explained, and *Wall* better than by *in reality*.

Ver. 9. *again to weak*] to ſuch Elements in Judaiſm as were in Gentiliſm, not *to the* as if the ſame.

10. You obſerve Days, Months, Times and Years.

11. I am afraid of you, leſt any how I ſhould have laboured towards you in vain.

12. Be as I am, I intreat you, ſince I am as you were, Brethren: you have done me no injury.

13. Nay you know that through Weakneſs of the Fleſh I preached to you before.

14. And my Temptation in my Fleſh you did not deſpiſe, nor were diſguſted at; but received me as an Angel of God, as Chriſt Jeſus.

15. What then was your Bleſſedneſs? For I teſtify to you, that if poſſible, you would have pulled out your Eyes, and have given *them* to me.

16. So that am I become your Enemy, by ſpeaking truly to you?

17. They are zealous for you not well; but they would ſhut you out, that you may be zealous for them.

18. It is well however to be zealous in Good, and not only at my being preſent with you.

19. My little Children, whom I am bringing forth again, until Chriſt is formed in you;

20. And would be preſent with you now, and change my Voice, becauſe I doubt of you;

21. Tell me, you that would be under the Law, do not you hear the Law?

22. For it is written, that Abraham had two Sons, one of a Servant-maid, and one of a free Woman.

23. But he indeed of the Servant-maid was born according to the Fleſh, whereas he of the free Woman by Promiſe.

24. Which very Things are figurative: for theſe are the two Covenants, one indeed from the Mountain of Sina, that begets into Servitude, which is Agar.

25. For Agar being Sina a Mountain in Arabia, anſwers to Jeruſalem now, and is in Servitude with her Children.

26. Whereas Jeruſalem above is free, which is the Mother of us all.

27. For it is written, Rejoice, O barren who doſt not bear; break out and ſhout, thou that doſt not bring forth: becauſe the Children of the deſolate ſhall be many more than of her who has a Huſband.

28. Now we, Brethren, after the Manner of Iſaac, are the Children of Promiſe.

29. But even as he then that was born according to the Fleſh, perſecuted him who was according to the Spirit, ſo alſo now.

30. Yet what ſays the Scripture? Drive out the Maid-ſervant and her Son: for the Maid's Son ſhall not inherit with the Son of the free Woman.

31. Then, Brethren, we are not Children of the Servant-maid, but of the free Woman.

CHAP. V.

IN the Freedom therefore with which Chriſt has made us free ſtand faſt, and be not held again in the Yoke of Servitude.

2. Lo I Paul tell you, that if you are circumciſed, Chriſt will profit you Nothing.

3. For I teſtify again to every Man who is circumciſed, that he is a Debtor to perform the whole Law.

4. You are aboliſhed from belonging to Chriſt, who are juſtified by the Law; you are fallen from Grace.

5. For we by the Spirit through Faith, wait for the Hope of Righteouſneſs.

Ver. 12. *am as you*] in Affection and Regard, ſuitable to the latter Part of the Ver.

Ib. *were*] ſo *Weſt.* for how can *are* be conſiſtent?

Ver. 13. *before*] as properly ſignified, and tranſlated *John* vi. 62. & vii. 51. & ix. 8. 2 *Cor.* i. 15. 1 *Tim.* i. 13.

Ver. 14. *Temptation*] probably the ſame as *Goad* 2 *Cor.* xii. 7. being both *in the Fleſh.*

Ver. 15. *What*] *Where* is a different *Reading* of ſome, but not the eſtabliſhed; as may be ſeen by *Mills*'s and *Kuſter*'s *Editions* in Folio, with the *various Readings*, and by that printed at *Amſterdam* by *Wetſten*, beſides *Beza*'s, *&c.*

Ib. *was*] the preterimp. Tenſe *Gr.* ſee *Wall*'s *Crit. Note.*

Ib. *your*] for which our *Tranſ.* has *you ſpake of.*

Ver. 17. *ſhut you out*] *a libertate Evangelica, from the Goſpel Liberty, Mills.* Yet *Beza* ſays, *Though in all the Copies it is written* you, *the Sentence requires we ſhould read* us; and *Mills* gives an imperfect Account of ſome who have it ſo; but *Wetſten*'s curious *Edition* afterwards (by Miſtake) reckons only *Curcellæus* to have *you.*

Ver. 19. *in you*] *as the Child is in the Womb, Paraph.* of *Whitby.*

Ver. 24. *very*] τινά.

Ib. *figurative*] a Participle, and as *Beza, &c.* remark, an *Allegory* being fictitious; but to prevent any Objection from the *Gr.* Word, it might be rendered, *in the manner of an Allegory.*

Ib. *Sina*] not *Sinai* in the *Greek.*

Ver. 26. *all*] ſeveral are without, and ſo *Mills* eſteems it an Inſertion, *Not.* and *Pr.* 682. but the likelieſt Thing may be, that it was left out by thinking the latter *Jeruſalem* was not the Mother of them all, over-ſcrupulouſly.

Ver. 1. *In the Freedom &c.*] *Mills* ſuppoſed this ſhould be joined to the foregoing, and the Period be here at *free*, with *therefore* removed to after *ſtand faſt*, according to five or ſix *Copies*, the *Vulg. Eſtius, &c.* but read *Grot.* and *Whit.*

Ver. 2. *if*] And *Ignatius, If we live according to the Jewiſh Law till now, we confeſs not to have received Grace, Epiſt. to the Magneſians*, Sect. 8.

Ver. 3. *again*] Somebody that thought this ſaid of the Words, inſtead of the Matter, and ſo a Miſtake perhaps of a Tranſcriber, might therefore leave it out, as is done by a few; whereas *Mills* from thence would have it put in by ſome Student. See the like Anſwer by *Whitby*, as I have ſince this was written.

Ver. 4. *aboliſhed from Chriſt*] as it is in the literal *Lat.* and the *Eng. Gen. Verſ.* but as this is not quite proper Expreſſion, neither conveys a clear Idea; *belonging to*, which the *Gr.* may ſignify, well ſupplies it. Next to this

6. For

6. For in Chriſt Jeſus neither Circumciſion is of any Force, nor Uncircumciſion; but Faith that works by Love.

7. You did run well; who hindered you not to be perſuaded of the Truth?

8. The Perſuaſion is not from him who called you.

9. A little Leaven leavens the whole Lump.

10. I am perſuaded of you in the Lord, that you will be of no other Mind; and he who troubles you ſhall bear Judgment, whoſoever he is.

11. And if I, Brethren, yet preach Circumciſion, why am I yet perſecuted? Then the Offence of the Croſs is aboliſhed.

12. I even wiſh they were cut off who diſturb you.

13. For you have been called to Freedom, Brethren; only let not the Freedom be for an Occaſion to the Fleſh, but by Love ſerve one another.

14. For all the Law is fulfilled in one Saying, in Thou ſhalt love thy Neighbour as thy ſelf.

15. Whereas if you bite and devour one another, ſee that you be not conſumed one by another.

16. But I ſay, Walk in the Spirit, and you will not accompliſh the Deſires of the Fleſh.

17. For the Fleſh does deſire againſt the Spirit, and the Spirit againſt the Fleſh; theſe oppoſing one another, that you may not do thoſe Things which you would.

18. But if you are led by the Spirit, you are not under the Law.

19. Now the Works of the Fleſh are manifeſt, which are Adultery, Whoredom, Uncleanneſs, Wantonneſs,

20. Idolatry, Witchcraft, Enmities, Contentions, Jealouſies, Wraths, Quarrels, Diſſenſions, Hereſies,

21. Envyings, Murders, Drunkenneſs, Revelling, and the like to theſe; of which I foretel you, as I have alſo ſaid before, that they who do ſuch Things will not inherit the Kingdom of God.

22. But the Fruit of the Spirit is, Love, Joy, Peace, Forbearance, Kindneſs, Goodneſs, Faith,

23. Meekneſs, Temperance: againſt ſuch the Law is not.

24. And thoſe who are Chriſt's, have crucified the Fleſh, with the Affections and Luſts.

25. If we live in the Spirit, let us alſo go on in the Spirit.

26. Let us not become vain-glorious, provoking one the other, envying one another.

CHAP. VI.

BRETHREN, if a Man alſo has been taken before in ſome Offence, you ſpiritual ones reform ſuch a Perſon in the Spirit of Meekneſs, conſidering thy ſelf, leſt thou too ſhouldeſt be tried.

2. Bear the Burdens one of another, and ſo fulfil the Law of Chriſt.

3. For if any one thinks he is Something, when he is Nothing, he cheats himſelf.

4. But let each prove his own Work, and he will then have Glorying in himſelf alone, and not in another.

5. For each will bear his own Load.

6. However let him that is inſtructed in the Word, impart to him who inſtructs of all good Things.

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may be that of dear *Wm. Tyndal*, *ye are gone quyte from Chriſt*. But the *Paraphraſe* of ſeveral others is ſcarce to be called *Tranſlation*, eſpecially as not ariſing from the Original Words.

Ver. 6. *Chriſt Jeſus*] the *Gr.* as in Ch. vi. 15. *Eph.* iii. 1.

Ver. 7. *be perſuaded of*] belonging to the Noun in the next Ver. as well as the proper Signification of the Verb.

Ver. 9. *leavens*] See 1 *Cor.* v. 6.

Ver. 12. *cut off*] from the Society.

Ver. 14. *in one Saying*] Two or three *Copies* have *in you* before it, the *Heretick Marcion* had only that; from whence ſo great a Critick (and one might think a great Judge) of the *various Readings* as *Mills* infers, that *in you* was the true *Reading* of the Apoſtle, and this added from *Rom.* xiii. 9. *Prolog.* N. 296. ad *Lect. Var.* Well might *Whitby*, though ſeventy Years old, not forbear to cry out againſt ſome Things in that Performance! How much more probable is it, that *Paul* wrote like himſelf in *Rom.* and here, and that *one Saying* was altered to *you* by *Marcion*, as ſuitable to the Context both before and after, then *in one Saying* reſtored afterwards to his *Copy* from the true *Original*.

Ver. 16. *Walk in the Spirit*] *according to the Motions of the Holy Spirit*, *Rom.* viii. 1, 2, 9, 12, 13, 14. *Whitby's Paraph.* and in his *Appendix* to 2 *Cor.* vi. 'As in natural 'and moral Actions, we cannot be ſaid to live or walk, 'without an inward Principle of Life and Motion, or to 'be led or guided in thoſe Actions, but by the Light of 'Reaſon; ſo neither can we properly be ſaid to live, and 'walk in the Spirit, or to be guided by him, if he imparts 'no inward Light to guide us in the Ways of Piety, no 'inward Motions to excite us to walk in them, no inward Strength or vital Efficacy for the Performance of 'them.'

Ver. 17. *may not*] Concerning this ſee *Gell's Amendment*, particularly p. 775, 776, 781.

Ver. 19, 21. *Adultery—Murders*] Several *Copies* are without theſe two, as if they were ſo bad that there was no Need of naming them, and as being ſo expreſsly forbid in the Commandments; yet I think the Apoſtle himſelf put them, if only for this Reaſon, that *Murders* does not ſtand with thoſe more akin to it in the 20th Ver. as I fancy an Interpolater would have placed it.

Ver. 21. *alſo*] wanting with a few, and then *Mills* relates it ſhould, *Pr.* 480.

Ver. 22. *Kindneſs*] ſo rendered 2 *Cor.* vi. 6. *Tit.* iii. 4. *Eph.* ii. 7. *Col.* iii. 12.

Ver. 23. *Temperance*] The *Vulg.* and a few add *Chaſtity*, not genuine even in *Mills's* Opinion.

Ver. 2. *fulfil*] This Verb in the *Gr.* being imperative in the 1ſt Aoriſt, and not as the foregoing in the preſent Tenſe, by the Difference only of a Vowel, *Mills* aſſerts that other Reading of a few is genuine, *Pr.* 645. but what Senſe is there in his bringing *Tranſlations* for it, whoſe Language has no Aoriſt? And as it is unlikely to be altered from the preſ. Tenſe, and prevail (while the contrary is very likely) the *com. Reading* may ſeem to be *Paul's*.

7. Do

7. Do not miſtake; God is not to be mocked: for what a Man ſows, that he will alſo reap.

8. Since he that ſows to his Fleſh, will of the Fleſh reap Corruption; and he that ſows to the Spirit, will of the Spirit reap everlaſting Life.

9. And in doing well let us not be ſlothful: for if we are not faint, we ſhall reap in the Seaſon for it.

10. Therefore indeed as we have Time, let us do good to all, but eſpecially to thoſe of the Family of Faith.

11. You ſee how large a Letter I have written to you with my own Hand.

12. Whoever would appear well in the Fleſh, theſe compel you to be circumciſed, only that they may not be perſecuted for the Croſs of Chriſt.

13. For thoſe circumciſed do not keep the Law themſelves; but would have you circumciſed, that they may boaſt in your Fleſh.

14. But far be it from me to boaſt, excepting in the Croſs of our Lord Jeſus Chriſt, by whom the World is crucified to me, and I to the World.

15. For in Chriſt Jeſus neither Circumciſion is of any Force, nor Uncircumciſion; but a new Creature.

16. And whoever go on by this Rule, Peace be on them, with Mercy, and on the Iſrael of God.

17. Henceforth let none give me Trouble; for I bear in my Body the Marks of the Lord Jeſus.

18. The Grace of our Lord Jeſus Chriſt be with your Spirit, Brethren: ſo let it be.

It was written to the Galatians from Rome.

Ver. 14. *to boaſt*] *Ptolemy*, cited at *Mat.* xv. 5. ſubjoins, *in any Thing*; viz. in a free Manner of quoting, not that there was ſuch a *Copy*.

Ver. 15. *in Chriſt Jeſus*] *Mills* on ſlight Authority rejecting theſe Words, imagines them to have crept from Ch. v. 6. but *Paul* is plainly making a Repetition.

Sub. *Rome*] They could not have pitched, ſays *Wall*, on a more unlikely Place, a Place where *St. Paul* had never been, *Uſher*, *Pearſon*, *&c.* conclude it written from *Epheſus*, *Cr. Not. Mills* from *Troas*, at the Time mentioned in *Acts.* xx. 6. at leaſt there and then about; a little after the *Epiſtle to the Romans*, A. C. 58.

NOTES

NOTES upon the Epiſtle of PAUL to the EPHESIANS

CHAP. I.

PAUL, an Apoſtle of Jeſus Chriſt by the Will of God, to the Saints who are at Epheſus, and to the Faithful in Chriſt Jeſus.

2. Grace be to you, and Peace from God our Father, and the Lord Jeſus Chriſt.

3. Bleſſed be the God and Father of our Lord Jeſus Chriſt, who has bleſſed us with every ſpiritual Bleſſing, in heavenly Places in Chriſt.

4. As he choſe us in him before the founding of the World, for us to be holy and without blemiſh, before him in Love:

5. And appointed us before to Adoption, by Jeſus Chriſt to himſelf, according to the good Pleaſure of his Will;

6. To the Praiſe of the Glory of his Grace, wherein he favoured us in the Beloved One.

7. In whom we have Redemption, by his Blood, the Forgiveneſs of Sins, according to the Riches of his Grace;

8. With which he has abounded towards us, in all Wiſdom and Prudence:

9. Making known to us the Myſtery of his Will, according to his good Pleaſure, which he before propoſed in him;

10. In the Stewardſhip of the Fulneſs of the Times, to collect together all Things in Chriſt, both thoſe in Heaven, and thoſe on the Earth in him;

11. In whom alſo we have obtained Inheritance, being appointed before according to the Purpoſe of him who works all Things after the Counſel of his Will;

12. For us to be to the Praiſe of his Glory, that before had hope in Chriſt:

13. In whom you alſo *had*, upon hearing the Word of Truth, the Goſpel of your Salvation; in whom too believing, you were ſealed with the Holy Spirit of Promiſe;

14. Which is the Earneſt of our Inheritance, till the Redemption to what will be obtained, to the Praiſe of his Glory.

15. For this reaſon as I alſo have heard of the Faith in the Lord Jeſus *that* is with you, and the Love to all the Saints;

16. Do not ceaſe giving thanks for you, whom I make mention of in my Prayers;

17. That the God of our Lord Jeſus Chriſt, the Father of Glory, would give you the Spirit of Wiſdom and Revelation, in the Knowledge of him;

18. The Eyes of your Underſtanding being enlightened, for you to know what is the Hope of his Calling, what the Riches of the Glory of his Inheritance in the Saints,

19. And what the excellent Greatneſs of his Power towards us who believe, according to the Working of his mighty Strength;

20. Which he did work in Chriſt, at raiſing him from the Dead, and made him ſit at his right Hand in heavenly Places,

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Tit. *to the Epheſians*] *Mills* labours to prove this *Epiſtle* was not written to the *Epheſians*, but to the *Laodiceans*, being that mentioned *Col.* iv. 16. His principal Argument is, that *Paul* had not been with the People he here wrote to, from Ch. i. 15. & iii. 2, 4. yet the mutual *hearing* might be of what was ſince he was there, and particularly of new Converts; as for *at Epheſus* not being in the *ancient Copies*, Ver. 1. it is too weakly ſupported; and ſee a fuller Anſwer by *Whitby*, *Pref.* and *Exam.* The Time of this ſee at *Philippians*.

Ver. 9. The latter *his* three or four omit, and *Mills* thereupon denies to be *Paul's*, *Prol.* 482.

Ib. *him*] viz. *Chriſt*, according to Ver. 4, 6. nay alſo the two that follow this, and belong to it.

Ver. 12. *before had hope*] ſo the *Original* undeniably; and ſeems to mean the Believers hoping in *Chriſt*, before his outward Coming.

Ver. 13. *too*] *Mills* diſowns on the Teſtimony of a few, and deems it crept from (though it might be likelier omitted for) the preceding *alſo*, *Pr.* 482.

Ver. 14. *to what*] I ſuppoſe it will be pretty difficult, to give a rational ſatisfactory Meaning to this according to [of,] to which the *Gr.* genitive Caſe is not to be confined: ſo *Rom.* xv. 8.

Ver. 18. *Underſtanding*] *Heart* in a great Number of *MS Copies*, *Verſions*, *&c.* *Mills* reckons ours an *Interpretation*, which I confeſs it ſeems changed to, becauſe *Eyes of the Heart* might ſeem ſtrange.

Ib. *being enlightened*] An Atticiſm in *Gr.* of the Accuſ. Caſe inſtead of the Genitive abſolute.

Ver. 19. *us*] a few having *you*, *Mills* ſays agreeably to the foregoing, *Pr.* 567. It may be ſo, and for that Reaſon be altered; but is not *us* as agreeable at leaſt, and of more Authority?

Ib. *Working*] *Weſt. energy*.

Ver. 20. *did work*] a kindred Verb to the Noun before. *Weſt. exerted*.

21. Up above all Principality, Authority, Power, Dominion, and every Name that is named, not only in this World, but alſo in that hereafter.

22. Nay he has made all Things ſubject under his Feet, and put him the Head over all Things to the Church;

23. Which is his Body, the Fulneſs of him who fills all in them all.

CHAP. II.

AND you, when you were dead in Offences and Sins;

2. In which once you walked, according to the Age of this World, according to the Prince of the Power of the Air, the Spirit that now works in the Sons of Diſobedience;

3. Among whom likewiſe we all were once converſant, in the Deſires of our Fleſh, doing the Will of the Fleſh and the Senſes, and were by Nature the Children of Wrath, according as the reſt;

4. Even God who is rich in Mercy, by reaſon of his great Love with which he loved us,

5. Did make with us, when we were dead in Offences, alive with Chriſt (by Grace you are ſaved)

6. And did raiſe up together, and cauſe to ſit together in heavenly Places, in Chriſt Jeſus:

7. That he might ſhew in Ages coming on the excellent Riches of his Grace, in the Kindneſs to us in Chriſt Jeſus:

8. For by Grace you are ſaved, through Faith; and this is not of your ſelves, it is the Gift of God:

9. It is not of Works, that Nobody may boaſt.

10. For we are of his Making, created in Chriſt Jeſus to good Works, which God before prepared that we ſhould go therein.

11. Therefore remember, that you being once Gentiles in the Fleſh, called the Uncircumciſion from that called the Circumciſion in the Fleſh made by Hands,

12. Were at that Time without Chriſt, alienated from the Common-wealth of Iſrael, and Strangers to the Covenants of Promiſe, who had no Hope, and were without God in the World.

13. But now in Chriſt Jeſus, you who were once far off, are become near by the Blood of Chriſt.

14. For he is our Peace; who made both one, and looſened the middle Wall of Fence:

15. Who aboliſhed in his Fleſh the Enmity, the Law of Commandments *which* is in Ordinances, that he might create two into one new Man in himſelf, making Peace;

16. And might reconcile both to God in one Body by the Croſs, when he had killed the Enmity with it.

17. He alſo came, and preached Peace to you far off, and to thoſe near.

18. For through him we both have Approach, by one Spirit, to the Father.

19. You are indeed then no more Strangers and Sojourners, but Citizens with the Saints, and the Family of God;

20. Built on the Foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the chief Corner:

21. In whom all the Building fitly framed together, increaſes into a holy Temple in the Lord;

22. In whom alſo you are built together, into a Habitation of God in the Spirit.

Ver. 13. *all in them all*] all the Faculties in all Perſons who receive him, Ch. iii. 19. *John* i. 12.

Ver. 2. *the Power of the Air*] the evil Spirits there, but not as having Power over the Air, *Jer.* xiv. 22.

Ib. *the Spirit that now works in the Sons of Diſobedience*] On this *Whitby* writes in an *Appendix* to the 6th Chap. of 2 *Cor.* 'which Words ſeem plainly to import 'ſome inward Energy of Satan, to excite them to this Diſ-'obedience to the Will of God: Since then *ſtronger is he 'that is in us, than he that is in the World*, 1 *John* iv. 4. 'we muſt allow the good Spirit to work in the Children 'of Obedience;' for which ſee alſo *Phil.* ii. 12, 13. *Heb.* xiii. 21.

Ver. 3. *doing the Will*] not *fulfilling the deſires*.

Ib. *reſt*;] the next being continued from the 1ſt Ver. as in *Hammond*'s *Paraphraſe* here, and *Annot.* on *Gal.* ii. 6.

Ver. 5. *Did make*] viz. *you* in Ver. 1. which *you* that here follows both agrees with, and corroborates.

Ib. *Offences*] *Sins* being a wrong *Reading*.

Ver. 7, 10. *Jeſus*] *Mills* tells us is added, *Prol.* 482. it being abſent from the former Ver. in two or three *Copies* and one *Tranſ.* but from the latter only in two *Authors*.

Ver. 10. *before prepared*] according as the very ſame Word is tranſlated *Rom.* ix. 23.

Ver. 15. *create two into one new Man*] So the *Original* is.

Ver. 17. *preached*] by the Spirit, Ver. 18. and as 1 *Pet.* iii. 19.

CHAP.

CHAP. III.

BECAUSE of this I Paul am a Priſoner of Chriſt Jeſus, for you Gentiles:

2. If you have heard too about the Stewardſhip of the Grace of God, given me towards you;

3. That by Revelation he made known to me the Myſtery (as I wrote before in a little;

4. At reading of which you may underſtand my Knowledge in the Myſtery of Chriſt)

5. Which in other Generations was not known to the Sons of Men, as it is now revealed to his holy Apoſtles and Prophets, by the Spirit;

6. For the Gentiles to be Heirs together, and with the Body, and Partakers of his Promiſe in Chriſt, through the Goſpel:

7. Of which I am become a Miniſter, according to the Gift of the Grace of God, given me according to the Working of his Power.

8. To me, the very leaſt of all the Saints, is this Grace given, to preach among the Gentiles the unſearchable Riches of Chriſt;

9. And to make it clear to all, what is the Communion of the Myſtery, hid from Ages in God, who created a Things by Jeſus Chriſt:

10. That there might now be made known to the Principalities, and Authorities in heavenly Places, by the Church, the manifold Wiſdom of God;

11. According to the Purpoſe of Ages, which he made in Chriſt Jeſus our Lord:

12. In whom we have Boldneſs, and Acceſs in Confidence, by the Faith of him.

13. Therefore I deſire you would not faint at my Affliction for you, which is your Glory.

14. Becauſe of this I bow my Knees to the Father of our Lord Jeſus Chriſt,

15. From whom all the Family in Heaven and on Earth is named;

16. That he may grant you, according to the Riches of his Glory, to be ſtrong with Power by his Spirit in the inward Perſon:

17. For Chriſt to dwell in your Hearts by Faith, you being rooted and founded in Love;

18. That you may be able to perceive, with all the Saints, what is the Breadth, Length, Depth and Height;

19. And to know the Love of Chriſt which exceeds Knowledge, that you may be filled in all the Fulneſs of God.

20. Now to him who can do very far above all that we aſk for, or imagine, according to the Power which works in us,

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Ver. 1. *am*] thus tranſlated by *Eraſm. Bez.* and the *Biſhops*, as alſo in the *Tigur. Verſ.* with *Whitby*'s and *Doddridge*'s *Paraph.* and ſurely there muſt be ſome Verb to make Senſe, and this is frequently underſtood. Otherwiſe what is ſaid of *I Paul?* Or whither is it to be referred? To Ver. 13 or 14, or yet more probably to the 1ſt of the next Chap. as *Ham.* on *Gal.* ii. 6. comments? Which is incredible.

Ib. *Chriſt Jeſus*] ſo the *Gr.* only a few omit *Jeſus*, and *Mills* approves it, *Pr.* 482.

Ib. *Gentiles*] put down by *Mills* for a *Gloſs* from the preceding Chap. tho' he found none but the *Complutenſian Edit.* that has ſimply *you*, *Pr.* 1108, 1316.

Ver. 2. *If you have heard*] viz. any of the *Gentiles*, that being the laſt Word before; which may obviate the Objection that this was not written to the *Epheſians* with whom *Paul* had been, better than either of the Things *Whitby* defends it with.

Ver. 3. *he made known*] Though no ſmall Number have it paſſively *there was made known*, and among them the *Vulg.* yet *Mills* does not admit it; which may be an Inſtance of the Sincerity of that indefatigable Man, and how impartial he would have been, had not he been drawn into too great a Veneration for Antiquity.

Ib. *as I wrote before*] Ch. i. 9, 10, 11, 12. ii. 19. *Whl. by.*

Ver. 5. *in*] is not expreſs'd, but only underſtood in divers *Copies*, *&c.*

Ver. 8. *the very leaſt*] one Word only in *Gr.* and *leſs than the leaſt* he could not be, being one of the *Saints* himſelf.

Ib. *the Saints*] when wanting but with the Heretick *Marcion*, that Mangler of the *Scripture*, and in *Complut.* *Mills* aſcribes it to the *Gloſſaries*, *Pr.* 1108, 1317. added, as he fancies, to ſoften and make [all] more agreeable to Truth; though it does not, whatever might be ſaid of the *Copy* which has *Apoſtles* joined to *Saints* or *holy*.

Ver. 9. *it*] or *this*.

Ib. *Communion*] So many have *Stewardſhip*, that not only *Mills*, but even *Whitby* counts it genuine; yet I am of a different Mind, not only as ſuppoſing no leſs may have *Communion* or *Fellowſhip*, and that the *Vulg.* might be prevalent for the other, but alſo as thinking ours more conſentaneous to the Matter treated of, the Myſtery being the Bleſſings of the Goſpel imparted to the *Gentiles*, whereby there was a Coalition of them with the *Jews*, Ver. 4, 6. according to which it is fitly here called *the Communion of the Myſtery*, as *of the Goſpel*, *Phil.* i. 5. whereas *Paul*'s great Buſineſs was not to make clear to all his own Stewardſhip of it, or in other Words to preach himſelf, contrary to 2 *Cor.* iv. 5. but I ſuppoſe *Stewardſhip* or *Diſpenſation* might be ſubſtituted, not in a clear Diſcerning, from Ver. 2. together with Ch. i. 9, 10. and of all the *MSS.* of *Stephens* reckoned for it, I find but few had this *Book*, or are of Validity.

Ib. *by Jeſus Chriſt*] a few have not, and *Mills* reckons it a *Comment* taken from *Col.* i. 16. or elſewhere; too unlikely!

Ver. 10. *now*] enow leave out to have *Mills*'s Approbation, *Pr.* 482, 568. but his ſaying it is tacked on for Explanation is not to be preſently granted, till it is ſhewn to be more likely for another to reſtrict the Expreſſion than the Apoſtle himſelf, which to me is very unlikely.

Ver. 14. *of our Lord Jeſus Chriſt*] ſome have omitted, as it appears, that the following might not belong to him; ſee *Mills*'s *Note*.

Ver. 19. *in*] for *with* is peculiar to *Chriſt*, *Col.* i. 19. & ii. 9. nor does the *Gr.* Particle here ſignify ſo.

Ver. 20. *which works in us*] to which the *Gen. Note* is, *In that we feele Chriſt in us.*

21. Be Glory in the Church, by Chriſt Jeſus, to all Generations, for ever and ever: ſo let it be.

CHAP. IV.

I THEREFORE a Priſoner in the Lord beſeech you, to walk worthy of the Calling with which you are called;

2. With all Humility and Meekneſs, with Forbearance bearing one with another in Love;

3. Being careful to keep the Unity of the Spirit, in the Bond of Peace.

4. There is one Body, an one Spirit, as you are alſo called in one Hope of your Calling.

5. One Lord, one Faith, one Baptiſm;

6. One God and Father of all, who is over all, and by all, and in you all.

7. Nay to each of us there is given Grace, according to the Meaſure of the Gift of Chriſt.

8. Therefore one ſays, He went up on high, and took the Priſoners captive, and gave Gifts to Men.

9. Now that he went up, what is it, except that he alſo went down firſt into the lower Parts of the Earth?

10. He who went down is the ſame alſo who went up above all the Heavens, that he might fill all.

11. And he gave indeed ſome Apoſtles, and ſome Prophets, and ſome Preachers, with ſome Paſtors and Teachers;

12. To the fitting up of the Saints, for the Work of the Miniſtry, for the building up of the Body of Chriſt:

13. Till we all come into the Unity of the Faith, and of the Knowledge of the Son of God, into a perfect Man, into the Meaſure of the Stature of the Fulneſs of Chriſt.

14. That we may not henceforth be little Children, fluctuating and being carried about by every Wind of Teaching, in the Artifice of Men, in Craftineſs according to the Contrivance of Error;

15. But ſpeaking truly in Love, may grow up into him in all Things, who is the Head, Chriſt:

16. From whom all the Body fitly framed together and joined together, by every Joint that is furniſhed, according to the Working in Meaſure of each ſingle Part, makes the Growth of the Body, to the building up of it ſelf in Love.

17. This therefore I ſay, and teſtify in the Lord, that you will not henceforth walk, even as the reſt of the Gentiles do, in the Vanity of their Mind;

18. Being darkened in Senſe, alienated from the Life of God, by the Ignorance which is in them, through the Hardneſs of their Heart:

19. Who being inſenſible, have delivered themſelves up to Wantonneſs, for the working of all Uncleanneſs greedily.

20. But you have not ſo learned Chriſt;

21. If indeed you have heard him, and have been taught by him, as the Truth is in Jeſus;

22. That you ſhould put off according to the former Converſation the old Perſon, which is corrupt according to the deceitful Luſts;

23. That you ſhould alſo be renewed in the Spirit of your Mind,

24. And ſhould put on the new Perſon, which according to God is created in Righteouſneſs and true Holineſs.

25. Therefore put away Lying, and ſpeak

Ver. 21. *by Chriſt Jeſus*] with a few *and in* or *by Chriſt Jeſus*.

Ib. *ever*] How *world without end* in the *com. Bib.* conſiſts with *unto the end of the world*, *Mat.* xxviii. 20. I leave to thoſe that can ſhew; but Something alſo ſeems wanting before *world*.

Ver. 5. *one Baptiſm*] Whether 'there can be no 'Room to oppoſe *Water-Baptiſm* to the *Baptiſm of the 'Spirit*,' as *Doddr.* confidently aſſerts in a *Note* here, may be ſeen by *Mat.* iii. 11. *Acts* i. 5. & xi. 16.

Ver. 6. *you*] In ſome *Exemplars us*, through the Negligence or Miſtake of ſome Tranſcriber writing ημων for υμων (as the *Gr.* Accents and Aſpirations might not be then uſed) much likelier than the raſh Judgment of *Mills*, that they were both added after, *Pr.* 299, 565. For the Pronoun not only makes the Expreſſion more elegant, nay more weighty and ſtrong, which I ſhould rather aſcribe to our wiſe and learned Apoſtle, not to ſay the Spirit of God, than to any Tranſcriber; but may alſo ſeem requiſite, to accord with *your* in Ver. 4.

Ver. 8. *one*] the Pſalmiſt in *Pſa.* lxviii. 18.

Ver. 9. *Parts*] ſupplied, in the Opinion of *Mills*, for which I ſee not ſufficient Proof.

Ver. 10. *fill all*] rather *Places* as Chap. i. 20. than *Things*, and eſpecially Mankind, Chap. iii. 19. thus rendered alſo Ch. i. ult.

Ver. 13. *into*] the ſame all three times, and ſo ſignifying.

Ver. 14. *fluctuating*] as it were on the Waves by the Wind, according to the *Original*.

Ver. 16. *that is furniſhed*] *Gr. of the furniſhing*.

Ver. 17. *the reſt of*] ſome have not, and *Mills* repeatedly tells of its being from Ch. ii. 3. too incredible for me when it is not there.

Ver. 18. *the Life of God*] as in *John* i. 4. 2 *Cor.* iv. 10, 11. and *Beza* expounds it *vitam illam qua Deus vivit in ſuis, that Life by which God lives in his*.

Ib. *Hardneſs*] thus the ſame is tranſlated *Mark* iii. 5.

Ver. 19.—*ly*] for *in Gr.* A few have *and*, with whom are the *Cler.* and *Ger. Copies*, both *Gr.* and *Lat.* Yet *Mills* gives them up; look at Ch. iii. 3. & *Phil.* iii. 12.

Ver. 22. *according to the former*] This is the ſame as the next *according to*; nor is *concerning* either the Meaning of the *Gr.* Word, or proper Senſe.

Ver. 23. *That you ſhould be renewed*] *Be you renewed* imperat. and ſo *put on*, Ver. 24. by ſeveral, and *Mills* at laſt repreſents ours made afterwards by reaſon of *That you ſhould put off*, *Pr.* 884. but might not the Sentence be thought to end with the 22d Ver. and theſe Verbs as well be made imperative, conformable to the following *ſpeak, be angry, &c?*

Truth each to his Neighbour; ſince we are Members one of another.

26. Be angry, but do not ſin; let not the Sun ſet in your Anger.

27. Neither give Place to the Devil.

28. Let the Thief ſteal no more; but rather labour, working what is good with the Hands, that he may have to impart to him who has Need.

29. Let not any corrupt Speech go out of your Mouth; but ſome if it may be good for the Uſe of Edification, that it may give Grace to the Hearers.

30. And do not grieve the very Holy Spirit of God, by which you are ſealed till the Day of Redemption.

31. Let all Bitterneſs, Indignation, Wrath, Clamor, and Evil-ſpeaking be put away from you, with all Wickedneſs.

32. And be kind one to another, compaſſionate, forgiving each other, even as God in Chriſt has forgiven you.

CHAP. V.

BE therefore Imitators of God, as beloved Children.

2. And walk in Love, even as Chriſt loved us, and delivered up himſelf for us, an Offering and Sacrifice to God, for a Savour of ſweet Smell.

3. But let not Whoredom, nor any Uncleanneſs, or Covetouſneſs be named among you, as is becoming Saints;

4. As alſo Filthineſs, and fooliſh Talking, or Scurrility, Things not convenient; but rather Thankſgiving.

5. For this you know, that any Whoremonger, or unclean, or covetous one, which laſt is an Idolater, has not Inheritance in the Kingdom of Chriſt and God.

6. Let none deceive you with vain Words; for by reaſon of theſe Things the Wrath of God comes on the Sons of Diſobedience.

7. Do not therefore become Partakers with them.

8. For you were once Darkneſs, but now Light in the Lord: walk as Children of Light;

9. (For the Fruit of the Spirit is in all Goodneſs, Righteouſneſs and Faith)

10. Proving what is well-pleaſing to the Lord.

11. And do not you partake of the unfruitful Works of Darkneſs, but rather even reprove.

12. For it is a Shame even to ſpeak of the Things done by them ſecretly.

13. Now all Things that are reproved, are made manifeſt by the Light; for all that makes manifeſt is Light.

14. Therefore he ſays, Awake, O Sleeper, riſe up from the Dead; and Chriſt will enlighten thee.

15. Look then how you may walk diligently, not as unwiſe, but as wiſe Men;

16. Redeeming the Time, becauſe the Days are wicked.

Ver. 26. *Be angry, but do not ſin*] from the *Gr. Tranſ.* of *Pſa.* iv. 4.

Ib. *Anger*] for *Wrath*, or as we now call it *Paſſion*, is of ſhort Duration.

Ver. 27. In the *Clementine Homilies*, *Give not Occaſion to the wicked one*, *Mills*'s *Pr.* 671.

Ver. 28. *what is good*] Unleſs our *Copies* forbade it by a full Conſent, *Mills* ſays, it would ſcarce be but that he ſhould hold this for a *marginal Gloſs*, taken from *Gal.* vi. 10. *Pr.* 1458. it being abſent only in one *Copy* and *Tertullian*; but how utterly improbable to be taken thence!

Ib. *has*] *Vulg. ſuffers*, than which *Mills* counts ours leſs proper, and yet to be the Apoſtle's, done ſo unawares perhaps, *Pr.* 566.

Ver. 29. *if*] which the *Gr.* has.

Ib. *the Uſe of Edification*] with ſome *the Edification of Faith*, as if miſtaking *chreias* for *piſteos*; but *Mills* citing two that leave out this Word, becauſe, ſays he, they did not perhaps underſtand it, the ſame might ſerve for altering it.

Ver. 30. *very*] for the Repetition of the *Gr.* Article.

Ib. *till*] as in Ch. i. 14. *Phil.* i. 10. *unto* in *com. Tranſ.* beſides being *now obſolete*, as *Johnſ.* ſays in *Dict. Eng. Lang.* has not by him there at [to] that Meaning.

Ver. 32. *in Chriſt*] No more than one *Copy* and two *Authors* having the Text without this, *Mills* thought it not genuine, *Note* and *Pr.* 931. to which what need be ſaid?

Ver. 5. *know*] *Gr. are knowing*, as uſed in that Language; but ſome by the Variation only of ἴστε into ἴστε, have another Word for *you know* inſtead of *you are*, which *Mills* reckoned genuine, and altered for the Tautology; though perhaps a Slip of the Pen the other Way, if not rather put ſo by Somebody, to denote their knowing it throughly or well.

Ib. *which laſt is*] as *Col.* iii. 5. and *who is* may mean *if he is*, or at leaſt belong to either of the foregoing; but ſee *Beza*, *Annot.*

Ver. 9. *Spirit*] In ſeveral *Copies Light*, more agreeable to the foregoing, ſays *Grotius*, and favoured by *Whit.* in *Annot.* and the common may ſeem, which *Mills* ſays was, taken from *Gal.* v. 22. or made like it, as various Readings often are, according to *Canon* 16. in *Wetſten*'s *Edit.* 1711. which ſhould have been more general, ſince it mentions only the Evangeliſts.

Ver. 14. *Awake, &c.*] *Ham. Mills*, and *Wall* ſuppoſe it cited from *Iſa.* lx. 1. but *Nary* interprets he that ſays it to be, *The Holy Ghoſt in thy Heart.*

Ib. *enlighten*] by a few *touch*, which *Whitby* refutes, *Exam.* Lib. 2. C. 1. S. 1.

Awaken thou that ſleep'ſt in ſin,
and ſtand up from the dead:
And Chriſt ſhall let his light break in,
whereby thou ſhalt be led, *Bart. Hymn* 180.

Ver. 15. *how*] *Hammond* ſays it is not to be rendered *that*, but *how*.

Ver. 16. *Redeeming the Time*] This, where many may have ſeen no Difficulty in their common ſuperficial Way of conſidering the *Scripture*, might have appeared otherwiſe on demanding of them a direct Anſwer to theſe pertinent Queſtions; *What Time, the paſt or preſent? How redeem according to the Meaning of the Word? And how redeem to agree with* becauſe? For the Paſſage cannot be ſaid to be underſtood wihout ſuch Relations. To

17. For this reaſon be not fooliſh, but have underſtanding what the Will of the Lord is.

18. And be not drunk with Wine, in which is Luxury; but be full of the Spirit:

19. Speaking to your ſelves with Pſalms, Hymns and ſpiritual Poems, ſinging, and that melodiouſly, in your Heart to the Lord;

20. Giving thanks always for all Things, in the Name of our Lord Jeſus Chriſt, to God and the Father;

21. Being ſubject one to another in the Fear of God.

22. Wives, be ſubject to your own Huſbands, as to the Lord:

23. Since the Huſband is the Head of the Wife, even as Chriſt the Head of the Church; and he is the Saviour of the Body.

24. Nay according as the Church is ſubject to Chriſt, even ſo ſhould Wives be to their own Huſbands, in every Thing.

25. Huſbands, love your Wives, even as Chriſt loved the Church, and delivered up himſelf for it;

26. That he might make it holy, cleanſing by the Bath of Water in the Word;

27. That he might preſent it glorious to himſelf, a Church not having Stain, or Wrinkle, or any ſuch Thing, but that it might be holy, and without Blemiſh.

28. Huſbands ought to love their Wives as their own Bodies: he who loves his Wife, loves himſelf.

29. For none ever hated his own Body; but nouriſhes and cheriſhes it, even as the Lord the Church.

30. Since we are Members of this Body, thoſe both of his Fleſh and his Bones.

31. For this let a Man forſake his Fathe and Mother, that he may cleave to his Wife ſince the two ſhall be one Fleſh.

32. This is a great Myſtery; but I ſpeak of Chriſt and the Church.

33. Nevertheleſs let each of you alſo in particular ſo love his Wife as himſelf, and the Wife *take care* that ſhe reverence the Huſband.

CHAP. VI.

CHILDREN, obey your Parents in the Lord; for this is righteous.

2. Honour thy Father and Mother (which is the firſt Commandment with a Promiſe)

3. That it may be well to thee, and thou mayeſt live long on the Earth.

4. And Fathers, do not provoke your Children; but nouriſh them in the Diſcipline and Admonition of the Lord.

5. Servants, obey the Maſters according to the Fleſh, with Fear and Trembling, in the Simplicity of your Heart, as Chriſt;

6. Not according to Eye-ſervice, as pleaſing Men, but as the Servants of Chriſt, doing the Will of God from the Mind;

7. With good Will doing Service, as to the Lord, and not to Men:

8. Since you know that whatſoever good Thing each does, the ſame will he receive from the Lord, whether bound or free.

9. And Maſters, do ſuch Things to them, being ſlack in Threatening: as you know that there is alſo a Maſter of your own in Heaven, and is not Reſpect of Perſons with him.

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the 1ſt I anſwer, that *are* diſtinguiſhes it to be the preſent Time, which may overthrow the Notion, I ſuppoſe, too generally imbibed of it. And for the two latter this ſingle Reſponſe may ſerve, that *redeem* being to *ranſom*, they ſhould ranſom Time from the Wickedneſs it was generally employed in, to do the Will of the Lord, Ver. 17. making the Ranſom as here by being diligent in doing ſo.

Ver. 20. *Father*] of *Chriſt*, as may appear when the Words ſtand in their right Order.

Ver. 21. *God*] Several have *Chriſt*, thought by *Mills* the right, and altered becauſe *the Fear of God* frequently, *of Chriſt* never occurs; but ſuch as obſerve how often *God*, *Chriſt*, *Jeſus* and *Lord*, are changed one for another in the *various Readings*, may be of another Mind.

Ver. 22. It is remarkable that *Lewis* in his *Hiſt. of the Eng. Tranſ.* p. 227. ſays, 'The Places of Scripture at 'the End of the Matrimonial Office are according to no '*Engliſh* Tranſlation of the Bible or New Teſtament that 'I have ſeen;' and gueſſes they were made from the *Latin*, namely thoſe uſed from the Reign of *K. Edw.* to 1661, when they were altered according to the *preſ. Tranſ.* of which Places this is the largeſt, reaching to the End of the Chap. where I may give this for an Inſtance, Ver. 26. *purging it in the fountain of water.*

Ib. *Wives, be ſubject to your*] Some give it, *Let Wives be ſubject to their*; nay *Mills* from *Jerome* tells us the Verb was not expreſs'd in the *Gr. Pr.* 564. who however might be miſtaken as likely as the many that have it.

Ver. 26. *by the Bath of Water*] where *Weſley* annotes, 'In Baptiſm, *if* with "the outward and viſible Sign," 'we receive the inward and ſpiritual Grace.' But Infants being not diſtinguiſhed by perſonal Election, according to his Tenets, what *if* can there be of their receiving the latter *in Baptiſm?* They do, or do not, receive it; and the Conſequences of either, eaſy to point out, will as readily follow.

Ib. *in the Word*] of the Goſpel.

Ver. 27. *preſent it*] Some have *that he himſelf might preſent*, but *Mills* ſays he holds both *himſelf* and *it* to be put in, *Pr.* 1067. though the latter is ſo neceſſary.

Ib. *to himſelf, a Church*] ſo the *Gr.* is pointed.

Ib. *not having*] on which ſee *Doddridge*'s *Note.*

Ver. 31. *that he may cleave to his Wife*] This *Mills* ſlenderly would have to be an Addition, being not well-affected to the *preſ. Reading.*

Ib. *the two*] as 1 *Cor.* vi. 16.

Ver. 33. take care] ſee *Gen.* iii. 22.

Ver. 1. *in the Lord*] One would think this ſo neceſſary, that none could pretend it ſhould be abſent, yet *Mills* does on ſmall Authority, *Pr.* 483. This Term is not only frequent with our Apoſtle, and thus particularly *Col.* iii. 18. but with great Streſs, 1 *Cor.* vii. 39. ſee alſo *Col.* iii. 20.

Ver. 4. *provoke*] Our *Eng.* Addition *to wrath* is not very ſuitable to *your children*; for whom it would be unnatural to be provoked to ſuch Exceſs.

Ver. 9. *being ſlack*] not to have the Monotony of three *ings.*

10. Further, my Brethren, be ſtrong in the Lord, and in his mighty Power.

11. Put on the whole Armour of God, for you to be able to ſtand againſt the Contrivances of the Devil:

12. Becauſe the Wreſtling for us is not againſt Blood and Fleſh, but againſt Principalities, againſt Powers, againſt the worldly Princes of the Darkneſs of this Age, againſt ſpiritual Wickedneſs in heavenly Places.

13. For this reaſon receive the whole Armour of God, that you may be able to reſiſt in the wicked Day, and by doing all to ſtand.

14. Stand therefore, having your Loins girded with Truth, and the Breaſt-plate of Righteouſneſs put on,

15. As alſo the Feet ſhod with the Preparation of the Goſpel of Peace;

16. Above all receiving the Shield of Faith, with which you will be able to quench all the fiery Darts of the wicked one.

17. Moreover receive the Helmet of Salvation, and the Sword of the Spirit, which is the Word of God.

18. And in all Prayer and Supplication, pray at all Times with the Spirit, and watch for this ſame, with all Conſtancy, and Supplication for all the Saints;

19. Particularly for me, that Speech may be given me, in opening my Mouth with Boldneſs, to make known the Myſtery of the Goſpel:

20. For which I am an Ambaſſador in a Chain; that I may ſpeak boldly in it, as I ought to ſpeak.

21. But that you alſo may know the Things about me, what I do, Tychicus, a beloved Brother, and faithful Miniſter in the Lord, will make them all known to you:

22. Whom I have ſent to you for this ſame Thing, that you might know the Matters concerning us, and he might comfort your Hearts.

23. Peace be to the Brethren, and Love with Faith, from God the Father, and the Lord Jeſus Chriſt.

24. Grace be with all who love our Lord Jeſus Chriſt incorruptibly: ſo let it be.

It was written to the Epheſians from Rome, *ſent* by Tychicus.

Ver. 10. *my Brethren*] a few have not, others have only *Brethren*, *Mills* would exclude both, *Pr.* 483. but the other might be more eligible as a Medium, and the *Reading* of the *Vulg.* however I ſhould want better Confirmation for either.

Ib. *mighty Power*] ſo tranſlated Ch. i. 19.

Ver. 12. *Princes*] as Ch. ii. 2. *John* xii. 31. & xiv. 30. & xvi. 11. and as the *Gr.* ſignifies; nor may the wicked ſpirits be properly called *rulers*.

Ib. *heavenly*] by the *Gr.* viz. religious or eccleſiaſtical.

Ver. 13. *receive*] for they could not *take* it themſelves; and the *Gr.* has not *unto you*.

Ib. *doing*] as the *Gr.* Participle ſimply ſignifies; and how ſhould they fall, when they had withſtood all Oppoſition?

Ver. 17. *receive*] ſome Reader added in according to *Mills*, *Pr.* 1291. on the poor Proof of a few being without it.

Ver. 18. *this*] ſome miſs, as *our Tranſ.* does, ſo that *Mills* ſays it is a Reader's, not *St. Paul's*, *Pr.* 1291.

Ver. 20. *in it*] In what, the *Myſtery*, *Goſpel*, or *Chain*? It ſeems the latter, by reaſon of which the Apoſtle deſired their Prayers for him, notwithſtanding that, to be bold.

NOTES

NOTES upon the Epiſtle of PAUL to the PHILIPPIANS.

CHAP. I.

PAUL and Timothy, Servants of Jeſus Chriſt, to all the Saints in Chriſt Jeſus who are at Philippi, with the Overſeers and Miniſters.

2. Grace be to you, and Peace from God our Father, and the Lord Jeſus Chriſt.

3. I give thanks to my God on every Mention of you,

4. (Always in all Supplication of mine for you all, making Supplication with Joy)

5. On your Fellowſhip in the Goſpel, from the firſt Day till now;

6. Since I am confident of this very Thing, that he who has begun the good Work in you, will accompliſh till the Day of Jeſus Chriſt:

7. According as it is juſt for me to think this for you all, by reaſon of my having you in Heart; ſince you are, both in my Bonds, and in the Defence and Confirmation of the Goſpel, all Partakers of the Grace I have.

8. For God is my Witneſs, how I long for you all in the Bowels of Jeſus Chriſt.

9. And this I pray, that your Love may yet more and more abound, in Knowledge and all Senſe;

10. For you to like the Things that excel, that you may be ſincere and inoffenſive, till the Day of Chriſt;

11. And may be filled with the Fruits of Righteouſneſs which are by Jeſus Chriſt, to the Glory and Praiſe of God.

12. I would have you know, Brethren, that the Things about me, are come rather for the Progreſs of the Goſpel.

13. So that my Bonds in Chriſt are become manifeſt in the whole Court, and in all the reſt of the Places.

14. And many of the Brethren in the Lord, being confident by my Bonds, are more abundantly bold to ſpeak the Word without Fear.

15. Some however indeed preach Chriſt for Envy and Contention, but ſome too for good Will:

16. Thoſe indeed declare Chriſt out of Quarrelling, not purely, imagining to bring Affliction to my Bonds;

17. But theſe out of Love, knowing that I am put for the Defence of the Goſpel.

18. What then? Nevertheleſs in every Manner, whether in Pretence or in Truth, Chriſt is declared; and in this I rejoice, nay and will rejoice.

19. For I know that this will come on to me for Salvation, by your Supplication, and the Furniſhing of the Spirit of Jeſus Chriſt;

20. According to my earneſt Expectation and Hope, that I ſhall be aſhamed of Nothing, but that in all Boldneſs, as always, Chriſt will now too be magnified in my Body, either by Life or by Death.

21. For to live is to me *for* Chriſt, and to die Gain.

22. Now to live in the Fleſh, this is the Fruit of Labour to me; and what I ſhall chooſe, I know not.

23. But am preſſed from the two; having a Deſire to be let looſe, and to be with Chriſt: for that is incomparably better.

24. Yet to remain in the Fleſh, is more neceſſary by reaſon of you.

25. And being confident of this, I know that I ſhall abide, and continue with you all, to your Progreſs and Joy in Faith:

26. That your Glorying of me may abound in Chriſt Jeſus, by my Coming again to you.

27. Only behave your ſelves worthy of the Goſpel of Chriſt; that whether I come, and

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Tit. *Epiſtle*] *Mills* places firſt this, next thoſe to the *Epheſians*, *Coloſſians* and *Philemon*, all towards the End of *Paul*'s Impriſonment at *Rome*, *Acts* ult. 16, 30. A. D. 62.

Ver. 1. *Overſeers*] as rendered in the *com. Tranſ. Acts* xx. 28. and its Verb accordingly 1 *Pet.* v. 2.

Ib. *Miniſters*] ſo rendered *Mat.* xx. 26. *Mark* x. 43. *Rom.* xiii. 4. & xv. 8. 1 *Cor.* iii. 5. 2 *Cor.* iii. 6. & vi. 4, & xi. 15, 23. *Gal.* ii. 17. *Eph.* iii. 7. & vi. 21. *Col.* i. 7, 23, 25. & iv. 7. 1 *Theſ.* iii. 2. 1 *Tim.* iv. 6.

Ver. 5. *On*] as in Ver. 3.

Ver. 8. *Witneſs*] ſo *Rom.* i. 9. more proper than *record*.

Ver. 9. *yet*] is declared by *Mills* not to be *Paul*'s, *Pr.* 484. though the Authority for it riſes but too little.

Ver. 16. *indeed*] the ſame as in the laſt Ver.

Ver. 23. *a Deſire*] In the *Epiſtle* of *Ignatius to the Trallians*, he expreſſes his Deſire in this Manner, *I love* or deſire *indeed to ſuffer* (Death,) *but know not whether I am worthy*.

Ib. *incomparably*] the Compariſon by the *Gr.* being as it were beyond Compariſon.

Ver. 24. *by reaſon of*] or *for the ſake of*, but not *for* or *to* as the dative Caſe.

Ver. 27. *worthy*] the ſame Word is ſo tranſlated, and to the ſame Purpoſe, *Eph.* iv. 1. *Col.* i. 10. 2 *Theſ.* ii. 12.

ſee

ſee you, or be abſent, I may hear the Things concerning you, that you ſtand faſt in one Spirit, and ſtrive together with one Mind for the Faith of the Goſpel;

28. And are not terrified in any Thing by the Oppoſers; which relating to them indeed is a Shew of Deſtruction, but to you of Salvation, and that from God.

29. Since it is given to you for Chriſt, not only to believe on him, but alſo to ſuffer for him;

30. As you have the ſame Striving which you ſaw in me, and now hear is in me.

CHAP. II.

IF there is then any Comfort in Chriſt, if any Conſolation of Love, if any Communion of the Spirit, if any Bowels and Mercies;

2. Fulfil my Joy, that you ſhould be of the ſame Mind, having the ſame Love, agreeing together, ſo as to be unanimous.

3. Let Nothing be in the manner of Quarrelling, or Vain-glory; but with Humility mutually eſteem others to be above your ſelves.

4. Watch not each your own Things, but alſo each the Things of others.

5. For let this Mind be in you, which was alſo in Chriſt Jeſus:

6. Who being in the Form of God, did not eſteem *it* Robbery to be equal with God;

7. Yet made himſelf void, as he took the Form of a Servant, became in the Likeneſs of Men;

8. And when he was found in Faſhion as a Man, he humbled himſelf, becoming obedient even to Death, nay the Death of the Croſs.

9. Therefore God alſo has highly exalted him, and given him a Name above every Name:

10. That in the Name of Jeſus every Knee ſhould bow, of Things heavenly, earthly, and under the ground;

11. And every Tongue confeſs, that Jeſus Chriſt is Lord, to the Glory of God the Father.

12. So that, my Beloved, as you have always obeyed, not as in my Preſence only, but now much more in my Abſence; work your own Salvation with Fear and Trembling.

13. Since it is God works in you, both to be willing and to work, of *his* good Will.

14. Do all Things without Murmurings and Reaſonings:

15. That you may be faultleſs and innocent, the blameleſs Children of God, in the midſt of a froward and perverſe Generation, among whom you ſhine as Lights in the World;

16. By holding the Word of Life, for me to glory in the Day of Chriſt, that I have not run in vain, nor laboured in vain.

17. Nay if I ſhould even be offered up, in the Sacrifice and Service of your Faith, I rejoice and am joyful with you all.

18. For the ſame alſo rejoice you, and be joyful with me.

19. I further hope in the Lord Jeſus, to ſend Timothy to you quickly, that I alſo may be of good courage, when I know the Things concerning you.

20. For I have Nobody of the like Mind, who will naturally be careful of thoſe Things.

21. For all ſeek their own, not the Things of Chriſt Jeſus.

22. But you know the Proof of him, that as a Child to a Father, he ſerved with me in the Goſpel.

Ver. 28. *relating to*] for *to* only leaves it doubtful to whom it ſo appeared to be.

Ver. 4. *Watch not*] By ſome *Not watching*, and *Mills* ſays ours is of ſome Scholiaſt, that was more careful for the Rules of Grammar than the genuine Text of the Apoſtle; but hold a little! as neither of them is againſt the Rules of Grammar, and as there is the like to that, of an Imperative and Participle, in the two laſt Verſes; and for being genuine, ours has the far greateſt Authority, and conſequently Probability, while the *Vulg.* might promote the other.

Ver. 7. *void*] as the *Greek* ſignifies, viz. of the forementioned Excellencies; and *upon him* is added by the *Tranſlators*.

Ver. 11. *confeſs*] with ſome *ſhall confeſs*, upon which *Mills* tells us Somebody changed it as we have it by reaſon of *ſhould bow*, *Pr.* 1464. when it might likelier be changed the other Way, to make the Expreſſion ſtronger.

Ver. 12. *much more in my Abſence*] To this *Whitby*'s *Paraphraſe* is, *which God by the Workings of his Holy Spirit ſupplies*, he adds to *Workings* in his *Appendix to 2 Cor.* vi. *and inward Teachings*, and his *Annotation* thus, *God, in my Abſence, is more immediately preſent with you, by the inward Motions of his Holy Spirit——for what other Reaſon can be offered of thoſe Words than that which this Interpretation gives?* ſo his *Paraph.* on the next Ver. *it is God who* [in my Abſence, by his inward Teachings] *worketh in you, both to will and to do.*

Ver. 13. *Since it is God works in you*] which is therefore great Encouragement for you to work by his Aſſiſtance.

Ib. *of* his *good Will*] including *and not for your Merit.*

Ver. 15. *in the midſt*] A few have *midſt* accuſ. without *in*, which *Mills* would have genuine and to ſtand for *through the midſt*, and ours to be explanatory of it. *Pr.* 1483.

Ver. 16. *By holding*] or *Holding in*, not *Holding forth:* thus *Tynd.* has *holdinge faſte* and ſo the *Biſh. Tranſ.* the *Vulg. Lat. continentes*, *Eraſ.* and *Caſt.* with the *Tig. Verſ. ſuſtinentes*.

Ver. 19. *hope*] as Ver. 23.

23. Him indeed therefore I hope to ſend, as ſoon as ever I perceive how Affairs relating to me are.

24. Yet I am confident in the Lord, that I my ſelf alſo ſhall come quickly.

25. However I eſteemed it neceſſary to ſend to you Epaphroditus, my Brother, Fellow-worker and Fellow-ſoldier, but your Apoſtle, and Miniſter to my Wants.

26. Since he was longing for you all, and grieved, becauſe you heard that he was ſick.

27. And indeed he was ſick nigh to Death; but God had mercy upon him, and not him only, but me alſo, that I might not have Grief upon Grief.

28. I have therefore ſent him the more carefully, that when you ſee him again, you may rejoice, and I may be the more without Grief.

29. Receive him therefore in the Lord with all Joy, and eſteem ſuch honourable:

30. Becauſe for the Work of Chriſt he was near to Death, diſregarding Life, that he might ſupply your Defect of Service to me.

CHAP. III.

FURTHER, my Brethren, rejoice through the Lord. To write the ſame Things to you, is not indeed tedious to me, and to you certain.

2. Beware of the Dogs, beware of evil Workers, beware of the wrong Circumciſion.

3. For we are the Circumciſion, that worſhip God with the Spirit, and glory in Chriſt Jeſus, and are not confident in the Fleſh;

4. Though I might alſo have Confidence in the Fleſh: if any other thinks he might be confident ſo, I more;

5. Being circumciſed the eighth Day, one of the Race of Iſrael, of the Tribe of Benjamin, a Hebrew of Hebrews, according to the Law a Phariſee,

6. According to Zeal perſecuting the Church, after the Righteouſneſs in the Law being faultleſs.

7. But thoſe very Things which were Gain to me, I eſteem Loſs for Chriſt.

8. Nay but indeed I alſo eſteem all Things to be Loſs, for the Excellency of the Knowledge of Chriſt Jeſus my Lord: for whom I have ſuffered the loſs of all Things, and do eſteem *them* to be Dung; that I may gain Chriſt,

9. And may be found in him, not having my own Righteouſneſs of the Law, but that by the Faith of Chriſt, that of God, the Righteouſneſs through Faith:

10. To know him, and the Power of his Reſurrection, and the Fellowſhip of his Sufferings, being conformable to his Death;

11. If I may any how come to the Reſurrection of the Dead.

12. Not that I have already received, or am already perfect; but I purſue after, if I may alſo obtain that in which I am likewiſe obtained by Chriſt Jeſus.

13. Brethren, I do not count my ſelf to have obtained; however in one Thing, while I forget indeed the Things behind, and reach forth to thoſe before,

14. I purſue according to the Mark, for the Prize of the Calling above, of God in Chriſt Jeſus.

15. Let us therefore, as many as will be

Ver. 30. *diſregarding*] or *hazarding*, if we join the Criticks in ſuppoſing ε ſhould be ο, and ſo another *Gr.* Word not greatly different in Senſe; but the Evidence is too weak for me.

Ver. 1. *certain*] according as in *Acts* xxv. 26. & xxi. 34. & xxii. 30. *Heb.* vi. 19. this *Gr.* Word being but there and here; and this might be for Confirmation to them. The *Vulg.* having *neceſſary*, *Mills* ſays, Who can believe it turned ſo by the *Tranſlator* himſelf? *Pr.* 571. Why might it not, I anſwer, as well as *ſafe*, by ours?

Ver. 2. *wrong Circumciſion*] The Apoſtle alluding to *Circumciſion* by a Word made up for it, ſeems minded to convey this Meaning ſo, rather than write expreſsly againſt it; intimating that the Jewiſh Circumciſion was not the right one for Chriſtians, but that which follows.

Ver. 3. *worſhip God with the Spirit*] Divers *Copies* have it, *worſhip the Spirit of God*; which though I do not take for genuine, yet cannot think it changed, as *Mills* ſays, by miſtaking it for the *Holy Spirit*; ſince it is certainly that; this worſhipping being the ſame, what *Beza* remarks, with that in *John* iv. 23. The Difference of theſe *Readings* in the *Gr.* is but ω and ε.

Ib. *with*] not *in* as after; and ſee *John* iv. 23.

Ver. 5. *of Hebrews*] *both by Father and Mother*, *Nary*.

Ver. 8. *to be*] not *but*.

Ib. *gain*] as the Noun is tranſlated in the preceding Ver. and certainly better than *win*.

Ver. 9. *Through Faith*] lacking in the *Syr.* only, and favoured by *Mills*, if worth mentioning.

Ver. 11. *of*] by ſome *from*, the *Vulg.* encouraging, and *Mills* approving.

Ver. 12. *received*] ſo the *Original*.

Ib. *alſo*] a few leave out, and we need not wonder that *Mills* promotes it, *Pr.* 485. but he might better have objected to the following *καὶ*, *too*, which is likewiſe omitted. The *that* after *if* in our *Eng.* is ſimply an odd Expletive, and not the Meaning of the *Gr.* Particle here, as if a *Tranſ.* muſt number Words with the *Original*, inſtead of weighing Signification; but what may be expected where Puerilities are not infrequent!

Ib. *Jeſus*] rejected too by *Mills*, *Pr.* 485, 635. Theſe Omiſſions are much in two particular *Copies* of *Paul's Epiſtles*, found in the Convents of *Clermont* and *St. Germains* in *France*, that are nearly alike, if not made one from the other.

Ver. 13. *not*] divers having *not yet*, *Mills* counts it but an Expoſition, *Pr.* 646.

Ver. 14. *according to*] as the *Gr.* is.

Ib. *the Mark*] called *The Reſurrection*, Ver. 11. and unleſs being perfect, Ver. 12. *Weſt. goal.*

Ver. 15. *Let us——mind*] with a few *we——mind* in the indicative Mood, and that *Mills* falls in with, urging he cannot be called perfect, who does not mind this, *Pr.* 635. which Thought might rather occaſion the altering it the other Way, and the perfect who mind this, may be exhorted to continue doing it.

Ib. *will be perfect*] and not to contradict that in Ver. 12. As the Verb-ſubſtantive is underſtood, not expreſſed in the *Original*, why not to be underſtood as well in the

perfect,

perfect, mind this; and if in any Thing you are of another Mind, God will reveal even that to you.

16. However as to what we are already come, *we* are to go on by the ſame Rule, and mind the ſame.

17. Be Imitators together of me, Brethren, and take notice of them that walk thus, according as you have us for a Pattern.

18. Since many walk, who I have told you often, and now alſo tell weeping, are Enemies to the Croſs of Chriſt:

19. Whoſe End is Deſtruction, whoſe god the Belly, and Glory is in their Shame, who mind earthly Things.

20. For our Converſation is in Heaven, from which alſo we wait for the Saviour, the Lord Jeſus Chriſt:

21. Who will transform our mean Body, to become faſhioned the ſame as his glorious Body, according to the Working whereby he is able even to make all Things ſubject to himſelf.

CHAP. IV.

SO then, my Brethren, beloved and longed for, my Joy and Crown, thus ſtand faſt in the Lord, Beloved.

2. I beſeech Euodias, and beſeech Syntiche, to be of the ſame mind in the Lord.

3. And I alſo intreat thee, real Yoke-fellow, help the Women who ſtrove with me, with Clement too, and the reſt of my Fellow-workers, whoſe Names are in the Book of Life.

4. Rejoice through the Lord always: I ſay again, Rejoice.

5. Let your Gentleneſs be known by all: the Lord is near.

6. Be careful for Nothing, but in every Thing, by Prayer and Supplication, with Thankſgiving, let your Requeſts be made known to God.

7. And the Peace of God, which is above all Underſtanding, will keep your Hearts and Minds in Chriſt Jeſus.

8. Further, Brethren, whatever Things are true, whatever venerable, whatever juſt, whatever pure, whatever lovely, whatever of good Report; if there is any Virtue, and if any Praiſe; think of theſe Things.

9. The Things which you have both learned and received, as alſo heard and ſeen in me, theſe do; ſo the God of Peace will be with you.

10. And I rejoiced through the Lord greatly, that now at length you have flouriſhed again in having regard for me; to whom alſo you had regard, but had not opportunity.

11. Not that I ſpeak as to Want; for I have learned to be contented in what I am.

12. Nay I know how to be low, as I do how to abound: in every Place, and in all Things, I am inſtructed, both to be full and to be hungry, both to abound and to want.

13. I am capable of all Things by Chriſt who ſtrengthens me.

14. Nevertheleſs you have done well in partaking with my Affliction.

15. And know you alſo, Philippians, that at the Beginning of the Goſpel, when I was

---

fut. as preſ. Tenſe! One may be amazed that *Interpreters* have not conſidered this!

Ib. *this*] viz. *the Mark*, Ver. 14. and the *Gr.* Word is the ſame as our *Tranſlators* have here rendered *this*, bnt I *that* for Diſtinction.

Ver. 16. *as*] belonging to *ſame*, as in Ver. 21. and *rule* and *thing* in the *preſ. Reddition* are what was *attained to*, wherein is the Propriety of it?

Ib. *come*] ſo rendered, *Mat.* xii. 28. *Luke* xi. 20. 2 *Cor.* x. 14. 1 *Theſ.* ii. 16. ſuitable to its Object *the Mark*, Ver. 14. whereas *attained* implies a Chriſtian State, not here mentioned.

Ib. *the ſame Rule*] of divine Revelation, Ver. 15.

Ib. *Rule*] *Mills* puts as interpolated, on ſlight Grounds, *Pr.* 571. and ſays it crept from *Gal.* vi. 16. *Pr.* 1291. but then I ſuppoſe it would have been in the ſame Place, being there in *Gr.* before the Pronoun and Verb, here after both; and is finding a Word in another Text, which a few have omitted, ſufficient to ſay it crept from thence?

Ver. 18. *alſo*] admitted in, ſays *Mills*, as commonly ſuch Kind of Particles are, for Elegance or Emphaſis, *Pr.* 485. but therein he may be doubly miſtaken, ſince the Power of the Omiſſion is firſt too weak, and next *Paul* uſed it rather for Fulneſs, or his own Style.

Ver. 21. *to become——the ſame*] ſaid by *Mills* to be inſerted from the *Marg.* to fill up the Sentence, being not with the *Vulg.* and a few; ſurely inſufficient.

Ver. 2. *Euodias——Syntiche*] *They ſeem to be two Women of Note, ſee* v. 3. ſays *Wall.*

Ver. 3. *And I*] For Καὶ divers have Ναὶ *Yes*; becauſe, as is manifeſt to me, another *ναὶ* follows. *Whitby* only ſays of it, as of ſeveral others, it is no Matter which one reads, *Exam.* Lib. ii. 3. but he might better have ſaid Nothing at all.

Ib. *Yoke-fellow*] *Epaphroditus* according to *Hammond*, as it ſeems alſo to me; but by others thought now unknown.

Ib. *Clement*] Two *Epiſtles* of his ſee in *Engliſh* among *Wake*'s *Genuine Epiſtles of the Apoſtolical Fathers*, pr. 1693, and much improved 1710, 1719, & 1737.

Ver. 4. *always*] not in the *Ethiop.* and from that only ſaid by *Mills* to come from 1 *Theſ.* v. 16. *Pr.* 1216.

Ver. 5. *near*] the proper Meaning and Engliſh of the Word, being alſo conſentaneous with *Acts* xvii. 27. and better expreſſed ſo *Pſa.* cxix. 151.

Ver. 7. *Minds*] as in the *com. Tranſ.* here, and mine elſewhere, without a ſecond *your*, according to the Genius of our Language, though the *Gr.* has it repeated.

Ver. 8. *Further*] not *Finally* doubtleſs.

Ib. *and*] omitted by four or five, perhaps to be like the other, but *Mills* is for the contrary, *Pr.* 485.

Ver. 10. *to whom*] not *wherein* for *in which*, to be referred to *care* in the *com. Tranſ.* inſtead of which the *Original* has a Verb.

Ib. *had not opportunity*] according to the *Gr.* but in the *vulg. Lat. were buſy.*

Ver. 11. *contented*] So *Seneca*, who might be acquainted with our Apoſtle, *What is it to be happy, but for a Man to content himſelf with his Lot, in a chearful and quiet Reſignation to the Appointments of God?* *L'Eſtrange Tranſ.* p. 144.

Ver. 13. *by Chriſt*] with the *Vulg.* and a few *in him*, and ſo *Mills* calls *Chriſt* an Addition, *Pr.* 1207.

coming

coming away from Macedonia, no Church partook with me in the Matter of giving and receiving, excepting you alone:

16. Since even at Theſſalonica, you ſent both once and twice for my Need.

17. Not that I ſeek for a Gift, but ſeek for Fruit increaſing on your Account.

18. However I have received all, and abound: am filled, having received of Epaphroditus the Things from you, a Savour of ſweet Smell, a Sacrifice acceptable, well-pleaſing to God.

19. But my God will ſupply every one of your Wants, according to his Riches in Glory, in Chriſt Jeſus.

20. Now to God and our Father be Glory for evermore: ſo let it be.

21, Salute every Saint in Chriſt Jeſus. The Brethren who are with me ſalute you.

22. All the Saints ſalute you, but eſpecially they of Ceſar's Family.

23. The Grace of our Lord Jeſus Chriſt be with you all: ſo let it be.

It was written to the Philippians from Rome, *ſent* by Epaphroditus.

Ver. 18. *of Epaphroditus*] wanting but in one *Copy*, and yet *Mills* ſays it ſeems brought hither from Ch. ii. 25.

Ve. 19. *in Chriſt Jeſus*] the ſame as in Ver. 21.

Ver. 20, *for evermore*] The *Gr.* has not *and*, and *Beza* ſays it is a Hebraiſm often explained by us for *In æternum*, viz. as here, by which accordingly I render it elſewhere.

Ver. 23. *you all*] Some have *your Spirit*, and *Mills* ſays *rightly*, *Pr.* 1207. but ours is the ſtrongeſt Side.

NOTES upon the Epiſtle of PAUL to the COLOSSIANS.

CHAP. I.

PAUL an Apoſtle of Jeſus Chriſt by the Will of God, and Timothy a Brother;

2. To the Saints and faithful Brethren in Chriſt at Coloſſia. Grace be to you, and Peace from God our Father, and the Lord Jeſus Chriſt.

3. We give thanks to God, even the Father of our Lord Jeſus Chriſt, always praying for you:

4. As we have heard of your Faith in Chriſt Jeſus, and Love to all the Saints;

5. For the Hope of what is laid up for you in Heaven, which you heard of before by the Word of the goſpel Truth:

6. That is come to you, according as into the whole World; and is bearing fruit, even as in you, from the Day you heard *it*, and truly knew the Grace of God:

7. According as you heard from Epaphras our beloved Fellow-ſervant, who is a faithful Miniſter of Chriſt for you;

8. Who alſo declared to us your Love in the Spirit.

9. For this reaſon too we, from the Day that we heard of *it*, do not ceaſe praying for you, and deſiring that you may be filled with the Knowledge of his Will, in all Wiſdom and ſpiritual Underſtanding:

10. For you to walk worthy of the Lord in all that is pleaſing, being fruitful in every good Work, and increaſing in the Knowledge of God;

11. Being empowered in all Power, according to his glorious Strength, for all Patience and Forbearance, with Joy;

12. Giving thanks to the Father, who has made us fit for a Part of the Lot of the Saints in the Light;

13. Who has delivered us from the Power of Darkneſs, and removed into the Kingdom of his Beloved Son:

14. In whom we have Redemption by his Blood, the Forgiveneſs of Sins;

15. Who is the Similitude of the inviſible God, the Firſt-born of every Creature:

16. Since through him were created all Things in Heaven and on Earth, viſible and inviſible, whether Thrones, or Dominions, or Principalities, or Authorities: all Things were created by him, and for him.

17. And he is before all Things, and they all remain together through him.

18. He too is the Head of the Body, the Church: he who is the Beginning, the Firſt-born from the Dead; that he may be the Firſt among all Things:

19. Becauſe it ſeemed well that in him all Fulneſs ſhould dwell;

20. And by him to reconcile all Things to himſelf, making peace by the Blood of his Croſs; *even* by him, whether Things on Earth or in Heaven.

21. And you who were once alienated, and Enemies in Mind through wicked Works, he has now notwithſtanding reconciled,

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Ver. 2. *and the Lord Jeſus Chriſt*] *Eraſmus* and *Mills* thought added, becauſe a ſmall Number have it not, while a great Number have.

Ver. 4. *As*] *Since* for *After* being not the Meaning, and otherwiſe doubtful.

Ib. *Faith*] The *Geneva Note*, according to the old Proteſtant Doctrine is, *For without Chriſt there is no faith to be ſaved by, but onely a vaine opinion.*

Ver. 5. *of what*] ſee *Rom.* viii. 24.

Ver. 6. *fruit*] Several add *and increaſing*, but thought to be from Ver. 10.

Ib. *even*] the latter *Mills* excludes as not in at firſt, on the ſingle Authority of the *Vulg. Lat. Pr.* 487. why not the former as well on that of our *Eng.*

Ver. 9. *praying—deſiring*] Participles in the *Gr.*

Ver. 10. *you*] which being not with a few, *Mills* ſays is from 1 *Theſ.* ii. 12. *Pr.* 635. but then it might be expected εἰς τὸ would alſo have been brought hither, to make *that you may walk*, though our *Tranſlators* have confounded the Expreſſions into one; however it looks too flighty for them to go thither for *you*, which does not alter the Senſe, and is diſtinctly expreſs'd in *Gr.* in the preceding Verſe.

Ver. 14. *by his Blood*] Which ſeveral *Codes* are without, and *Mills* both in his *Notes* and *Prolegomena* takes to be from *Eph.* i. 7. but *Whitby* ſuppoſes that confirms it.

Ver. 18. *of the Body*] omitted but in the *Ethiop.* yet *Mills* ſays crept from elſewhere, *Pr.* 1216. not 332. as by *Kuſter*.

Ver. 20. *reconcile all Things*] which ſtaggered *Wall*, but *Whitby* expounds bringing Men again into Amity with Angels; ſee likewiſe *Eph.* i. 10.

22. In the Body of his Fleſh by Death, to preſent you holy, and without Blemiſh, and blameleſs before him;

23. If indeed you remain in the Faith, founded, and ſettled, and be not moved away from the Hope of the Goſpel which you have heard, that has been preached in every Creature under Heaven, of which I Paul am made a Miniſter.

24. I now rejoice in my Sufferings for you, and fill up what is wanting of the Afflictions of Chriſt in my Fleſh, for his Body, which is the Church;

25. Of which I am made a Miniſter, according to the Stewardſhip of God given me for you, to fulfil the Word of God;

26. The Myſtery hid from Ages and Generations, but is now made manifeſt to his Saints:

27. To whom God would make known, what are the Riches of the Glory of this Myſtery in the Gentiles; which is Chriſt in you, the Hope of Glory:

28. Whom we preach, warning every Man, and teaching every Man, in all Wiſdom; that we may preſent them all perfect in Chriſt Jeſus:

29. For which I alſo labour, ſtriving according to his Working, that works in me powerfully.

CHAP. II.

FOR I would have ye know how great Striving I have for you, and thoſe at Laodicea, and whoever have not ſeen my Face in the Fleſh;

2. That their Hearts may be comforted, they being compacted in Love, and into all the Riches of the Aſſurance of Underſtanding, into the Knowledge of the Myſtery of God, and of the Father, and of Chriſt;

3. In whom all the Treaſures of Wiſdom and Knowledge are hid.

4. And this I ſay, that Nobody may beguile you with enticing Speech.

5. For even though I am abſent in the Fleſh, yet am I with you in Spirit, rejoicing, and beholding your Order, and the Firmneſs of your Faith in Chriſt.

6. According as you have therefore received Chriſt Jeſus the Lord, walk in him;

7. Rooted and built up in him, and confirmed in the Faith, as you have been taught, abounding in it with Thankſgiving.

8. See that none may be making prey of you, by Philoſophy and vain Deceit, according to the Tradition of Men, according to the Elements of the World, and not according to Chriſt:

9. Since all the Fulneſs of the Godhead dwells bodily in him.

10. And you are full in him, who is the Head of all Principality and Authority:

11. In whom alſo you are circumciſed with the Circumciſion not made with Hands, in putting off the Body of the Sins of the Fleſh, in the Circumciſion of Chriſt;

12. Being buried with him in Baptiſm, in which you are alſo raiſed up together, by the Faith of God's Working, who raiſed him up from the Dead.

13. And you, that were dead in Offences, and the Uncircumciſion of your Fleſh, he has made alive with him, and forgiven you all Offences;

14. As alſo blotted out that againſt us, the Hand-writing of Ordinances, which was contrary to us, and took it away from the midſt, nailing it to the Croſs;

15. Putting off Principalities and Authorities, he ſhewed *it* openly with Boldneſs, triumphing over them on it.

Ver. 23. *in every*] according to Ver. 27. where the *Gr.* Prepoſitions are the ſame.

Ver. 24. *my*] before *Sufferings*, ſome leave out, therefore *Mills* writes has been added, *Pr.* 931. which have no neceſſary Coherence.

Ib. *in my Fleſh*] i. e. *wanting* there, not of *Chriſt*'s own Afflictions.

Ver. 2. *may*] not *might* with the preſent Tenſe.

Ib. *they being compacted*] as the Gender ſhews. Some have it Nom. inſtead of Gen. —ες for —ων, in the ſame Meaning, which *Mills* took for genuine; and I confeſs the Reaſon preponderates with me, that ours was to mend the *Gr.* Conſtruction, it ſeeming unaccountable to be the contrary.

Ib. *and into*] The *and* has been omitted, peradventure as not being before the next *into*, yet *Mills* puts it inſerted for Connection, *Pr.* 487. but then why not with the latter?

Ver. 5. *the Firmneſs of your Faith in Chriſt*] The *Lat.* of the two *Copies* mentioned at *Phil.* iii. 12. being, *that which is wanting for the neceſſities of your Faith*, *Mills* ingeniouſly conjectures that the *Gr. ſtereoma* was firſt corrupted to *uſterema*, and then *chriſton* made *chreian*; but his Confeſſion that thoſe *Copies* are depraved, on which he lays ſo much Streſs to alter the *preſ. Reading*, may be put to a good Uſe.

Ver. 8. *be making prey of*] As I after ſee *Weſt.* has *make a prey of*: for *ſpoil* is likely to be taken in another Senſe.

Ib. *Elements*] Thus *Eraſm.* and *Bez.* with the *com. Lat.* and ſo Ver. 20.

Ver. 9. *Fulneſs*] *Not by Parts*, writes *Jerome* on it at *Iſa.* xi. *as in the reſt of the Saints*; *but according to their Goſpel which the Nazarites read written in the Hebrew Tongue*, *All the Fountain of the Holy Spirit came down upon him.*

Ver. 11. *of the Sins*] *Mills* from its Abſence with ſome would make an Intruſion, though he preſently doubts it, and others leave out *Body*.

Ver. 15. *Putting off*] as if cloathed with them, as in Ver. 11. Ch. iii. 9.

Ib. *ſhewed* it *openly*] that he did ſo, not *them*, much leſs as if in the *Original*.

Ib. *with Boldneſs*] omitted in the *com. Verſ.* the Verb ſignifying the other.

16. Let

16. Let Nobody therefore judge you in Meat, or in Drink, or in reſpect of a Feſtival, or of the New-moon, or of the Sabbath:

17. Which are a Shadow of future Things; but the Body of Chriſt.

18. Let none defraud you of the Prize, who would in Humility, and the Religion of Angels, by intruding into Things he has not ſeen, being vainly puffed up by his carnal Senſe;

19. And not holding the Head, from which all the Body, furniſhed and compacted, by Joints and Bonds, grows with the Growth of God.

20. If you are therefore dead with Chriſt, from the Elements of the World; why, as thoſe who live in the World, are you ſubject to Ordinances,

21. (Do not touch, nor taſte, nor handle;

22. Which are all to periſh in uſing) according to the Commandments and Teachings of Men?

23. Which Things indeed have the Speech of Wiſdom, in Religion to the Will, and Humility, and without ſparing the Body; being not in any Credit to the ſatisfying of the Fleſh.

CHAP. III.

IF you are therefore raiſed up with Chriſt, ſeek the Things above, where Chriſt ſits at the right Hand of God.

2. Mind the Things above, not the Things on the Earth.

3. For you are dead, and your Life is hid with Chriſt in God.

4. When Chriſt our Life ſhall be made manifeſt, then you alſo will be made manifeſt with him in Glory.

5. Put to death therefore your Members on the Earth, Whoredom, Uncleanneſs, ill Affection, evil Deſire, and Covetouſneſs, which is Idolatry;

6. For which Things the Wrath of God comes on diſobedient Perſons.

7. In which alſo you walked once, when you lived in them.

8. But now too put you away all the Things, Anger, Wrath, Miſchief, Blaſphemy, filthy Talking from your Mouth:

9. Do not lye one to another, as you have put off the old Perſon with his Deeds;

10. And have put on the new, that is renewed in Knowledge, according to the Similitude of him who created him:

11. Where there is not Grecian and Jew, Circumciſion and Uncircumciſion, Barbarian, Scythian, bound, free; but Chriſt all Things, and in all.

12. Put on therefore, as the choſen ones of God, holy and beloved, Bowels of Mercies, Kindneſs, Humility, Meekneſs, Forbearance;

13. Bearing with one another, and forgiving each other, if any one has a Complaint againſt any; even as Chriſt forgave you, ſo ye alſo:

14. But above all theſe Things Love, which is the Bond of Perfection.

15. And let the Peace of God rule in your Hearts, into which alſo you are called in one Body, and be thankful.

16. Let the Word of God dwell in you richly, in all Wiſdom; and do ye teach and admoniſh each other, with Pſalms, Hymns and ſpiritual Poems, by Grace ſinging in your Heart to the Lord.

17. And let all, whatever ye do, in Word or in Work, be in the Name of the Lord Jeſus, giving thanks to God and the Father by him.

18. Wives, be ſubject to your Huſbands, as is convenient in the Lord.

19. Huſbands, love the Wives, and be not bitter to them.

20. Children, obey the Parents according to all Things: for this is well-pleaſing to the Lord.

Ver. 18. *who would*] which is a Participle in the *Gr.* and muſt belong to *none*, cannot to *Humility*.

Ib. *Religion*] tranſlated ſo in all other Places, viz. *Acts* xxvi. 5. *James* i. 26, 27. beſides which *worſhipping of angels* reads as if it was to worſhip Angels.

Ib. *not ſeen*] The mere Obſcurity of the Place took up the Particle of Denial, *Mills* ſays, that being not in four or five *Codes*, *&c.* A little Matter!

Ver. 19. *Bonds*] *Weſt. ligaments.*

Ver. 20. *therefore*] ſeveral omit.

Ver. 23. *being not in any Credit*] viz. the *Things*, to be clear.

Ver. 5. *Covetouſneſs, which is Idolatry*] In the ancient *Epiſtle* of *Polycarp* (a Diſciple of the Apoſtle *John*) *to the Philippians* is, *Si quis non abſtinuerit ſe ab avaritia, ab idololatria coinquinabitur* (this Part being wanting in the *Greek*) *If any one does not keep himſelf from Covetouſneſs, he will be polluted by Idolatry.*

Ver. 12. *Mercies*] Several *Mercy*, changed into the plur. by *Mills*'s Notion becauſe of that in *Phil.* ii. 1. *Pr.* 637. which is diſtinct from *Bowels*, and in another Caſe; nay it is eaſy to ſee the Probability of *Mercies* being turned ſing. to be like the following, while the contrary is utterly improbable.

Ver. 16. *by Grace ſinging in your Heart*] as the Words lie in the *Original*, and agreeable to *Eph.* v. 19. ſee alſo on *Gal.* i. 6.

Ver. 18. *your*] ſome want.

Ver. 20. *according to all Things*] according as the Lawfulneſs of them admit of it, and thus the *Gr.* not *in all Things:* for ſhould *Aſa* have obeyed his Mother, 1 *Kings* xv. 13. or *Ahaziah* his 2 *Chr.* xxii. 3. or *Jonathan* his Father, 1 *Sam.* xx. 31. or *Samſon* his Parents, *Judges* xiv. 3, 4?

Ib. *to the Lord*] A pretty many have *in the Lord*, which *Mills* reckons to be right, but *Whitby* ours better; nay *in* may ſeem taken from *Eph.* vi. 1. and might be deſigned to belong to *obey*, or it might come from Ver. 18. here.

21. Fathers,

21. Fathers, do not provoke your Children, that they may not be diſcouraged.

22. Servants, obey according to all Things the Maſters after the Fleſh; not in Eye-ſervice, as pleaſing Men, but in Simplicity of Heart, fearing God.

23. And all, whatſoever ye do, perform from the Mind, as to the Lord, and not to Men:

24. Becauſe you know that you will receive from the Lord the Reward of the Inheritance; ſince you ſerve the Lord Chriſt.

25. But he who does injury, will receive for what injury he has done; and there is not Reſpect of Perſons.

CHAP. IV.

MASTERS, yield what is juſt and equal to the Servants; as you know that you alſo have a Maſter in Heaven.

2. Continue in Prayer, and watch in the ſame with Thankſgiving:

3. Praying withal for us too, that God would open to us a Door of Speech, to ſpeak the Myſtery of Chriſt, for which I am bound;

4. That I may make it manifeſt, as I ought to ſpeak.

5. Walk in Wiſdom towards thoſe without, redeeming the Time.

6. Let your Speech be always in Grace, ſeaſoned *as* with Salt, that you may know how you ought to anſwer each one.

7. All the Things about me will Tychicus make known to you, a beloved Brother, and faithful Miniſter, and Fellow-ſervant in the Lord:

8. Whom I have ſent to you for this ſame Thing, that he might know the Things concerning you, and comfort your Hearts;

9. With Oneſimus, a faithful and beloved Brother, who is one of you. They will let you know all the Things here.

10. Ariſtarchus my Fellow-priſoner ſalutes you, and Mark the Nephew of Barnabas (concerning whom you have received Commandment; if he comes to you, receive him)

11. As alſo Jeſus called Juſtus, that are of the Circumciſion: theſe alone being my Fellow-workers for the Kingdom of God, who have been a Comfort to me.

12. Epaphras one of you, a Servant of Chriſt, ſalutes you, always ſtriving for you in Prayers, that ye may ſtand perfect and full in all the Will of God.

13. For I teſtify in his behalf, that he has much Zeal for you, and thoſe both in Laodicea and Hierapolis.

14. Luke the beloved Phyſician ſalutes you, as alſo Demas.

15. Salute the Brethren in Laodicea, with Nymphas, and the Church at his Houſe.

16. And when this Epiſtle is read with you, appoint that it ſhould be read too in the Church of the Laodiceans, and that you likewiſe ſhould read that from Laodicea.

17. Moreover ſay to Archippus, Look to the Miniſtry which thou haſt received in the Lord, that thou mayeſt fulfil it.

18. The Salutation of Paul with my own Hand. Remember my Bonds. Grace be with you: ſo let it be.

It was written to the Coloſſians from Rome, *ſent* by Tychicus and Oneſimus.

Ver. 22. *according to all Things—after the Fleſh*] according to *Mills* a marginal Explanation, *Pr.* 1216. tho' the firſt is wanting but in one *Copy* and the *Ethiop.* and the latter only in the *Eth.*

Ib. *fearing*] *as fearing.*

Ver. 2. *with Thankſgiving*] This crept according to *Mills* from Ch. ii. 7. or *Phil.* iv. 6. where is Nothing of watching.

Ver. 3. *of Speech*] *Mills* turns off on the poor Authority of two *Writers*, *Pr.* 637. as at 1 *Cor.* i. 10.

Ib. *Speech*] as rendered Ver. 6.

Ver. 5. *redeeming the Time*] which *thoſe* waſte, and ſpend amiſs.

Ver. 10. *my Fellow-priſoner*] wanting but in the *Eth. Tranſ.* yet *Mills* ſays it ſeems to have crept from *Phil.* 23, 24. *Pr.* 1216. Monſtrous! as may be ſeen by looking there.

Ver. 12. *Epaphras one of you*] So that *Paul* might conceal to them he was a Priſoner, that ſome might not know it, but tell it to *Philemon*, Ver. 23.

Ver. 13. *Zeal*] *Vulg: Labour*; which *Mills* exclaims againſt (tho' his favourite *Clar.* and *Ger. Copies* have it) with, *What need of an Explanation of the Meaning? for* Labour *is no other*, *Pr.* 576. He repreſenting the *Lat. Tranſlator* of this *Epiſt.* indolent, and more unlearned than the reſt, *Pr.* 573. for which I ſee Little or Nothing.

Ver. 16. *that*] not *the epiſtle* in *Gr.*

Ib. *from Laodicea*] Of the various Opinions what this was, may be read with *Wake*'s *Genuine Epiſtles*, Ch. ix. and there being a very ſhort one, as of *Paul to the Laodiceans* (publiſhed beſides what he mentions ſingly in *Eng.*) he rejects it, ſaying *it is made up of ſeveral Parcels of his Genuine Epiſtles*, which I do not find to be ſo, having a *Copy* of it by me; ſee alſo at *Epheſ. on the Tit.*

Ver. 18. *with my own*] not *of me*; and the Expreſſion differs Nothing from that in 2 *Theſ.* iii. 17. where it is thus tranſlated, nor from the foregoing in 1 *Cor.* xvi. 21. where *me* is added in *Ital.*

NOTES upon the First Epistle of PAUL to the THESSALONIANS.

CHAP. I.

PAUL, Silvanus and Timothy, to the Church of the Thessalonians, in God the Father, and the Lord Jesus Christ. Grace be to you, and Peace from God our Father, and the Lord Jesus Christ.

2. We give thanks to God always for you all, making mention of you in our Prayers;

3. And do not leave off to remember your Work of Faith, as also Labour of Love, and Patience of Hope, in respect of our Lord Jesus Christ, before God and our Father:

4. As we know, beloved Brethren, the Choice of you from God.

5. Since our Gospel was not to you in Word only, but also in Power, nay in the Holy Spirit, and in much Assurance; as you know what we were among you, for your sake.

6. Nay you became Imitators of us, and of the Lord; receiving the Word in much Affliction, with the Joy of the Holy Spirit.

7. So that you are become Patterns to all who believe, in Macedonia and Achaia.

8. For from you is sounded out the Word of the Lord, not only in Macedonia and Achaia, but also in every Place your Faith towards God is come forth, so that we have no Need to speak any Thing.

9. For they tell concerning us, what Kind of coming in we had to you, and how ye turned to God from Idols, to serve the Living and True God;

10. And to wait for his Son from Heaven, whom he raised up from the Dead, Jesus who delivered us from the Wrath to come.

CHAP. II.

FOR ye your selves, Brethren, know our coming in to you, that it was not in vain.

2. But even when we had suffered before, and had been abused, as you know, at Philippi, we were bold through our God, to speak to you the Gospel of God in much Striving.

3. For our Exhortation was not from Error, nor from Uncleanness, nor in Deceit.

4. But as we were proved by God, to be intrusted with the Gospel; so we speak, not as pleasing Men, but God who proves our Hearts.

5. For neither were we any when with flattering Speech, as you know, nor with a covetous Pretence, God is Witness.

6. Nor did we seek Glory of Men, whether from you or others; when we could have been burdensome, as the Apostles of Christ.

7. But we were gentle amongst you, as a Nurse cherishes her Children:

8. So being desirous of you, we were pleased to impart to you, not only the Gospel of God, but also our own Souls, because you were dear to us.

9. For you remember, Brethren, our Labour and Fatigue: since working Night and Day, not to burden any of you, we preached to you the Gospel of God.

10. You are Witnesses, and God, how holily, righteously, and unblameably we were to you that believe:

11. According as you know, how as a Father his own Children, we exhorted each one of you, and comforted;

12. And testified that you should walk worthy of God, who called you to his own Kingdom and Glory.

13. For this Cause also we leave not off giving thanks to God, because you received the Word you heard from us for God's, and did not receive the Word for Men's; but (as it is truly) God's Word, which also works in you that believe.

14. For you became Imitators, Brethren,

Tit. *First*] This according to *Mills* (and who has examined it more throughly?) was written not only the first of all *Paul's Epistles* that we have, but likewise of all the *Books of the New Testament*, about the vulgar Year of *Christ* 52. *Prolegom.* ad Init. see more particularly at the End of it.

Ver. 1. *from God &c.*] to the End of the Ver. the *Vulg.* and a few omit, and *Whitby* rationally supposes because of the like before.

Ver. 3. *in respect of*] being the *Gr.* Genitive Case.

Ver. 7. *are become*] *Wall*, as I had put it before.

Ib. *Patterns*] with the *Vulg.* and some *a Pattern.*

Ver. 2. *when*] *after* being uncouthly redundant with *before*, and *after that* more so.

Ver. 4. *proved*] as after in this Ver.

Ver. 6. *whether*] the proper *English*, for which *either*, with *or* after, would have been better than *neither*.

Ver. 7. *gentle*] by the *Vulg.* and several *little Children*, or *O little Children*, but even *Mills* rejects it.

of the Churches of God, that are in Judea in Chriſt Jeſus; ſince you alſo ſuffered the ſame Things from your own Countrymen, even as they from the Jews:

15. Who killed both the Lord Jeſus, and their own Prophets, and perſecuted us; nay while they did not pleaſe God, were contrary to all Men;

16. And to fill up their Sins always, they forbade us to ſpeak to the Gentiles, that theſe might be ſaved: thus Wrath is come upon them to the End.

17. Now we, Brethren, being deprived of you for the Space of a little while, in Preſence, not in Heart, have endeavoured the more abundantly to ſee your Face with much Deſire.

18. Therefore we would have come, I Paul indeed, both once and twice, but Satan hindered us.

19. For what is our Hope, or Joy, or Crown of Glorying? Are not even you before our Lord Jeſus Chriſt in his Preſence?

20. Becauſe you are our Glory and Joy.

CHAP. III.

THerefore when we no longer bore, we thought well to be left at Athens alone;

2. And ſent Timothy our Brother, a Miniſter of God, and our Fellow-worker in the Goſpel of Chriſt, to eſtabliſh you, and comfort you concerning your Faith;

3. That Nobody might be moved in theſe Afflictions: for you your ſelves know, that we are put to this.

4. For even when we were with you, we foretold you, that we ſhould be afflicted; even as it came to paſs, and you know.

5. For this cauſe, and when I no longer bore, I ſent to know your Faith; leſt the Tempter ſhould any how have tempted you, and our Labour ſhould be in vain.

6. But now as Timothy is come to us from you, and has declared well to us of your Faith and Love, and that you have good Remembrance of us always, deſiring to ſee us, according as we alſo you;

7. For this cauſe we have been comforted Brethren, in you, in all our Affliction and Neceſſity, by your Faith:

8. Since now we live, if you ſtand faſt in the Lord.

9. For with what Thankſgiving can we recompenſe God concerning you, in all the Joy that we rejoice with for you before our God;

10. Who pray Night and Day very highly to ſee your Faces, and to fit up the Things wanting of your Faith?

11. Now God himſelf and our Father, and our Lord Jeſus Chriſt direct our Way to you.

12. And the Lord make you increaſe and abound in Love one to another, and to all, according as we alſo to you;

13. To eſtabliſh your Hearts faultleſs in Holineſs, before God and our Father, in the Preſence of our Lord Jeſus Chriſt with all his Saints.

CHAP. IV.

FURTHER therefore, Brethren, we intreat you, and exhort in the Lord Jeſus, as you received from us, how you ſhould walk, and pleaſe God, that you would abound more.

2. Since you know what Orders we gave you by the Lord Jeſus.

3. For this is the Will of God, your being holy, for you to refrain from Whoredom;

4. That each of you may know how, to poſſeſs his own Veſſel in Holineſs and Honour;

5. Not in the Affection of Luſt, according as the Gentiles who know not God;

6. That none may over-reach, and ſo get gain of his Brother in a Matter: becauſe the Lord will be a Revenger for all theſe Things, as we have alſo ſaid before to you, and teſtified.

7. For God has not called us to Uncleanneſs, but into Holineſs.

8. Wherefore he that rejects, does not reject Man, but God, and him who gives us his Holy Spirit.

9. But concerning brotherly Friendſhip, ye have no Need I ſhould write to you; for ye your ſelves are taught by God to love one another.

Ver. 15. *their own*] Though *Tertullian* writes that *Marcion* added this, yet his own Prejudice in diſputing perhaps made him think ſo; and it may be owing to the *Vulgate* that a few other *Copies* want it, for which alſo the Prejudice of *Mills* might induce him to imagine it added by ſome orthodox Perſon, *Pr.* 324, 683.

Ver. 1, 5. *bore*] *Beza* adds, *hoc deſiderium, this deſire* or *longing*, and *veſtri deſiderium, the deſire of you.* Not *forbear*, nor *could*, which is particularly expreſſed in the *Gr.* by a Verb for that Purpoſe.

Ver. 2. *and our Fellow-worker*] *Mills* reckons came from *Rom.* xvi. 21. as wanting with four or five.

Ver. 4. *even*] the ſame in the Beginning of the Ver. as after.

Ver. 9. *in*] the ſame as twice in Ver. 7.

Ver. 10. *Who pray*] How obſcure in our Language participially?

Ver. 6. *for all theſe Things*] by which it is plain to be underſtood; but our laſt *Tranſlators* have put out *Things* that was before both in *Tyndal*'s and the *Gen. Bib.* ſo making it obſcure whether *Things* or *Perſons* are to be underſtood.

Ver. 8. *rejects*] as tranſlated *Mark* vi. 26. & vii. 9, 30. *John* xii. 48. which ſeems righteſt.

10. And indeed ye do it to all the Brethren in all Macedonia: but we beſeech you, Brethren, to abound more;

11. Moreover to endeavour to be quiet, and do your own Affairs, nay to work with your own Hands, as we ordered you:

12. That you may walk comely towards thoſe without, and have Need of none.

13. And I would not have you be ignorant, Brethren, concerning thoſe who are aſleep, that you may not be ſorry, even as others who have no Hope.

14. For if we believe that Jeſus died, and roſe up; ſo alſo thoſe who are aſleep through Jeſus, God will bring with him.

15. For this we tell you by the Word of the Lord, that we who ſhall be left alive till his Coming, ſhall not be before thoſe who are aſleep:

16. Since the Lord himſelf will come down from Heaven, with Acclamation, with the Voice of the chief Angel, and with the Trumpet of God; when thoſe dead in Chriſt will riſe up firſt:

17. Next we who ſhall be left alive, ſhall be caught up along with them into the Clouds, to meet the Lord in the Air; and ſo ſhall be always with him.

18. So then comfort one another with theſe Words.

CHAP. V.

BUT concerning the Times and Seaſons, Brethren, you have no Need I ſhould write to you.

2. For ye your ſelves know throughly, that the Day of the Lord comes juſt as a Thief in the Night.

3. For when they ſhall ſay, Peace and Security, then ſudden Deſtruction will come on them, as Pangs on a Woman with Child, and they will not eſcape.

4. But you, Brethren, are not in the Darkneſs, that the Day may catch you as a Thief.

5. You are all Children of the Light, and thoſe of the Day; we are not of the Night, nor of Darkneſs.

6. Therefore indeed let us not ſleep, even as others; but let us watch, and be ſober.

7. For they that ſleep do it in the Night, and ſuch as are drunk are ſo at that Time.

8. But let us who are of the Day be ſober, putting on the Breaſt-plate of Faith and Love, and *for* a Helmet the Hope of Salvation:

9. Since God has not put us for Wrath, but for obtaining Salvation by our Lord Jeſus Chriſt;

10. Who died for us, that we might live together with him, whether we watch or ſleep.

11. Therefore comfort one another, and build up one the other, even as you do.

12. Moreover we intreat you, Brethren, to know thoſe who labour among you, as alſo rule over you in the Lord, and admoniſh you;

13. And to eſteem them very highly in Love, for their Work. Be at peace among your ſelves.

14. We further beſeech you, Brethren, admoniſh the Diſorderly, comfort thoſe of little Courage, ſupport the Weak, be forbearing to all.

15. See that none render Evil for Evil to any one; but always purſue after Good, both for one another, and for all.

16. Be always joyful.

17. Leave not off praying.

18. At every Thing be thankful, for this is the Will of God in Chriſt Jeſus to you.

19. Do not quench the Spirit.

20. Do not deſpiſe Prophecies.

21. Prove all Things, hold the Good.

22. Refrain from every Appearance of Wickedneſs.

23. Now the God of Peace himſelf ſanctify you wholly; and let your entire Spirit, Soul and Body, be kept unblameable in the Preſence of our Lord Jeſus Chriſt:

Ver. 11. *own*] the latter *Mills* ſays crept from 1 *Cor.* iv. 12. ſome with the *Vulg.* being without it, *Pr.* 886.

Ver. 13. *I would*] In a pretty many *Copies*, &c. is *we would*, what Wonder when the *Epiſtle* was written in the Name of two others beſides *Paul*, Ver. 1. and is accordingly here Ver. 10, 11, 14, 15. yet not without the ſing. intermixed Ver. 9. Ch. iii. 5. & v. 1, 27. The Pretence of *Mills* I confeſs is ingenious (whoſe Capacity as well as Pains I admire) for the other, that it might be altered to *I would*, becauſe *I would not have you be ignorant* was familiar to our Apoſtle; which however I find but four times, and is with *we* 2 *Cor.* i. 8.

Ver. 15. *we who ſhall be left alive*] *Grotius* ſays, *Mundi totius exitium quaſi de proximo imminens opperirentur, quod et ipſorum et ſequentium Chriſtianorum ſcripta apertiſſimum faciunt: They expected the Deſtruction of the whole World as if it were near approaching; which both their own Writings and thoſe of the following Chriſtians make very plain*, producing this as the principal Text for it, *De Verit. Relig. Chriſ.* Lib. ii. 6. The latter I ſhall not deny; nor readily own the former, ſince *Paul* ſpoke it he ſays *by the Word of the Lord*, and declares otherwiſe, 2 *Epiſt.* ii. 2, 3. the like I find with *Whitby* ſince.

Ib. *be before*] *prevent* being wrong, or very obſcure.

Ver. 6. *watch, and be ſober*] by *Weſt. awake, and keep awake.*

Ver. 13. *your ſelves*] according to ſome it is *them*, by leaving out ε, that it might be thoſe mentioned before, as is apparent enough; ſee alſo *Mills Pro.* 578. and *Eſtius* in *Whit. Exam.*

Ver. 15. *both*] a ſmall Number leave out, if worth mentioning with *Whitby.*

Ver. 17. *Leave not off praying*] or more ſtrictly to the *Gr. Pray not leaving off*, which is not to *pray without ceaſing*, and wants the forced *Interpretation* of being always prepared for it; but is not to deſiſt from the Practice of that Duty: ſo the ſame Word in Ch. i. 3. & ii. 13. *Rom.* i. 9. the reſt of the Places where it is.

Ver. 23. *Spirit*] By this, as diſtinct from *Soul*, may be underſtood the *Mind*, or the *Diſpoſition of the Soul.*

24. He

24. He is faithful that has called you, who alſo will perform *that*.

25. Brethren, pray for us.

26. Salute all the Brethren with a holy Kiſs.

27. I charge you by the Lord, that the Epiſtle may be read to all the holy Brethren.

28. The Grace of our Lord Jeſus Chriſt be with you: ſo let it be.

The firſt to the Theſſalonians was written from Athens.

Ib. *in the Preſence*] the ſame as in Chap. iii. 13. though rendered ſo differently by our *Tranſlators*; and both wrong, unleſs *Chriſt* was to come to thoſe *Theſſalonians*.

Ver. 24. *perform* that] namely the ſanctifying them wholly in Ver. 23. and according to *Beza*.

Ver. 27. *holy*] three or four *Copies* and a *Verſ.* are without, and *Mills* ſays, if it were not for the Conſent of *Copies*, he ſhould hold it for an Inſertion, *Pr.* 1395.

Subſcr. *Athens*] As the ὑπογραφὰι to *Paul's Epiſtles*, were confeſſedly not put by himſelf, but by others afterwards; ſo *Mills* and *Whitby* ſhew this was not written from *Athens*, but at *Corinth*, as *Ham.* alſo ſuppoſes; being after the Return of *Timothy*, Ch. iii. 6. *Acts* xviii. 1, 5. I ſuppoſe his being ſent from *Athens* occaſioned the Miſtake, Ch. iii. 1, 2. and not conſulting *Acts*.

NOTES

NOTES upon the Second Epiſtle of PAUL to the THESSALONIANS.

CHAP. I.

PAUL, Silvanus and Timothy, to the Church of the Theſſalonians, in God our Father, and the Lord Jeſus Chriſt.

2. Grace be to you, and Peace from God our Father, and the Lord Jeſus Chriſt.

3. We ought to give thanks to God always for you, Brethren, as it is deſerving; ſince your Faith increaſes exceedingly, and the Love of each one of you all to one another abounds.

4. So that we our ſelves glory of you in the Churches of God, for your Patience and Faith, in all your Perſecutions and Afflictions which you bear:

5. A Manifeſtation of the righteous Judgment of God, that you may be counted worthy of his Kingdom, for which alſo you ſuffer.

6. Foraſmuch as it will be righteous of God, to recompenſe Affliction to thoſe that afflict you;

7. And Eaſe with us to you who are afflicted, in the Revelation of the Lord Jeſus from Heaven, with his powerful Angels,

8. In flaming Fire, rendering Vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt:

9. Who will be puniſhed with the Judgment of everlaſting Deſtruction, from the Face of the Lord, and from the Glory of his Might;

10. When he ſhall come to be glorified in his Saints, and to be wonderful in all who believe (ſince our Teſtimony among you was believed) at that Day.

11. For which we alſo pray always concerning you, that our God would make you worthy of the Calling, and fulfil all the good Pleaſure of the Goodneſs, and the Work of Faith in Power:

12. That the Name of our Lord Jeſus Chriſt may be glorified in you, and you in him; according to the Grace of our God, and of the Lord Jeſus Chriſt.

CHAP. II.

AND we intreat you, Brethren, by the Coming of our Lord Jeſus Chriſt, and our aſſembling together in him,

2. That you would not quickly be moved from the Senſe, nor be troubled, neither by Spirit, nor by Word, nor by Letter, as of us, as that the Day of Chriſt is near at hand:

3. Let none deceive you after any Manner; ſince *not* unleſs there comes a falling away firſt, and the Man of Sin be revealed, the Son of Deſtruction:

Tit. *Second*] ſo computed too of all that our Apoſtle wrote now extant, and while he was at *Corinth*, *Acts* xviii. 11. being alſo the ſecond of the *New Teſtament Writings*.

Ver. 2. *our*] *Mills* fancied this crept from the foregoing Verſe on weak Grounds, *Pr.* 488.

Ver. 6. *Foraſmuch as*] *Vulg. If notwithſtanding*, ill and abſurdly, ſays *Mills*, *Pr.* 579. and though he adds, they mended it before the Times of *Hilary* the Deacon, in the 4th Century; yet it is in that *Tranſ.* now, even without Mention of any different *Reading* in the *Lovain Edit.*

Ver. 7. *from Heaven*] See at *Mat.* xxiv. 29, 30.

Ver. 8. *Chriſt*] Some omit.

Ver. 9. *the Judgment of*] omitted in our *com. Tranſ.*

Ver. 10. *believe*] with divers *have believed*.

Ib. *ſince*] meaning he ſaid ſo (to comfort and encourage them) ſince they were ſuch as believed.

Ver. 11. *make you worthy*] ſo the former *Eng. Tranſlations*.

Ver. 12. *Chriſt*] the former ſome omit.

Ver. 1. *by*] *Ham.* ſays it will be beſt rendered *concerning*, and then *Wall* inſinuates that the *Original* ſhould have another Word for it; but what he ſays intimates better that ours is not to be ſo rendered, and it has Authority enough to keep its Place.

Ver. 2. *from the Senſe*] *Wall* writes, Νῆς *with* St. Paul *does frequently ſignify* the Senſe *or* Meaning *of a Thing*, *as* 1 Cor. xiv. 15, &c. ἀπὸ τῆς νοὸς *can never ſignify* the Mind, *Crit. N. Whitby* paraphraſes it *from the Sentence* (*Ham. your Opinion*) and the Prep. is certainly *from*, not *in*.

Ib. *Chriſt*] but *the Lord* by ſome, *the Day of the Lord* being a Scripture Term, tho' *Mills* has put it among his right *Readings*, *Pr.* 684.

Ver. 3. *a falling away*] from Primitive Chriſtianity.

Ib. *the Man of Sin*] The *Pope* particularly, with whom it ſo much agrees, and muſt be or continue to be in the latter Times, Ver. 2, 8. *Hammond*'s expounding it of *Simon Magus* and the *Gnoſticks*, ſeems little and weak, as *Whitby*'s does of the *Jews*, unapplicable and wild.

Ib. *Sin*] by a few *Iniquity*.

4. Who is oppoſite, and exalted on high above all that is called God, or worſhipped; ſo that he as God, ſits in the Temple of God, ſhewing that himſelf is God.

5. Do not ye remember, that while I was with you, I told you theſe Things?

6. And now ye know what with-holds, for him to be revealed in his own Time.

7. For the Myſtery of Iniquity works already; only one now with-holds, till he is out of the Way.

8. And then will the unrighteous one be revealed, whom the Lord will conſume by the Spirit of his Mouth, and aboliſh by the Appearance of his Preſence;

9. Him whoſe Preſence is according to the Working of Satan, with all Power, Signs, and Wonders of Falſehood;

10. As likewiſe with all Deceit of Unrighteouſneſs in thoſe who periſh, becauſe they did not receive the Love of the Truth, that they might be ſaved.

11. And for this reaſon God will ſend them the Working of Error, for them to believe Falſehood;

12. That they may all be condemned who do not believe the Truth, but are pleaſed with Unrighteouſneſs.

13. But we ought to give thanks to God always for you, Brethren, beloved by the Lord; ſince God choſe you from the Beginning to Salvation, in the Sanctification of the Spirit, and Belief of the Truth:

14. To which he called you by our Goſpel, to the obtaining of the Glory of our Lord Jeſus Chriſt.

15. Therefore indeed, Brethren, ſtand faſt, and hold the Things delivered which you have been taught, whether by Word or our Epiſtle.

16. Now our Lord Jeſus Chriſt himſelf, and God even our Father; who has loved us, and given everlaſting Comfort, and good Hope, by Grace;

17. Comfort your Hearts, and eſtabliſh you in every good Word and Work.

CHAP. III.

FURTHER, Brethren, pray for us, that the Word of the Lord may run, and be glorified, even as with you;

2. And that we may be delivered from abſurd and wicked Men: for all have not Faith.

3. But the Lord is faithful, who will eſtabliſh you, and keep from Wickedneſs.

4. Nay we are confident in the Lord about you, that ye both do, and will do, the Things which we order you.

5. So the Lord direct your Hearts into the Love of God, and into patient Waiting for Chriſt.

6. However we order you, Brethren, in the Name of our Lord Jeſus Chriſt, that you ſhould be withdrawn from every Brother who walks diſorderly, and not according to that delivered, which he received from us.

7. For ye your ſelves know, how ye ſhould imitate us; ſince we were not diſorderly among you:

8. Neither did we eat Victuals with any one for nothing; but did work with Labour and Fatigue, Night and Day, not to burden any of you:

9. Not that we have no Authority; but that we may make our ſelves a Figure for you to imitate us.

10. For even when we were with you, this we ordered you, that if any one would not work, neither ſhould he eat.

11. For we hear ſome walk among you diſorderly, not working, yet being buſy.

12. Now ſuch we order, and exhort, by our Lord Jeſus Chriſt, that they ſhould work with Stillneſs, and eat their own Victuals.

Ver. 4. *as God*] omitted by ſome, and *Mills* thinks ſhould be, *Pr.* 684. his Reaſon he gives in the *Note*, becauſe it is not extant in ſo many ancient *Copies* and *Writers*, viz. ſix or ſeven of the former, which appear too attendant on the *Vulg.* and ſeven or eight of the latter, of which ſee on 1 *Cor.* i. 10.

Ver. 7. *one now with-holds*] The *Heathen Roman Empire*, as generally interpreted by the *Primitive Writers* and *Proteſtants*; ſee *Fulke*'s and *Whitby*'s *Notes* on Ver. 6. and *Wall*'s *Pref.* to *Crit. Notes*, p. 43.

Ver. 8. *the Lord*] the *Vulg.* and ſome add *Jeſus*.

Ib. *Appearance*] turned every where elſe *appearing* by our *Tranſlators*, namely 1 *Tim.* vi. 14. 2 *Tim.* i. 10. & iv. 1, 8. *Tit.* ii. 13.

Ver. 9. *of Falſehood*] belonging to the *Power*, and *Signs*, as well as *Wonders*.

Ver. 11. *And*] according to *Mills* prefix'd by Somebody for Connection, *Pr.* 488. Somebody indeed! for almoſt all to follow him; and who likelier than *Paul* himſelf?

Ib. *will ſend*] *ſends* with a few, yet preferred for genuine by *Mills*, but quoted wrong, *Pr.* 683.

Ib. *ſend*] permit to be ſent, according to *Whitby*, &c.

Ver. 17. *Comfort*] *Vulg. Lat. Exhort*, though its Noun is there turned *Comfort* in the Ver. before; ſee *Mil. Prol.* 579. The *Rhemiſts*, to ſmooth it up, write, *This Word of exhorting* (how could *exhort* be otherwiſe? if that is proper) *implieth in it* (not *out of it* ſurely) *comfort and conſolation* (which two are of the very ſame Meaning.)

Ver. 1. *Further*] not *Finally*, either in the Meaning of the *Gr.* Word, or Matters of the *Epiſtle*.

Ver. 4. *order you*] *Mills* will have the *you* added to finiſh the Sentence, *Pr.* 488. when it is not at the End in the *Gr.* How came he not to ſay it crept from Ver. 6?

Ver. 6. *our*] is added by the Verdict of *Mills*, and that only becauſe the two *Copies* mentioned at *Col.* ii. 5. have it not, *Pr.* 488.

13. And as for you, Brethren, be not ſlothful in doing well.

14. Nay if any one does not obey our Word by the Epiſtle, note that Man, and keep not company with him, that he may be aſhamed:

15. Yet do not eſteem as an Enemy, but admoniſh *him* as a Brother.

16. Now the Lord of Peace himſelf give you Peace, always in every Manner. The Lord be with you all.

17. The Salutation of Paul with my own Hand, which is the Sign in every Epiſtle: ſo I write.

18. The Grace of our Lord Jeſus Chriſt be with you all: ſo let it be.

The ſecond to the Theſſalonians was written from Athens.

Ver. 16. *Manner*] A few have *Place*, by *topo* for *tropo*, which tho' *Grotius* likes, yet not *Mills*, albeit the *Vulg.* has ſo.

NOTES

NOTES upon the First Epistle of PAUL to TIMOTHY.

CHAP. I.

PAUL, an Apostle of Jesus Christ, according to the Command of God our Saviour, and of the Lord Jesus Christ our Hope.

2. To Timothy, a real Child in the Faith. Grace, Mercy, Peace be from God our Father, and Christ Jesus our Lord:

3. According as I besought thee to abide at Ephesus, when I went into Macedonia; that thou mightest order some not to teach otherwise;

4. Nor to give heed to Fables and endless Pedigrees, which yield Questions, more than godly Management that is in Faith.

5. But the End of the Precept is Love, from a pure Heart, a good Conscience, and unfeigned Faith:

6. Which some missing of, are turned aside into vain Talk;

7. Who would be Teachers of the Law, not understanding either the Things they speak, or concerning which they affirm.

8. However we know that the Law is good, if any one uses it lawfully;

9. As he knows this, that the Law is not put for a righteous Person, but for lawless and unruly ones, for the Impious and Sinners, for the Unholy and Profane, for them who beat a Father or Mother, for Murderers,

10. For Whoremongers, Buggerers, Makers of Slaves, Liars, forsworn Persons, and any other Thing if opposite to sound Teaching;

11. According to the glorious Gospel of the Blessed God, which I am intrusted with.

12. And I am thankful to Christ Jesus our Lord, who strengthened me; since he esteemed me faithful, and put into the Ministry:

13. Whereas I was before a Blasphemer, Persecutor, and Doer of Damage; but obtained Mercy, since I acted ignorantly in Unbelief:

14. So the Grace of our Lord was exceeding abundant, with Faith and Love in Christ Jesus.

15. It is a faithful Saying, and worthy of all Acceptation, that Christ Jesus came into the World to save Sinners; of whom I am a chief one.

16. But for this reason I obtained Mercy, that in me first Jesus Christ might shew all Forbearance, for a Pattern to those who should afterwards believe on him to everlasting Life.

17. Now to the King of Eternity, the Incorruptible, Invisible, only Wise God, be Honour and Glory, for evermore: so let it be.

18. This Order I commit to thee, Child Timothy, according to the Prophecies which went before about thee, that thou by them mayest make a good War:

19. Since thou hast Faith, and a good Conscience; which as some have cast away, they have made shipwreck concerning Faith:

20. Of whom is Hymeneus, and Alexander; whom I have delivered to Satan, that they may learn not to blaspheme.

Tit. *Epistle*] In the vulg. Year of *Christ* 65 written, by *Mills*'s *Proleg.* as also by both *Usher* and *Pearson*.

Ver. 4. *Management*] For *edifying Mills* thought is without all Faith of *MS. Copies*, tho' the *Vulg.* has it.

Ib. *so do* in the *com. Transl. Whit.* objects to, as making *Timothy* to be at *Ephesus* then, which is uncertain, *Pref.*

Ver. 5. *But*] of which see *Gell*'s *Essay*, p. 682.

Ver. 6. *vain Talk*] so *vain talkers*, *Tit.* i. 10. nor does the *Gr.* denote *jangling*.

Ver. 10. *Buggerers*] so the *Gen. Vers.* it being but one Word in *Gr.*

Ver. 14. *exceeding*] One *Copy* and two *Versions* being without this Augment, probably by a Lapse of the Writer, or the *Translators* thinking of Nothing suitable for it in those Languages; yet *Mills* on so weak Grounds deems ours a *Marginal Gloss*.

Ver. 15. *I am a chief one*] So *Hermas* gives himself a very bad Character, *Shepherd*, B. 2. Com. 3. and two of the *Sibyls* speak grievously ill of themselves, B. 2, & 7 at the End.

Ver. 16. *first*] *Mills* vehemently suspected, he says, this was put in, for the *Clermont Copy* had it not, *Pr.* 490.

Ver. 17. *Wise*] crept, says *Mills*, from *Rom.* xvi. 27. since four *Transl.* and about as many *Copies* want it; but look in *Whit. Exam.*

Ver. 18. *by them*] is, *Mills* declares, of some Scholiast, not of our Apostle, *Pr.* 1217. when left out of none but the *Eth. Transl.*

CHAP.

CHAP. II.

I EXHORT therefore, that first of all there may be made Supplications, Prayers, Intercessions, Thanksgivings for all Men;

2. For Kings, and all who are in Superiority; that we may live a quiet and still Life, in all Piety and Veneration.

3. For this is well and acceptable, before God our Saviour:

4. Who is willing all Men should be saved, and come to the Knowledge of the Truth.

5. For there is one God, and one Mediator of God and Men, the Man Christ Jesus:

6. Who gave himself a Ransom for all, a Testimony in their respective Times:

7. To which I am put a Preacher, and an Apostle (I speak the Truth in Christ, do not lye) a Teacher of the Gentiles, in Faith and Truth.

8. I would therefore have Men pray in every Place, lifting up holy Hands, without Anger and Reasoning:

9. And Women in like Manner to dress themselves in a decent Habit, with Bashfulness and Sobriety; not in Curls, or Gold, or Pearls, or costly Apparel;

10. But, what is becoming Women professing Godliness, by good Works.

11. Let a Wife learn in Stillness, in all Subjection.

12. But I do not permit a Wife to teach, nor to have Authority over a Husband, but to be in Stillness.

13. For Adam was framed first, afterwards Eve.

14. And Adam was not deceived, but the Wife being deceived was in the Transgression.

15. Yet she will be saved by breeding Children, if they remain in Faith, Love and Holiness, with Sobriety.

Ver. 2. *Veneration*] being only besides in Ch. iii. 4. *Tit.* ii. 2. where it is translated *gravity* in the *com. Bib.* see likewise *Gell, Es.* p. 566.

Ver. 4. *is willing*] what the *Gr.* Word signifies, ill expres'd by *will.*

Ver. 6. *a Testimony*] as the *Gr.* is, and according to *Isa.* lv. 4. But what *due time* was the foregoing *to be testified in*, when the Apostle testified it now?

Ib. *their respective Times*] The *Gr.* being plural. Thus *Christ* not only died for all Persons, but spiritually testifies to them, at the Times of each one's Call or Visitation, what belongs to their being saved: so performing the two Parts of his Mediatorship, or Reconciliation of God and Man, according also to 1 *John* ii. 1, 2, 3.

Ver. 7. *put*] not *ordained.*

Ib. *in Christ*] lacking in thirteen *MSS.* with five *Vers.* &c. and supposed by *Estius* to be from *Rom.* ix. 1. as if the Apostle must not use the same Expression, which is so very common in *Scripture.*

Ver. 8. *Reasoning*] *I find not that the* Greek *ever bears the Sense of* Doubting, *but always imports in the New Testament, either inward Reasonings, or tumultuating Thoughts,* writes *Whitby.*

Ver. 9. On which *Baxter* in his *Paraphrase*, as if to contradict it, *And for Women I forbid them not all Ornaments, especially* [mind] *when they come to the sacred Assemblies.*

Ib. *Bashfulness*] Some of the *common Books* have *shamfac'dness*, though our *Translators* seem not to allow of Apostrophes, others *shamfacedness*, but the former *Editions* of the *pres. Transl.* had it *shamefastnesse*, how improper soever that may be.

Ib. *Curls*] *broidered*, which is now in our *Books*, and signifies *embroidered*, as *figured Needle-work* is termed, appears to be a Corruption of the *Printers* (but what is that the better to the Readers who know no other?) for the *Editions* of our *last Transl.* in 1613, 1624, and 1634 have *broided*, as the *Geneva Vers. broyded*, the *Bishops Transl. braided*, with *Tynd.* and *Coverd.* the like, and in the *Marg.* of our *present* is *plaited*, the Meaning of the other. The *Gr.* Word is plural, and occurs only here. So *wretchlessness* in the 17th Article is erroneously (as *Johns.* in *Dict.* observes) for *reckleness, careleness.*

Ver. 11. *Wife*] as she is to be in all Subjection, and to have Children, Ver. 15. agreeable to the like, 1 *Cor.* xiv. 34, 35. excepting that this is spoken of her Behaviour in the Family: and our *Translators* render the same Word *wife* and *wives* three times in the next Chap. viz. Ver. 2, 11, 12. and elsewhere; since I know of no other *Gr.* Word for *Wife* used in any *Book of the New Test.* besides once in 1 *Pet.* iii. 7.

Ib. *Stillness*] accordingly translated *quietness* in the *com. Bib.* 2 *Thes.* iii. 12. and the Adjective from it *peaceable* in this Chap. Ver. 2. and *quiet*, 1 *Pet.* iii. 4. where it is only; as likewise its Verb is *rested*, *Luke* xxiii. 56. *ceased*, *Acts* xxi. 14. and *be quiet*, 1 *Thes.* iv. 11.

Ver. 12. *Husband*] as in 1 *Cor.* xiv. 35. and the Chap. following this; being also the only *Gr.* Word found in *Scripture* for it.

Ver. 15. *by breeding Children*] after *Ham.* by bearing the *Messias*, according to *Whitby* through the Sorrow of Child-bearing; but they refute one another's, with what might be added, besides both making [if] useless as belonging to the *Children*, which is sufficiently denoted in the *Gr.* compound Word; and who will believe *Ham.* that *Children* must have a Verb singular? Our *Translators* mistranslating the Prep. *in* needs no Remark. And how unforced is the Sense, for the Virtue of Children from a Mother's good Education, to contribute to her Salvation, and so her bearing them, of which that Education is an Effect; and that the Apostle should write thus, to promote it! On the other hand how insignificant (if not absurd) is it for *they* to mean *she!* For what Consequence is either her Salvation, or Virtue, of her Child-bearing?

CHAP. III.

FAITHFUL is the Saying, If any one longs for the Office of Overſeer, he covets a good Work.

2. An Overſeer then muſt be unblameable, the Huſband of one Wife, ſerious, ſober, decent, hoſpitable, ready to teach;

3. Not given to Wine, not a Striker, not for filthy Gain, but gentle, not quarrelſome, not covetous;

4. One who rules his own Family well, having the Children in Subjection with all Veneration;

5. (But if any one does not know how to rule his own Family, how ſhall he take care of the Church of God?)

6. Not lately converted; leſt being puffed up, he ſhould fall into the Condemnation of the Devil.

7. Nay he muſt alſo have a good Teſtimony from thoſe without; leſt he ſhould fall into Reproach, and the Snare of the Devil.

8. Miniſters in like Manner ſhould be venerable, not Double-ſpeakers, not addicted to much Wine, not for filthy Gain;

9. Such as have the Myſtery of the Faith in a pure Conſcience.

10. And let theſe too be proved firſt; afterwards let them miniſter, if they are blameleſs:

11. The Women in like Manner ſhould be venerable, not Slanderers, ſober, faithful in all Things.

12. Let the Miniſters be the Huſbands of one Wife, ruling the Children and their own Families well.

13. For thoſe who miniſter well obtain for themſelves a good Degree, and much Boldneſs in the Faith that is in Chriſt Jeſus.

14. Theſe Things I write to thee, as I hope to come to thee ſoon;

15. But I ſhould delay, that thou mayeſt know how thou ſhouldeſt be converſant in the Houſe of God, which is the Church of the Living God, the Pillar and Settlement of the Truth.

16. And confeſſedly the Myſtery of Piety is great; *that* God has been manifeſted in Fleſh, juſtified in Spirit, has appeared to Angels, been preached among the Gentiles, believed on in the World, received up into Glory.

CHAP. IV.

NOW the Spirit ſays expreſsly, that in the latter Times ſome will depart from the Faith, and give heed to ſeducing Spirits, and Doctrines of Devils;

2. Through the Hypocriſy of falſe Speakers, who have their own Conſcience ſeared,

3. Who bid not to marry, to refrain from Meats which God has created to be received with Thankſgiving, by thoſe who believe and know the Truth.

4. Since every Creature of God is good, and Nothing to be rejected, if it be received with Thankſgiving.

5. For it is ſanctified by the Word of God, and Interceſſion.

6. By laying down theſe Things to the Brethren, thou wilt be a good Miniſter of Jeſus Chriſt, nouriſhed up in the Words of Faith, and of good Doctrine, which thou haſt followed.

Ver. 2. *one Wife*] at the ſame Time; but as Polygamy was not allowed or uſed among *Chriſtians*, *Ham.* ſuppoſes it is meant of divorcing a Wife, and taking another, which *Chriſt* forbade, *Mat.* v. 32. and is corroborated by Ch. v. 9.

Ib. *ſober*] this *Gr.* being ſo tranſlated, Ver. 11. *Tit.* ii. 2. and is no where elſe.

Ver. 3. *not for filthy Gain*] not in ſeveral *Copies* and *Verſions*, and might be taken from *Tit.* i. 7. eſpecially as here it is ſynonimous to *not covetous*.

Ib. *gentle*] ſo rendered *Tit.* iii. 2. *James* iii. 17, 1 *Pet.* ii. 18.

Ib. *not covetous*] This is alſo the ſecond of the eleven Commandments which *Zoroaſtres* gave for the Prieſts in particular, *Lord's Religion of the Perſees*, in 4to. p. 32.

Ver. 6. *Condemnation*] Hence it is thought the Devil fell through Pride.

Ver. 8. *Miniſters*] according as tranſlated Ch. iv. 6. and its Kindred-word *miniſtry*, Ch. i. 12.

Ver. 11. *The Women*] that are Miniſters, Ver. 8. as the Context ſhews.

Ver. 15. *the Pillar &c.*] This *Weſley*, following no *Copy*, but following the audacious Author of the *New Verſion* in 1729, has removed, and joined thus to the next, *The myſtery of godlineſs is the pillar and ground of the truth, and—a great Thing*; for which *the myſtery of godlineſs* ſhould properly be at leaſt four Words back in the *Original*, and begin with a Conjunction, beſides the Alteration of the Points.

Ver. 16. *God*] For this ſome have *which*; but though *Mills* does not join with them, the *Vulg. Lat.* and *Clermont Copy*, that ſo often, even ſeparately guide his Judgment, both have it; with the *Syriack* and *Ethiopick Verſions*, as alſo *Ambroſe*, *Hilary*, and the *Scholiaſt* under the Name of *Jerome*, which four or five when not ſo conjoined he particularly follows in other Places.

Ver. 1. *and*] *Mills* would fling out, through his partial Deference to a few, *Pr.* 490.

Ver. 2. This *Bp. Jewel* illuſtrates in an *Epiſt.* to *Q. Eliz.* before his great *Defence of the Apology of the Church of Eng.* thus, *that have given themſelves over into reprobate and wilful Minds, and have deſpiſed the Wiſdom of God within themſelves.*

Ib. *Through the Hypocriſy &c.*] according to the *Gr. Beza, Doddr. &c.*

Ib. *ſeared*] which is burnt with a hot iron; ſo that the Addition in the *com. Tranſ.* is both ſuperfluous and improper, beſides unſuitable to *conſcience*.

Ver. 3. *bid*] which will connect with *to refrain*.

Ver. 5. *the Word of God*] in the Liberty of the Goſpel.

Ver. 6. *laying down*] as it ſignifies (but not *put in remembrance*) and is tranſlated in the other Place where it is, *Rom.* xvi. 4.

Ib. *followed*] as rendered *Mark* xvi. 17. and not elſewhere *attained*.

7. But profane and old Women's Fables refuse, and exercise thy self in Piety.

8. For bodily Exercise is profitable but little; whereas Piety is profitable for all Things, since it has the Promise both of the present Life, and of the future.

9. The Saying is faithful, and worthy of all Acceptation.

10. For we both labour and are reproached for this; because we hope in the Living God, who is the Saviour of all Men, especially of the Believers.

11. These Things order, and teach.

12. Let none despise thy Youth; but be a Figure of the Believers, in Speech, in Conversation, in Love, in Spirit, in Faith, in Chastity.

13. Till I come, give heed to Reading, to Exhortation, to Doctrine.

14. Do not neglect the Gift in thee, which was given thee by Prophecy, with the putting on of the Hands of the Elders.

15. Study these Things, be in them; that thy Progress may be manifest among all.

16. Give heed to thy self, and to the Doctrine, remain in them: for doing this, thou wilt both save thy self, and those who hear thee.

CHAP. V.

AN Elder do not rebuke, but exhort as a Father, the Younger as Brothers;

2. The elder Women as Mothers, the younger as Sisters, in all Chastity.

3. Respect Widows, who are poor ones.

4. But if any Widow has Children or Grandchildren, let them learn first to be pious at their own Home, and to render Requital to their Parents: for this is good and acceptable before God.

5. Now she who is a poor Widow, and left alone, hopes in God, and abides in Supplications and Prayers, Night and Day.

6. Whereas she that is wanton, is dead while alive.

7. And these Things order, that they may be unblameable.

8. But if any one does not provide for his own, and especially for those of the Family, he has denied the Faith, and is worse than an Unbeliever.

9. Let a Widow be chosen in not younger than sixty Years old, who was the Wife of one Man;

10. Testified of by good Works, if she has nourished Children, if received the Strangers, if washed the Saints Feet, if assisted the Afflicted, if followed after every good Work.

11. But the younger Widows refuse: for when they become wanton against Christ, they would marry;

12. Having Condemnation, because they have abolished the first Faith;

13. And withal learn to be lazy, going about to Houses; nay not only lazy, but also Tattlers, and busy, speaking Things not fit.

14. I would therefore have the younger Women marry, breed Children, managed a Family, give no Occasion to an Opposer to rail for nothing.

15. For some are already turned aside after Satan.

16. If any believing Man or Woman has Widows, let him assist them, and not burden the Church, that it may assist such as are poor Widows.

17. Let the Elders who rule well, be counted worthy of double Honour, especially they that labour in the Word and Doctrine.

18. For the Scripture says, The Ox that treads out *the Corn* thou shalt not muzzle; and, The Workman deserves his Reward.

Ver. 12. *in Spirit*] not with Some, and *Mills* says, strange as it is, crept from 2 *Cor.* vi. 6. *Prol.* 637.

Ver. 14. *Elders*] as frequently elsewhere.

Ver. 15. *be in them*] directly to the *Gr.* and as in the next Verse.

Ver. 16. *remain in them*] *Mills* imagines was first written to the *Marg.* and at length passed into the Context; why? Because the *Eth. Transl.* is without it.

Ver. 2. *in all Chastity*] entirely with decent Words and Behaviour.

Ver. 4. *Grandchildren*] according to the Context and *Gr.* and particularly to *Parents* following.

Ib. *good and*] One Quarter of the *Copies*, by *Wetsten's Note*, leave this out, and we may doubt, tho' not believe (but *Mills* says *scarce doubt*) it creeped in from Ch. ii. 3.

Ver. 6. *is wanton*] as translated in its other Place *James* v. 5.

Ver. 7. *they*] the Children and Grandchildren, Ver. 4. though *Dodd.* writes that some would refer this to the *Widows*, which the Gender disallows, and he father either to the *Deacons*, or to *Timothy's Hearers* in general.

Ver. 9. *of one*] not divorced from one, and married to another while the former was living; see Ch. iii. 2.

Ver. 10. *the Strangers*] who came thither to preach the Gospel.

Ver. 11. *would marry*] not *will* actually, as the fut. Tense: by *Wesley*, *want to marry*.

Ver. 14. *for nothing*] omitted in the *com. Eng.*

Ver. 16. *Man or*] A few being without this, *Mills* puts it down for prefixed by some Reader; but a few also leave out *or Woman*, having *Man*.

Ib. *let him*] or *such a one* singular, and as the Concord of Grammar requires with *or*: so *Num.* vi. 2, 3. and elsewhere in the Law.

Ib. *poor*] In the *Gr.* Phrase *truly a Widow*, as at Ver. 3, 5. and here, signifies clearly to me *a poor Widow*, as Widows were frequently poor; like other such Idioms in different Languages, which will not bear to be translated strictly, without being absurd or unintelligible. So we say, *such a one is a right*——viz. according to the general Character of that which is mentioned.

19. Against

19. Againſt an Elder do not receive an Accuſation, unleſs by two or three Witneſſes.

20. Convict thoſe who ſin before all, that the reſt may be in Fear.

21. I charge thee before God, and the Lord Jeſus Chriſt, and the choſen Angels, to obſerve theſe Things without Prejudice, and do Nothing according to Partiality.

22. Put Hands quickly on Nobody, nor partake of others Sins: keep thy ſelf chaſte.

23. Drink Water no longer, but uſe a little Wine, by reaſon of thy Stomach and thy frequent Weakneſſes.

24. The Sins of ſome Men are evident before, going before to Judgment; but of ſome too they follow after.

25. In like Manner alſo good Works are evident before; and thoſe that are otherwiſe cannot be hid.

CHAP. VI.

1. WHATEVER Servants are under the Yoke, let them eſteem their own Maſters worthy of all Honour; that the Name of God, and the Doctrine may not be ſpoken evil of.

2. And let thoſe who have believing Maſters not deſpiſe *them*, becauſe they are Brethren; but ſerve the rather, becauſe they are believing and beloved, who receive the Benefit: theſe Things teach, and exhort to.

3. If any one teaches otherwiſe, and does not come to ſound Words, thoſe of our Lord Jeſus Chriſt, and the Doctrine that is according to Piety;

4. He is puffed up, and knows Nothing, but is diſtempered concerning Queſtions and Conteſts about Words; from which come Envy, Quarrelling, Reviling, wicked Imaginations,

5. Wranglings of Men of corrupt Mind, and deſtitute of the Truth, who ſuppoſe a Revenue to be Piety: depart from ſuch.

6. But Piety with Sufficiency is a great Revenue.

7. For we having brought Nothing into the World, it is evident that we cannot carry any Thing out.

8. So while we have Food and Raiment, let theſe be ſufficient for us.

9. Whereas thoſe who would be rich, fall into Temptation, and a Snare, with many fooliſh and hurtful Deſires, which ſink Men into Deſtruction and Ruin.

10. For the Love of Money is the Root of all Evils; which ſome longing for, have erred from the Faith, and pierced themſelves through with many Sorrows.

11. But thou, O Man of God, flee from theſe Things; and purſue Righteouſneſs, Piety, Faith, Love, Patience, Meekneſs.

12. Strive with the good Striving of Faith, take hold of everlaſting Life; to which alſo thou art called, and haſt made a good Profeſſion before many Witneſſes.

13. I order thee before God, who made all Things live, and Chriſt Jeſus, who teſtified a good Confeſſion to Pontius Pilate;

14. For thee to obſerve the Commandment, unſtained, unblameable, till the Appearance of our Lord Jeſus Chriſt:

15. Which in his own Times he will ſhew, the Bleſſed and only Powerful One, the King of thoſe that reign, and Lord of ſuch as have dominion;

16. Who only has Immortality, and dwells in inacceſſible Light, whom no Man has ſeen, nor can ſee; to whom be everlaſting Honour and Might: ſo let it be.

17. Order thoſe that are rich in the preſent World, not to be high-minded, nor to hope on uncertain Riches, but in the Living God, who affords us richly all Things for Enjoyment;

18. To act well, to be rich in good Works, to be diſtributing well, ready to impart;

Ver. 19. *unleſs by two or three Witneſſes*] *Mills* thruſts all this away, as a marginal Addition, becauſe of the Omiſſion of ſome *Writers*, but ſupported by the Authority of no *Copy*.

Ver. 21. *the Lord*] did creep, ſays *Mills*, from 2 *Tim.* iv. 1. foraſmuch as not found with ſome, *Pr.* 638. Are parallel Paſſages thus to be expounded away? What Work might be made among the numerous ones in the *Books of the Old Teſt.* at this Rate? However 'tis manifeſt this was not taken thence, becauſe it has there and not here the Article; and ſeveral alſo omit it there, the chief of them the ſame as here.

Ib. *Partiality*] Several *Copies* have *Faction* according to *Mills*, which he puts for genuine; but it might be only *n* written for *ι*, as *Mills* himſelf obſerves on *Acts* v. 36. is done every where.

Ver. 3. *thoſe*] not *the words*.

Ver. 4. *diſtempered concerning Queſtions*] by *Weſt. ſick of queſtions*, but that may ſignify *weary of them*.

Ver. 5. *Wranglings*] This Word is differently ſpelled in the *Gr. Copies*, παραand διαthe former Parts of it being tranſpoſed, with the great Criticks *Grotius* for one, and *Mills* for the other.

Ib. *Revenue*] as the *Gr.* Word ſignifies properly, and not *gain*.

Ib. *depart from ſuch*] added to fill up the Senſe, according to *Grotius* and *Mills*, though deficient but in three or four *Copies*, and three *Verſions*.

Ver. 6. *Sufficiency*] as tranſlated 2 *Cor.* ix. 8. being no where elſe.

Ver. 9. *fooliſh*] *Vulg. uſeleſs*, from a *various Reading* by the Addition of a Letter, which even *Mills* diſlikes.

19. Treaſu-

19. Treaſuring up for themſelves a good Foundation for the future, that they may take hold of everlaſting Life.

20. O Timothy, keep what is depoſited, and turn from profane vain Talkings, and Oppoſitions of Science falſely named:

21. Which as ſome profeſs, they have miſſed concerning the Faith. Grace be with thee: ſo let it be.

The firſt to Timothy was written from Laodicea, which is the chief City of Phrygia Pacatiana.

Ver. 20. *what is depoſited*] Some ſpell the *Gr.* Word ſhorter than the common, which though *Mills* is for, I think the Abridgment is moſt likely the Alteration, eſpecially as Curtailing is ſo much uſed in the *Various Readings.*

Sub. *Laodicea*] But according to *Mills Philippi:* for I may add, that *Laodicea* ſeems too near to *Epheſus*, where *Timothy* then was, Ch. i. 3. ſee alſo *Ham. Pref.*

NOTES upon the Second Epiſtle of PAUL to TIMOTHY.

CHAP. I.

PAUL, an Apoſtle of Jeſus Chriſt, by the Will of God, according to the Promiſe of Life in Chriſt Jeſus;

2. To Timothy, a beloved Child. Grace, Mercy, Peace be from God the Father, and Chriſt Jeſus our Lord.

3. I am thankful to God, whom I worſhip from *my* Parents with a pure Conſcience, how I have continual Remembrance concerning thee, in Supplications Night and Day;

4. And long to ſee thee, being mindful of thy Tears, that I may be filled with Joy:

5. As I recal to Mind the unfeigned Faith in thee, which dwelt firſt in thy Grandmother Lois, and thy Mother Eunica, and I am perſuaded that in thee alſo.

6. For which Cauſe I put thee in remembrance, to ſtir up the Gift of God, which is in thee by putting on of my Hands.

7. For God has not given us the Spirit of Fearfulneſs, but of Power, Love and Soberneſs.

8. Be not aſhamed therefore of the Teſtimony of our Lord, nor of me his Priſoner; but ſuffer harm with the Goſpel, according to the Power of God:

9. Who has ſaved us, and called with a holy Calling, not according to our Works, but according to his own Purpoſe and Grace, given us in Chriſt Jeſus before the ancient Times;

10. And is now made manifeſt by the Appearance of our Saviour Jeſus Chriſt, who indeed aboliſhed Death, and cauſed Life and Immortality to be light, by the Goſpel:

11. To which I am put a Preacher, Apoſtle, and Teacher of the Gentiles.

12. For which Cauſe alſo I ſuffer theſe Things, yet am not aſhamed: for I know whom I have believed, and am perſuaded that he is able to keep till that Day what I have depoſited.

13. Hold the Pattern of ſound Words, which thou haſt heard from me, in the Faith and Love that is in Chriſt Jeſus.

14. The good Thing committed keep, by the holy Spirit that dwells in us.

15. Thou knoweſt this, that all who are in Aſia are turned away from me; of whom are Phygellus and Hermogenes.

16. The Lord grant Mercy to the Family of Oneſiphorus, becauſe he often refreſhed me, and was not aſhamed of my Chain.

17. But when he was at Rome, he ſought for me very carefully, and found.

18. The Lord grant him to find Mercy from himſelf on that Day: for in how many Things *too* he miniſtred at Epheſus, thou knoweſt very well.

Tit. *Epiſtle*] his laſt, written by him as computed An. 67. ſee *Wall*'s *Cr. Not.* p. 333, 334, 335. and *Mill. Prol.*

Ver. 7. *Soberneſs*] *Weſt. ſobriety*; but I make this ſmall Diſtinction as in the *Gr.* from that in 1 *Tim.* ii. 9, 15.

Ver. 9. *ancient*] The *Gr.* Word being an Adjective, and ſignifying thus, like the *Heb.* עולם as well as *everlaſting*; which it cannot here, becauſe, according to *Beza*, Nothing can be imagined before Eternity: the Subſtantive too is *Times*. *Croſs* would have them tranſlated *the Ages of Time*, which began, he ſays, after the firſt Week of Time, *Tagh. Art.* p. 116. and *Beza* the like.

Ver. 11. *of the Gentiles*] according to *Mills* is of 1 *Tim.* ii. 7. *Pr.* 1354. although no more than barely two *Copies* are without it.

Ver. 12. *what I have depoſited*] The old *Geneva Note* may ſtill ſtand for the beſt, *Which is my ſelfe:* for was his *Life*, as *Ham.* expounds it, to be kept to that Day? And *Whit.* in his *Paraph.* has *Soul and Life*, but drops the latter in *Annot.* ſhewing by Quotations that the Soul is the Depoſitum of God, or depoſited by God, in Man; whereas that being juſt contrary, to help it out he ſays, *which they dying, commit into the Hands of God*, notwithſtanding *Paul* had done this already. Well conſidered, it may appear to others as to me, a ſublime Expreſſion of the Apoſtle.

Ver. 13. *Pattern*] as the ſame Word is tranſlated 1 *Epiſt.* i. 16. where it only is beſides; and as I ſince ſee *Weſley* tranſlates it.

Ver. 15. *all*] On this *Ham.* writes, *The Doctors or Biſhops have generally rejected my Authority, &c.* and in his *Pref.* to 2 *Epiſt. of John*, *So of the Biſhops of* Aſia *we find* S. Paul *complain*, 2 *Tim.* i. 15. *that they had turned aſide from him.*

Ver. 17. *ſought for*] for *ſought out* may paſs for *found.*

CHAP.

CHAP. II.

THOU therefore, my Child, be ſtrong by the Grace that is through Chriſt Jeſus.

2. And what Things thou haſt heard from me by many Witneſſes, theſe commit to faithful Men, who ſhall alſo be ſufficient to others.

3. Thou therefore ſuffer harm, as a good Soldier of Jeſus Chriſt.

4. Nobody who goes to war is entangled with the Affairs of Life, that he may pleaſe him who has choſen *him* for a Soldier.

5. And if any one alſo conteſt, he is not crowned except he contend lawfully.

6. The Huſbandman who labours ought firſt to receive ſome of the Fruits.

7. Mind what Things I ſay; for the Lord give thee Underſtanding in all Things.

8. Remember that Jeſus Chriſt, one of the Offspring of David, was raiſed up from the Dead, according to my Goſpel:

9. In which I ſuffer harm even to Bonds, as a Malefactor; but the Word of God is not bound.

10. For this reaſon I endure all Things for the choſen ones, that they alſo may obtain the Salvation which is in Chriſt Jeſus, with everlaſting Glory.

11. The Saying is faithful; For if we are dead with *him*, we ſhall alſo live ſo;

12. If we endure, we ſhall alſo reign with *him*; if we deny, he will alſo deny us;

13. If we do not believe, he remains faithful, he cannot deny himſelf.

14. Bring theſe Things to remembrance, and teſtify before the Lord, not to conteſt about Words, for no Uſe, *nay* to the Overthrow of the Hearers.

15. Be careful to preſent thy ſelf approved to God, a Workman not aſhamed, rightly dividing the Word of Truth.

16. But profane vain Talkings avoid; for they will proceed to more Impiety.

17. And their Word will be eating as a Gangrene; of whom is Hymeneus and Philetus:

18. Who have erred concerning the Truth, ſaying that the Reſurrection is come to paſs already; and ſubvert the Faith of ſome.

19. Nevertheleſs the Foundation of God ſtands firm, and has this Seal, The Lord knows thoſe that are his; and, Let every one who names the Name of Chriſt depart from Unrighteouſneſs.

20. Now in a great Houſe, there are not only gold and ſilver Utenſils, but alſo wooden and earthen; and ſome indeed for creditable, but ſome for vile Uſe.

21. If any one therefore cleanſe himſelf from thoſe Things, he will be an Utenſil for creditable Service, ſanctified, and very uſeful to the Maſter, ready for every good Work.

22. Flee alſo from youthful Deſires; but purſue after Righteouſneſs, Faith, Love, Peace, with them who call on the Lord from a pure Heart.

23. But fooliſh and unlearned Queſtions refuſe, as thou knoweſt that they beget Contentions.

24. And a Servant of the Lord ſhould not contend; but be gentle to all, ready to teach, bearing with Ill;

25. One who in Meekneſs inſtructs thoſe that do contrary; if perhaps God will give them Repentance, to the Acknowledgment of the Truth;

26. And that they may become ſober from the Snare of the Devil, who are caught alive by him at his Will.

Ver. 1. *by*] according as on *Gal.* i. 6. by *Beza* rendered *per*, and ſo by *Caſt.* with an Ablative, as likewiſe in the *Arab.* ſee alſo on *Gal.* i. 6.

Ib. *through*] being the ſame as tranſlated *by*, and thus turned with *Eraſm.* the *Syr. Arab.* and *Tigur. Verſ.*

Ver. 3. *ſuffer harm*] the ſame Ver. 9.

Ver. 4. *who goes to war*] The *Vulg.* and ſome *Authors* add *for God*, or as the *Rhemiſts* tranſlate it *being a ſouldiar to God*; which ſmells ſadly of the Prieſt, and they accordingly make their Advantage of it in a *Note*; but ſee *Mills*'s *Note*, and *Pr.* 669.

Ib. *choſen for a Soldier*] *Weſt.* with more Liberty *enliſted.*

Ver. 7. *for*] *Gr.*

Ib. *give*] Some have it *will give.*

Ver. 8. *Remember that Jeſus &c.*] *Doddridge* tranſlates, and pleads for, *Remember Jeſus &c.* ignorant it ſeems that to be ſo, three *Gr.* Words ſhould be genitive, which are accuſative.

Ver. 10. *everlaſting*] The *Vulg. &c. heavenly*, which *Mills* inclined at laſt to think was right.

Ver. 16. *proceed*] ſo tranſlated Chap. iii. 9.

Ver. 19. *Chriſt*] A Parcel of the *MSS. &c.* have *the Lord*; I gueſs becauſe it was thought to be quoted from ſome *Book of the Old Teſt.* and ſuppoſed to be ſo there; but both *Mills* and *Whitby* ſay that is genuine.

Ver. 21. *thoſe Things*] ſpoken of in Ver. 16, 17, 18, 19. not *theſe* [Veſſels] Ver. 20. as *theſe* alone implies.

Ver. 24. *bearing with Ill*] as the *Gr.* diſtinctly ſignifies.

Ver. 26. *become ſober*] or *be ſober again*, from the Things mentioned before, with which they were as drunk; ſo the ſimple Verb is tranſlated 1 *Theſ.* v. 6, 8. 1 *Pet.* i. 13. & iv. 7. & v. 8.

Ib. *at his Will*] As well *Whitby* and *Hammond*, as *Beza*, refer this to God, not the Devil; whereas if that had been *Paul*'s Meaning, to my thinking he would have joined it with *become ſober*; and if we render it *to the Will of him*, what Difference will it make?

CHAP.

CHAP. III.

KNOW this further, that in the laſt Days there will be miſchievous Times.

2. For Men will be Lovers of themſelves, Lovers of Money, Braggers, proud, Blaſphemers, diſobedient to Parents, unthankful, unholy,

3. Without natural Affection, irreconcileable, Slanderers, in Exceſs, ſurly, not Lovers of the good ones,

4. Betrayers, raſh, puffed up, Lovers of Pleaſure more than Lovers of God,

5. And have the Form of Piety, but deny the Power of it: turn from theſe.

6. For ſome of theſe are they that creep into Houſes, and take captive filly Women, with Sins heaped on, led with various Deſires,

7. Who though always learning, can never get to the Knowledge of the Truth.

8. Now as Jannes and Jambres reſiſted Moſes, ſo do theſe alſo the Truth, being Men of corrupt Mind, reprobated as to the Faith.

9. But they will proceed no farther; for their Madneſs will be evident to all, as the others alſo was.

10. Whereas thou haſt traced out my Teaching, Behaviour, Purpoſe, Faith, Forbearance, Love, Patience;

11. The Perſecutions, the Sufferings, which came upon me at Antioch, at Iconium, at Lyſtra; what Perſecutions I endured: and the Lord delivered me out of them all.

12. Nay and all thoſe who would live piouſly in Chriſt Jeſus, will be perſecuted.

13. Whereas wicked Men and Impoſtors, will proceed to be worſe, that miſlead, and are miſled.

14. But do thou remain in the Things which thou haſt learned, and been perſuaded of, knowing from whom thou haſt learned;

15. And that from a Child thou haſt known the holy Scriptures, which are able to make thee wiſe to Salvation, by Faith in Chriſt Jeſus.

16. All the Scripture being divinely inſpired, and profitable for Teaching, for Convincement, for Amendment, for Diſcipline in Righteouſneſs;

17. That a Man of God may be perfect, accompliſhed to every good Work.

CHAP. IV.

I CHARGE therefore before God, and the Lord Jeſus Chriſt, who will judge the Living and Dead, at his Appearance and Kingdom;

2. Preach the Word, come ſeaſonably, unſeaſonably, convince, rebuke, exhort, in all Forbearance and Doctrine.

3. For there will be a Time when People will not bear with ſound Teaching; but according to their own Deſires will heap up Teachers to themſelves, itching to hear;

4. And indeed will turn away from hearing the Truth, and be turned aſide to Fables.

5. But do thou watch in all Things, ſuffer harm, do the Work of a Preacher, give aſſurance of thy Miniſtry.

6. For I am now about to be offered up, and the Time of my Releaſe is near by.

7. I have ſtriven with a good Strife, have accompliſhed the Courſe, kept the Faith.

8. Further, there is laid up for me a Crown of Righteouſneſs, which the Lord the righteous Judge will render to me on that Day; and not to me only, but likewiſe to all who love his Appearance.

9. Be careful to come to me quickly.

10. For Demas has forſaken me, as he loved the preſent World, and is gone to Theſſalonica; Creſces to Galatia, Titus to Dalmatia.

Ver. 3. *irreconcileable*] rendered *Rom.* i. 31. *implacable*, being no where elſe.

Ib. *ſurly*] or *moroſe*.

Ver. 8. *Jannes and Jambres*] Of theſe may be ſeen *Ainſworth* on *Exod.* vii. 11.

Ver. 9. *no farther*] Ver. 13. being of thoſe there mentioned in general.

Ver. 10. *traced out*] or according to others *followed*, as it is alſo tranſlated *Mark* xvi. 17. but not *fully known* otherwiſe than conſequentially.

Ver. 13. *and Impoſtors*] that is *who are Impoſtors*, as I underſtand it.

Ib. *that miſlead*] in the preſent Tenſe.

Ver. 15. *from a Child thou haſt known the holy Scriptures*] In *Pierce Plowman's Viſion*, Paſſus 12. is,

> Wel may the barne hem beſſe, that him to boke ſet
> that liueing after lettere, ſaueth him both lyfe and ſoule

as it ſtands in my *Edition* of 1561.

Ib. *Faith in Chriſt Jeſus*] as *Diſcipline in Righteouſneſs* in the next Verſe; *which is* making it alſo too full, ſince Faith exiſts in the Believer.

Ver. 16. *the Scripture*] *Scripture* being *Writing*, the Article reſtricts it to its proper Bounds.

Ib. *being*] and ſo connective with the foregoing, as this is comprehended in Participles.

Ib. *and*] ſome leave out, and *Mills* thought inſerted after; by which, and ſupplying *is*, it will have a different Turn.

Ver. 2. *convince*] properly, and ſo tranſlated elſewhere; whereas *reprove* is like *rebuke*.

Ver. 4. *will*] ſo read, ſays *Wall*.

Ver. 8. *all who*] *them who* by leaving out a *Gr.* Word, as a few do, with *Mills*'s Liking.

Ver. 10. *Creſces*] *Gr.* only ſome *Copies* have *Criſces*: ſo *Pudes*, Ver. 21. *Creſcens* and *Pudens* being from the *vulg. Lat.* and perhaps the *n* ſome how there, from the *Gr.* η which is for *e*.

11. Luke only is with me. Take Mark, and bring with thee; for he is very uſeful to me in the Miniſtry.

12. And Tychicus have I ſent to Epheſus.

13. The great Coat, which I left at Troas with Carpus, when thou comeſt bring, and the Books, eſpecially the Parchments.

14. Alexander the Braſier ſhewed much Harm to me; the Lord render to him according to his Works.

15. Of whom do thou alſo take heed; for he has greatly withſtood our Words.

16. At my firſt Defence Nobody was with me, but all forſook me; may it not be reckoned to them.

17. However the Lord was preſent with me, and ſtrengthened me; that by me the Preaching might be aſſured, and all the Gentiles might hear: and I was delivered out of the Mouth of the Lion.

18. Nay the Lord will deliver me from every evil Work, and ſave for his heavenly Kingdom; to whom be Glory for evermore: ſo let it be.

19. Salute Priſca and Aquila, with the Family of Oneſiphorus.

20. Eraſtus remained at Corinth, but Trophimus I left at Miletum ſick.

21. Be careful to come before Winter. Eubulus ſalutes thee, with Pudes, Linus, Claudia, and all the Brethren.

22. The Lord Jeſus Chriſt be with thy Spirit. Grace be with you: ſo let it be.

The ſecond to Timothy, choſen the firſt Overſeer of the Church of the Epheſians, was written from Rome, when Paul ſtood before Nero Ceſar the ſecond time.

Ver. 14. *render*] by ſome *will render*, which *Whitby* ſpeaks for, and *Mills* againſt, contrary to their Wont: I think the latter of them takes the more probable Side (tho' the other wrote after him) not only as of more Authority, but for the Reaſon he gives of its being changed becauſe imprecatory.

NOTES upon the Epiſtle of PAUL to TITUS.

CHAP. I.

PAUL, a Servant of God, and an Apoſtle of Jeſus Chriſt, according to the Faith of God's choſen ones, and the Acknowledgment of the Truth that is according to Piety;

2. In the Hope of everlaſting Life, which God who is without Falſehood promiſed before the ancient Times;

3. And made manifeſt his Word at his own Times, in the Preaching which I was intruſted with, according to the Command of God our Saviour;

4. To Titus, a real Child according to the common Faith. Grace, Mercy, Peace, be from God the Father, and the Lord Jeſus Chriſt our Saviour.

5. For this Cauſe I left thee in Crete, that thou mighteſt rectify the Things which were wanting, and appoint Elders throughout the Cities, as I ordered thee;

6. If there is any blameleſs, the Huſband of one Wife, having faithful Children, in no Accuſation of Luxury, or unruly.

7. For an Overſeer muſt be blameleſs, as a Steward of God; not pleaſing himſelf, not apt to be angry, not given to Wine, not a Striker, not for filthy Gain;

8. But hoſpitable, loving Good, ſober, juſt, holy, temperate;

9. One who cleaves to what is according to the Doctrine of the faithful Word, that he may be able, both to exhort in ſound Teaching, and to confute ſuch as ſpeak againſt *it*.

10. For there are many and unruly vain Talkers, and Cheats, eſpecially thoſe of the Circumciſion:

11. Whoſe Mouths ſhould be ſtopped, who ſubvert whole Families, teaching Things that they ſhould not, for the ſake of filthy Gain.

12. One of them, a Prophet of their own, ſaid, The Cretians are always Liars, evil Beaſts, lazy Greedy-bellies.

13. This Teſtimony is true: for which Cauſe reprove them ſharply, that they may be ſound in the Faith;

14. And not give heed to Jewiſh Fables, with Commandments of Men who turn from the Truth.

15. All Things indeed are clean to the Clean; whereas to the Defiled and Unbelievers Nothing is clean, but both their Mind and Conſcience is defiled.

16. They profeſs to know God, but in Works deny, being abominable, diſobedient, and to every good Work reprobate.

CHAP. II.

BUT do thou ſpeak the Things that become ſound Teaching:

2. The aged Men to be ſerious, venerable, ſober, ſound in Faith, Love, Patience;

3. The aged Women after the ſame Manner in Behaviour as becomes Holineſs, not

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Tit. *Epiſtle*] written, as *Mills* gueſſes, in the 64th Year of the com. Æra.

Ver. 2. *before the ancient Times*] no more than which the Phraſe of it ſelf ſignifies, ſays *Ham.* who ſuppoſes this promiſed obſcurely to *Abraham*. *Note* and *Paraph.* by *Wall*, *long ages ago*; and *Whitby* writes, it cannot properly be rendered *before the world began*.

Ver. 4. *Mercy, Peace*] Some have *and Peace*, without *Mercy*, which *Eraſmus* and *Mills* thought added, but *Whitby* vindicates.

Ver. 7. *pleaſing himſelf*] the more primary and proper Signification of the *Gr.* Word than *ſelf-willed*, and ſuiting very well, as oppoſite, to being *a Steward of God*, nor ranked amiſs ſo with the foregoing in 2 *Pet.* ii. 10. in which Place and in this it only occurs. *Beza* takes in both as it were, but chiefly this, by *ſibi pertinaciter placentem*, *obſtinately pleaſing himſelf*.

Ver. 8. *loving Good*] being ſingular.

Ver. 9. *according to the Doctrine*] thus, and thus poſited is the *Original*.

Ver. 10. *and unruly*] Thus the *Gr.* ſtands, *vain Talkers* being one Word, a Noun-ſubſtantive.

Ver. 12. *ſaid*] *Epimenides*, according to *Broome's Note* on *Pope's Odyſſey*, B. 14. 411.

Ib. *lazy Greedy-bellies*] *Weſt. lazy gluttons*. The Adjective is twice in 1 *Tim.* v. 13.

Ver. 2. *ſober*] according as the *com. Tranſ.* Ver. 4, 6, 12. & Ch. i. 8. where *temperate* is quite another *Gr.* Word.

Ver. 3. *as becomes Holineſs*] This is an Adjective in *Gr.* to *aged Women*, but a few by taking away a Letter make it ſo to *Behaviour*, with whom *Mills* joins, a ready Helper of the Weak; whereas I, who chooſe in theſe Caſes to be of the ſtronger Party, when they have an equal, or as commonly a better Claim, take it to belong rather to the Perſons, than to their Appearance.

Slanderers,

Slanderers, not ſubject to much Wine, teaching well ;

4. That they may make the young Women ſober, to be Lovers of the Huſbands, Lovers of the Children,

5. Sober, chaſte, Keepers of the Houſe, good, ſubject to their Huſbands, that the Word of God may not be ſpoken evil of.

6. Young Men in like Manner exhort to be ſober :

7. About all Things ſhewing thy ſelf a Figure of good Works, in Teaching Integrity, Veneration, Incorruptneſs,

8. Sound Speech not to be condemned ; that he who is of the contrary *Party* may be ſhamed, and have Nothing bad to ſay concerning you :

9. Servants to be ſubject to their Maſters, to be well-pleaſing in all Things, not contradicting,

10. To take Nothing away, but ſhew all good Faithfulneſs ; that they may adorn the Doctrine of God our Saviour in all Things.

11. For the Grace of God that brings Salvation, has appeared to all Men ;

12. And teaches us, that by denying Impiety and worldly Deſires, we ſhould live ſoberly, righteouſly and piouſly, in the preſent World ;

13. As alſo ſhould look for the bleſſed Hope, and the glorious Appearance of the great God, and our Saviour Jeſus Chriſt :

14. Who gave himſelf for us, that he might redeem us from all Iniquity, and purify for himſelf a peculiar People, zealous in good Works.

15. Theſe Things ſpeak and exhort to, moreover reprove with all Authority : let Nobody deſpiſe thee.

CHAP. III.

PUT them in remembrance to be ſubject to Principalities and Authorities, and obedient, to be ready for every good Work,

2. To ſpeak evil of none, not be quarrelſome, *but* gentle, and ſhew all Meekneſs to all Men.

3. For we were alſo once fooliſh, diſobedient, ſeduced, and ſerved various Deſires and Pleaſures, nay lived in Miſchief and Envy, were ſpiteful, hating one another.

4. But when the Kindneſs and Affection of God our Saviour appeared ;

5. Not by the Works in Righteouſneſs which we had done, but according to his Mercy, he ſaved us, through the Bath of being born again, and the Renewing of the Holy Spirit :

6. Which he poured out on us richly, through Jeſus Chriſt our Saviour ;

7. That being juſtified by his Grace, we might become Heirs according to the Hope of everlaſting Life.

8. The Saying is faithful, and concerning theſe Things I would have thee affirm, that thoſe who believe in God ſhould take care to excel in good Works : theſe Things are good, and profitable, to Men.

9. But fooliſh Queſtions, Pedigrees, Contentions, and Debates about the Law avoid : for they are unprofitable, and vain.

10. A Man who is a Heretick, after the firſt and ſecond Admonition, reject :

11. As thou knoweſt that ſuch a one is turned away, and ſins, being condemned in himſelf.

12. When I ſend Artemas to thee, or Tychicus, be careful to come to me at Nicopolis : for there have I determined to winter.

13. Zenas the Expounder of the Law, and Apollos conduct carefully, that Nothing may be wanting to them.

14. And let ours alſo learn to excel in good Works, for neceſſary Uſes, that they may not be unfruitful.

15. All who are with me ſalute thee. Salute them that love us in the Faith. Grace be with you all : ſo let it be.

It was written to Titus, the firſt Overſeer of the Church of the Cretians, from Nicopolis of Macedonia.

Ver. 5. *Sober*] the ſame Word as in Ver. 2. & Ch. i. 8. rendered in three ſuch different Meanings, ſo near together, by our *Tranſlators*.

Ver. 7. *Incorruptneſs*] *Mills* ſuppoſes was firſt marginal, to explain *Integrity*, *Not.* and *Pr.* 1208. ſome not having it.

Ver. 8. Party] from μερίδος, I ſuppoſe, underſtood.

Ver. 9. *contradicting*] as the *Gr.* ſignifies, and not *anſwering again.*

Ver. 5. *Bath*] *Weſt. laver* ; but the *Gr.* Word being only once more in *Scripture*, he does not render it ſo in *Eph.* v. 26.

Ver. 10. *and ſecond*] ſome have left out, which may be ſuppoſed through their Sharpneſs againſt ſuch.

Sub. *Nicopolis*] Not ſo, as is apparent, by [there] in Ver. 12. of this laſt Chap. but *Mills* ſays *Coloſſea*, becauſe *Tychicus* now with *Paul*, Ib. had been ſent thither, *Subſcr.* to *Col.*

NOTES

NOTES upon the Epiſtle of PAUL to PHILEMON.

PAUL a Priſoner of Chriſt Jeſus, and Timothy a Brother; to the beloved Philemon, and our Fellow-worker,

2. As alſo to the beloved Apphia, and Archippus our Fellow-ſoldier, with the Church at thy Houſe.

3. Grace be to you, and Peace from God our Father, and the Lord Jeſus Chriſt.

4. I give thanks to my God, making mention of thee always in my Prayers.

5. As I hear of thy Love and Faith, which thou haſt to the Lord Jeſus, and towards all the Saints:

6. That the Fellowſhip of thy Faith may be effectual, by the Knowledge of every good Thing, which is among you towards Chriſt Jeſus.

7. For we have much Joy and Comfort in thy Love, becauſe the Bowels of the Saints have been refreſhed by thee, Brother.

8. Therefore though I have much Freedom in Chriſt, to command thee what is convenient:

9. I rather beſeech for Love, being ſuch a one as aged Paul, and now alſo a Priſoner of Jeſus Chriſt:

10. I beſeech thee for my Child, whom I have begot in my Bonds, Oneſimus;

11. Once uſeleſs to thee, but now very uſeful to thee and me:

12. Whom I have ſent back; and do thou receive him, to wit my own Bowels.

13. Whom I was willing to keep to my ſelf, that he might have miniſtred to me inſtead of thee, in the Bonds of the Goſpel.

14. However I would do Nothing without thy Opinion, that thy Good might not be as according to Neceſſity, but according to Willingneſs.

15. For perhaps for this reaſon he departed for a little while, that thou mighteſt receive him for ever;

16. No more as a Servant, but above a Servant, a beloved Brother, eſpecially to me, and how much more to thee, both in the Fleſh, and in the Lord?

17. If therefore thou haſt me for a Partner, receive him as my ſelf.

18. If he has done thee any Injury, or is in debt, reckon that to me:

19. I Paul have written with my own Hand, I will pay; not to tell thee, that thou art in debt even for thy ſelf to me.

20. Yes, Brother, let me have joy of thee in the Lord: refreſh my Bowels in the Lord.

21. Being confident of thy Obedience, I have written to thee; as I know that thou wilt do, even above what I ſay.

22. But withal get ready a Lodging too for me; ſince I hope that by your Prayers I ſhall be given to you.

23. Thee ſalute Epaphras, my Fellow-priſoner in Chriſt Jeſus,

24. Mark, Ariſtarchus, Demas, Luke, my Fellow-workers.

25. The Grace of our Lord Jeſus Chriſt be with your Spirit: ſo let it be.

It was written to Philemon from Rome, *ſent* by Oneſimus a Servant.

Tit. *Epiſtle*] Look at *Philippians*.

Ver. 1. *the beloved*] as Ver. 2. and ſtanding in the ſame Manner.

Ver. 2. *the beloved*] But *Mills* counts *Siſter* the right *Reading*, which about half a Score, *Verſions*, *Copies*, and *Writers* together, have. How little to weigh againſt the Whole!

Ib. *Apphia*] ſuppoſed to be *Philemon*'s Wife.

Ver. 5. *which thou haſt*] viz. *Faith to the Lord Jeſus, and Love towards all the Saints*, as *Col.* i. 4. according to *Whitby*.

Ver. 6. *Fellowſhip*] One might ſuppoſe our *Tranſlators* had made a Miſtake of *communication* for *communion*, but that the *vulg. Lat.* has *communicatio*, whom they were ſo ready to follow: for in other Places they uſe *communication*, as it might be taken here, for *diſcourſe*, or would be doubtful without other Help.

Ib. *Knowledge*] of others concerning them, according to *Beza*.

Ib. *you*] by divers *us*.

Ib. *towards*] as in the Ver. before: ſo the *Biſhops Tranſ.* and *Eraſmus* has *erga*.

Ver. 20. Inſtead of the latter *the Lord*, ſome have *Chriſt*.

NOTES

NOTES upon the Epiſtle of PAUL to the HEBREWS.

CHAP. I.

GOD having ſpoken many times and many ways of old, to the Forefathers by the Prophets;

2. In theſe laſt Days has ſpoken to us by the Son, whom he put the Heir of all Things, by whom alſo he made the Worlds.

3. Who being the Brightneſs of the Glory, the Mark of his Subſtance, and ſupporting all Things with his powerful Word; when he had made a Cleanſing of our Sins by himſelf, ſate down at the right Hand of the Majeſty on high:

4. And became ſo much better than the Angels, as he inherited a more excellent Name than they.

5. For to which of the Angels ſaid he at any Time, Thou art my Son, to Day have I begotten thee? And again, I will be to him a Father, as he ſhall to me a Son?

6. Nay again when he brings his Firſtborn into the World, he ſays, And let all the Angels of God worſhip him.

7. Whereas he ſays relating to the Angels, Who makes his Angels Spirits, and his Miniſters a flaming Fire.

8. But of the Son; Thy Throne, O God, is for ever and ever, the Scepter of thy Kingdom is a right one.

9. Thou haſt loved Righteouſneſs, and hated Wickedneſs: therefore God, thy God has anointed thee, with the Oil of Joy above thy Companions.

10. And, Thou at the Beginning, O Lord, didſt found the Earth, and the Heaven was the Work of thy Hands.

11. They will periſh, but thou wilt remain; and will all decay like a Garment:

12. And as Cloaths wilt thou fold them up, and they will be changed. Whereas thou art the ſame, and thy Years will not fail.

13. But to which of the Angels did he ſay at any time, Sit at my right Hand, till I make thy Enemies thy Footſtool?

14. Are not they all miniſtring Spirits, ſent to miniſter for thoſe who will be Heirs of Salvation?

CHAP. II.

FOR this Reaſon we ought the more abundantly to give heed to the Things we have heard, leſt at any time we ſhould let *them* flow away.

2. For if the Word ſpoken by Angels was firm, and every Tranſgreſſion and Diſobedience received a juſt Recompence;

3. How ſhall we eſcape, ſhould we neglect ſo great Salvation? Which when it had received a Beginning to be ſpoken by the Lord, was confirmed to us from the Hearers:

4. As God gave Evidence together, both with Signs and Wonders, nay with various powerful Things, and Diſtributions of the Holy Spirit, according to his Will.

5. For he has not put the World hereafter, concerning which we ſpeak, in ſubjection to Angels.

6. But one teſtifies in a certain Place as follows; What is Man, that thou ſhouldeſt remember him? Or the Son of Man, that thou ſhouldeſt viſit him?

Tit. *of Paul*] Though it has been doubted whether *Paul* was the Author of this *Epiſtle*, inſomuch that theſe Words were left out of the *Gen. Tranſ.* yet *Whitby* in *Pref.* ſhews it to be his diſtinctly, and *Mills* writes, *Auctorem habet hæc Epiſtola, ſi qua uſquam alia, D. Paulum: This Epiſtle, if ever any, has St. Paul for its Author*; and he fixes the Date of it about An. Chriſti 63, in which *Pearſon* places it, the Year after this Apoſtle was ſet at liberty, and after the Concluſion of the *Acts of the Apoſtles*, while he was yet in *Italy*, as at the End.

Ib. *to the Hebrews*] *Jewiſh Chriſtians* that were in *Judea*; ſee *Whit. Pref.*

Ver. 2. *theſe laſt*] with divers *the laſt of theſe*, put in a Liſt by *Mills* as genuine, *Pr.* 684. but *Whitby* does not doubt ours is genuine, being uſed by the 70 *Interpreters*.

Ver. 3. *Subſtance*] ſo tranſlated Ch. xi. 1. as likewiſe by *Tyndal* and in the *Biſhops Bib.* here, by *Eraſm.* alſo and *Caſt.* ſee *Wall Not.* and to Ch. xi. 1. *Ham.* and *Whit* have it *Subſiſtence*.

Ib. *our*] by ſome left out, but not therefore added in by the many more, as *Mills* raſhly pronounces, *Pr.* 496.

Ib. *by himſelf*] inſerted, ſays *Mills*, for the ſake of Interpretation, not all having it.

Ver. 6. *Angels*] The *Septuag.* ſo tranſlating *Pſa.* xcvii. 7. and after that the *Vulgate*, the former alſo have theſe very Words in *Deut.* xxxii. 43.

Ver. 12. *fold up*] A few have it *change*, as appears to be like the *Heb.* yet *Grot.* conjectures that the *Sept.* had it *change Pſa.* cii. 26. where now they have not; from whom this is cited, which we are therefore to follow; and they might thus tranſlate to avoid a Tautology by the following *changed*, eſpecially as חלף is of different Signification, unleſs they could miſtake this for חבר

Ver. 3. *Salvation?*] Here being the *Gr.* Note of Interrogation.

7. Thou haſt made him *but* a little leſs than the Angels, crowned him with Glory and Honour, and appointed him over the Works of thy Hands,

8. Putting all in ſubjection underneath his Feet: for in putting all in ſubjection to him, he left Nothing *that* was not to be ſubjected; notwithſtanding we now do not yet ſee all put in ſuch ſubjection.

9. But we behold Jeſus crowned with Glory and Honour, who was made a little leſs than the Angels, for the Suffering of Death; that by the Grace of God he might taſte Death for every one.

10. For it became him, for whom are all, and by whom all Things, in bringing many Sons to Glory, to make the Prince of their Salvation perfect by Sufferings.

11. Since both the Sanctifier, and the Sanctified, are all of One: for which Cauſe he is not aſhamed to call them Brethren,

12. Saying, I will declare thy Name to my Brethren, among the Church will I ſing praiſe to thee;

13. And again, I will truſt in him; nay again, Behold I and the Children that God has given me.

14. Foraſmuch as the Children therefore were partakers of Fleſh and Blood, he himſelf alſo in like Manner partook of the ſame; that by Death he might aboliſh him who had the Power of Death, that is the Devil;

15. And might deliver thoſe who by the Fear of Death, were through all *their* Life obnoxious to Servitude:

16. For verily he did not take *that* of Angels, but did of Abraham's Offspring.

17. Whence he ought in all Things to be like the Brethren, that he might be a merciful and faithful high Prieſt in Things belonging to God, to make atonement for the Sins of the People.

18. For by that which he himſelf ſuffered, when he was tried, he is capable to help thoſe who are tried.

CHAP. III.

WHENCE, holy Brethren, Partakers of the heavenly Calling, conſider the Apoſtle and high Prieſt of our Profeſſion, Chriſt Jeſus;

2. Who was faithful to him that appointed him, even as Moſes was in his whole Houſe.

3. For he was counted worthy of more Glory than Moſes; as much as he has more Honour than the Houſe, who makes it ready.

4. For every Houſe is made ready by Somebody; but he who made all Things ready is God.

5. And Moſes indeed was faithful in his whole Houſe, as a Servant, for a Teſtimony of the Things to be ſpoken;

6. But Chriſt as a Son over his Houſe: whoſe Houſe we are, if we hold the Confidence, and Glorying of the Hope, firm to the End.

7. Therefore according as the Holy Spirit ſays; To Day if you will hearken to what he ſays;

8. Do not harden your Hearts, as in the Provocation, according to the Day of Temptation in the Wilderneſs:

9. When your Fathers tempted me, proved me, and ſaw my Works forty Years.

10. Therefore I was diſpleaſed with that Generation, and ſaid, They always err with the Heart, and they have not known my Ways:

11. As I ſware in my Anger, They ſhall not come into my Reſt.

12. Look, Brethren, leſt at any time there

Ver. 7. *and appointed him over the Works of thy Hands*] wanting in 13 *Copies* by *Mills*; and *Whitby* ſays, *Add in Oecum. & Theophyl.* but neither of theſe Criticks depoſe it.

Ver. 9. *Jeſus crowned &c.*] This undeniably belongs one to the other, and by putting them together, as *Beza* does, is ſeen clearly which *for the Suffering of Death* unites with; beſides as the concluding Part depends on that laſt mentioned, and not on *crowned with Glory and Honour*, the Tranſpoſition is of more Advantage for Perſpicuity in our Languages.

Ver. 14. *were partakers*] *Wall.*

Ver. 16. that] *Fleſh and Blood* together, Ver. 14.

Ver. 18. *by that which*] *in that*, as *Johnſ.* expounds it, meaning *becauſe*.

Ib. *capable*] rather than *able*; he underſtanding how to help, by his own Experience in Sufferings and Trials.

Ver. 3. *makes it ready*] By keeping cloſe to the *Gr.* thus, is ſhut out the *Interpretation* of thoſe who would have it *order* or *govern*; while our *Tranſlators* going wide one Way, they took the ſame Liberty to do ſo another. And this uſeful Hint may be applied to numerous other Inſtances.

Ver. 6. *his Houſe*] Being as in the Ver. before, and ſo may ſeem to be *God*'s like that; though *Beza* quarrels with *Caſtalio* for ſo rendering it (which he would for a ſmall Matter) and would have the Word ἀυτῆ be ἀυτῆς, nay ſays *amended Copies read ſo*; but underſtand that he himſelf amended them, ſince neither *Mills* nor *Kuſter* found any ſuch; ſee alſo *Caſtalio*'s *Defence*, p. 146. and the *Tranſ.* of *Eraſmus*.

Ib. *firm to the End*] Notwithſtanding all have theſe Words, beſides the *Eth. Verſ.* and *Lucifer Calaritanus*, *Mills* in the Fulneſs of Imagination tells us, that Somebody put them in the *Marg.* oppoſite to *Confidence* for the ſake of Explanation; which as belonging to the Text, a Scribe at length put wrong. But what could not the Exuberancy of his Conceit furniſh him with?

Ver. 9. The firſt *me* a few want.

ſhould be in any of you a wicked Heart of Unbelief, in departing from the Living God.

13. But exhort each other every Day, while that to Day is ſaid; that none of you may be hardened by the Deceit of Sin.

14. For we are become Partakers of Chriſt, if we hold the Beginning of the Confidence firm till the End;

15. While it is ſaid, To Day if you will hearken to what he ſays; do not harden your Hearts, as in the Provocation.

16. For ſome when they had heard, did provoke, but not all that came out of Egypt by Moſes.

17. Now with whom was he diſpleaſed forty Years? Was it not with them that ſinned, whoſe Corpſes fell in the Wilderneſs?

18. And to whom did he ſwear they ſhould not come into his Reſt, but to them that believed not?

19. Thus we ſee that they could not enter in, by reaſon of Unbelief.

CHAP. IV.

LET us therefore fear, leſt at any time, though a Promiſe be left of entering into his Reſt, any of you ſhould be deficient.

2. For even we are thoſe who have been preached to, as well as they; but the Word heard did not profit them, ſince it was not mixed with Faith in the Hearers.

3. And we who have believed enter into Reſt, according as he ſaid, As I ſware in my Anger, that they ſhould not come into my Reſt; though the Works were done from the founding of the World.

4. For he ſpoke in a certain Place concerning the ſeventh *Day* thus, And God reſted on the ſeventh Day from all his Works;

5. And in this again, They ſhall not come into my Reſt.

6. Since therefore an entering into it is left for ſome, and they who were firſt preached to, did not enter in by reaſon of Unbelief;

7. He again determines a certain Day, ſaying in David, To Day after ſo long Time: according as it is ſaid, To Day if you will hearken to what he ſays, do not harden your Hearts.

8. For if Jeſus had made them reſt, he would not after theſe Things have ſpoken concerning another Day.

9. There is left therefore a keeping of Sabbath to the People of God.

10. For he that is entered into his Reſt, has himſelf alſo reſted from his Works, as God from his own.

11. Let us therefore be careful to enter into that Reſt, that none may fall by the ſame Inſtance of Unbelief.

12. For the Word of God is living and effectual, as alſo ſharper than any two-edged Sword, and not only reaches to the Dividing even of the Soul and Spirit, even of the Joints and Marrow, but is a Judger too of the Thoughts and Intents of the Heart.

13. And there is not a Creature unſeen before him; but all Things are bare, and diſcloſed to nis Eyes, with whom the Word is to us.

14. As we have therefore a great high Prieſt who is gone into Heaven, Jeſus the Son of God, let us hold faſt the Profeſſion.

15. For we have not a high Prieſt who cannot be affected with our Weakneſſes, but was tried in all Things in like Manner, being without Sin.

16. Let us therefore come with Boldneſs to the Throne of Grace, that we may receive Mercy, and find Grace for ſeaſonable Help.

Ver. 13. *that to Day*] in Ver. 7. with τὸ here for *that*, which makes the Senſe clear, that it was while they were thus divinely called to.

Ib. *hardened*] parallel to that of Ver. 8. in Conſequence of the foregoing.

Ver. 14. *firm till the End*] lacking only in the *Eth. Verſ.* yet declared by *Mills* to creep from Ver. 6. though not there at firſt, *Pr.* 1217.

Ver. 1. *you*] *Doddr.* has *us*, which he ſays ſome *Copies* read; that is, as I find, one or two *Gr.* ones, and of what Regard that? But he adds, *the Authority is evidently confirmed by the Connection*, and refers to *Mills*; whereas *Mills* ſays it was by reaſon of what follows, in which is *us*. Of what Encouragement might ſuch be when no more *evident* than this, to unknown Damage elſewhere!

Ver. 2. *Word heard*] not *preached*.

Ib. *it was*] with divers *they were*, but refuſed by both *Mills* and *Whitby*, as deſervedly for the Obſcurity and poor Senſe it makes.

Ver. 3. *that they ſhould*] It is the ſame as in Ch. iii. 11. as is the following in Ver. 5. and quoted from *Pſa.* xcv. 11. where our *com. Tranſ.* has theſe very Words.

Ib. *the Works were done*] viz. thoſe of entering into Reſt, as Ver. 4, 6, 9, 10. and juſt before in this Ver. &c.

Ib. *from the founding of the World*] as in Ver. 4. and ſo on after that. *Beza* writes, *This Place is, perobſcurus, very obſcure.* And have not he and others, who do not expound it according to the Words, left it too much ſo? While the principal Difficulties, let me call it, of literal Interpretation may thus be ſurmounted.

Ve. 5. *They ſhall &c.*] the ſame as in Ch. iii. 11.

Ver. 12. *For the Word of God is living*] There is one Scrap left like this of the *Book* called *The Acts of Paul*, written as ſuppoſed the Year after his Death, and to be near twice as big as *The Acts of the Apoſtles*; and this preſerved in *Origen*'s Περὶ Ἀρχῶν B. i. Ch. 2. tranſlated into *Latin* by *Ruſinus*; of which ſee more particularly in *Mill*'s *Prolegom.*

Ib. *reaches*] not *piercing*.

Ver. 13. *with whom the Word is to us*] ſo the *Gr.* literally, and according as the Apoſtle *John* begins his Hiſtory of *Chriſt*, Ver. 1. *the Word* alſo being the ſame here as in the Ver. before.

CHAP. V.

FOR every high Prieſt taken from Men, is appointed for Men in Things belonging to God, that he may offer both Gifts and Sacrifices for Sins:

2. Who can in meaſure be affected with the Ignorant, and Seduced; ſince he himſelf alſo is compaſſed about with Weakneſs:

3. And for this reaſon he ought, as for the People, ſo alſo for himſelf, to offer for Sins.

4. And none takes this Honour to himſelf, but he that is called by the Lord, even as Aaron:

5. Thus alſo Chriſt did not glorify himſelf, to become a high Prieſt; but he *did* who ſaid to him, Thou art my Son, to Day have I begotten thee.

6. According as he ſpeaks alſo in another Place, Thou ſhalt be a Prieſt for ever after the Order of Melchiſedec.

7. Who in the Days of his Fleſh, when he offered both Supplications and Intreaties, with ſtrong Cries and Tears, to him who was able to ſave him from Death, ſo that he was hearkened to for *his* Reverence;

8. Yet though he was a Son, he learned Obedience by the Things which he ſuffered.

9. And as he was perfect, he became the Author of everlaſting Salvation to all that obey him;

10. Moreover was called to be a high Prieſt by God, after the Order of Melchiſedec.

11. Concerning whom we have much Diſcourſe, and difficult to ſpeak, foraſmuch as you are become ſlow of hearing.

12. For when you ought to be Teachers for the Time, you have Need to be taught again what are the firſt Rudiments of the Oracles of God; and are become thoſe who have Need of Milk, and not of ſolid Meat.

13. For every one that partakes of Milk, is unſkilful in the Word of Righteouſneſs; ſince he is a Babe.

14. Whereas ſolid Meat is for the Perfect, who by Habit have the Senſes exerciſed to the Judging both of Good and Evil.

CHAP. VI.

THEREFORE leaving the Rudiments of the Word of Chriſt, let us bring to Perfection, and not lay again the Foundation of Repentance from dead Works, and of Faith to God,

2. Of the Doctrine of Baptiſms, and of putting on of Hands, as likewiſe of the Reſurrection of the Dead, and of everlaſting Judgment.

3. And this we will do, if God permits.

4. For it is impoſſible, that thoſe once enlightened, and who taſted of the heavenly Gift, nay became Partakers of the Holy Spirit,

5. As alſo taſted the good Word of God, and the Powers of the World hereafter;

6. And then are fallen away, ſhould be renewed again to Repentance, ſince they crucify afreſh the Son of God to themſelves, and expoſe to ſhame.

7. For the Earth that drinks in the Rain which comes often upon it, and bears Herbs fit for them by whom alſo it is manured, receives Bleſſing from God.

8. Whereas that which brings out Briers

Ver. 7. *for* his *Reverence*] *Caſt. pro ſua religione, for his Piety*; concerning which ſee his *Def.* pag. 212, 213. And this not only ſeems to be that mentioned before, viz. his Praying, or reverential Worſhip of God, but for that Reaſon, if it had been otherwiſe, may appear unlikely to be expreſſed in the *Original* by a Word which alſo ſignifies ſo, when there are other Words for *Fear*, as φοβος, δεος, &c. that have not ſuch a double Meaning. Nay *Beza*, and others who would have it *Fear*, may ſeem to have thought this other was preferable with *for*, which Senſe is not to be denied to the Preposition, by their turning it in the following Manner, *was heard from* his *Fear*, meaning in being delivered from it; but how unintelligible and forced is that? Which *Caſt.* modeſtly and mildly refuſes to admit, unleſs ſome other ſuch Example ſhould be produced. But that is not attempted by *Beza* in one of the longeſt *Notes* which he has on all the *Books of the New Teſt.* fol. in Anſwer to it, and is far from convincing me it ſhould be rendered *Fear*, while he owns the *Gr.* Word ſignifies *Reverence*, but brings Inſtances wherein it alſo ſignifies *Fear*. Our *Tranſlators* however appear to have made *in that he feared*, from taking it to be *from Fear*; which is not defenſible, either one Way or the other: unleſs it was made from and for the former *Eng. in that which he feared*, which thus is worſe, and ſo the Meaning doubtful, beſides the *Gr.* not ſignifying *in* or *that which*. And to prove that *Chriſt* had *Fear*, which *Beza* labours with ſo much Tautology to do, is ſhort of the Matter, ſince he had certainly *Reverence* to his Father; and was not this the more worthy of Regard, as the other is human Weakneſs? The *vulg. Lat.* and *Montan.* have exactly thus, *pro ſua reverentia*, with the *Arab.* and ſo *Eraſm.* without *ſua*, *his*, *Tynd. becauſe of his godlynes*, which by the *Ethiop.* is *righteouſneſs*. It is omitted in the *Syr.* both that of the *Pol. Bib.* and *Trem.* though not remarked by *Mills*, and notwithſtanding *Fulke* ſays, 'The Syrian Tranſlation is *from feare*.'

Ver. 1. *lay*] The *Clar. Copy*, as *Mills* relates only in *Prol.* 590. has contrarily *throw down*, and no Wonder ſince the *Gr.* Word has that Meaning.

Ver. 3. *will do*] In ſeveral *Copies ſhould have done*.

Ver. 6. *are fallen away*] a Participle of the 2 Aor. a paſt Tenſe, rendered thus by *Wall*; who blames our *Eng.* for altering it, with *and* into *if*.

Ib. *crucify &c.*] as in Ch. x. 29.

Ver. 7. *alſo*] Is not this in the *Original* now, although not in our *Eng. Tranſ.* if ſo, why not at firſt there, tho' wanting in ſome other *Verſions*? And if one *Gr. Copy* is without it, that might be from them. Probably it ſeemed to ſome others as to our *Tranſlators* a little redundant, and ſo was dropped; for who would add it for *Emphaſis*? ſee *Mills*, *Prol.* 496.

and Brambles, is rejected, and near to Curſing; whoſe End is for Burning.

9. But we are perſuaded of better Things concerning you, Beloved, and thoſe that have Salvation, if we do even thus ſpeak.

10. For God is not unrighteous, to forget your Work, and Labour of Love, which you have ſhewn to his Name; as you have miniſtred to the Saints, and do miniſter.

11. And we deſire each of you would ſhew the ſame Carefulneſs, for the fulfilling of Hope, till the End:

12. That you would not become ſlow, but Imitators of thoſe who by Faith and Forbearance inherit the Promiſes.

13. For when God made Promiſe to Abraham, ſince he could ſwear by no greater, he ſware by himſelf as follows;

14. I will indeed throughly bleſs thee, and multiply thee abundantly.

15. Who when he had born long, thus obtained the Promiſe.

16. For Men indeed ſwear by a greater, and to them an Oath is the confirmed End of all Contradiction.

17. In which as God was willing more abundantly to ſhew, to the Heirs of the Promiſe, the Immoveableneſs of his Counſel, he interpoſed with an Oath:

18. That by two immoveable Things, wherein it was impoſſible for God to tell an Untruth, we might have ſtrong Comfort, who flee to take hold of the Hope laid before.

19. Which we have as an Anchor of the Soul, both certain and firm, and which enters into that within the Veil;

20. Whither the Forerunner for us is entered, Jeſus become a high Prieſt for ever, after the Order of Melchiſedec.

CHAP. VII.

FOR this Melchiſedec, King of Salem, Prieſt of the Supreme God, who met Abraham as he returned from the Slaughter of the Kings, and bleſſed him;

2. To whom alſo Abraham diſtributed the Tenth of all; firſt indeed by Interpretation King of Righteouſneſs, and next alſo King of Salem, which is King of Peace;

3. Without a Father, without a Mother, without Pedigree, who had neither Beginning of Days, nor End of Life; but being like the Son of God, remains a Prieſt continually.

4. Now ſee how great he was, to whom even the Patriarch Abraham gave the Tenth of the main Stores!

5. And thoſe indeed of the Sons of Levi, who receive the Prieſthood, have a Commandment to take Tithes of the People according to the Law, that is of their Brethren, though they proceed forth from Abraham himſelf.

6. But he who was not in the Pedigree from them, received Tithe of Abraham, and bleſſed him that had the Promiſes.

7. Now without all Contradiction, the inferior one is bleſſed by the better.

8. And here indeed Men who die receive the Tithe, but there he who is teſtified of that he lives.

9. And as it may be ſaid, even Levi who received the Tithe, gave Tithe by Abraham.

10. For he was yet within his Father, when Melchiſedec met him.

11. If therefore indeed Perfection was by the Levitical Prieſthood (for under it the People had the Law) what Need for another Prieſt yet to riſe up after the Order of Melchiſedec, and not ſaid to be after the Order of Aaron?

12. For as the Prieſthood is removed, there becomes of Neceſſity alſo a Removal of the Law.

13. For he of whom thoſe Things are ſpoken, was Partaker of another Tribe, from which none applied to the Altar.

14. For it is evident that our Lord aroſe out of Juda, of which Tribe Moſes ſpoke nothing about the Prieſthood.

15. And it is yet more abundantly evident, that after the Likeneſs of Melchiſedec there riſes up another Prieſt;

16. Who is not made after the Law of a carnal Commandment, but after the Power of an endleſs Life.

17. For he teſtifies, Thou ſhalt be a Prieſt for ever after the Order of Melchiſedec.

18. For there becomes indeed an Aboliſhing of the foregoing Commandment, by reaſon of its Weakneſs and Unprofitableneſs.

Ver. 10. *Labour of*] ſome want, ſo that *Mills* aſſerts it crept from 1 *Theſ.* i. 3. *Pr.* 886. as if the Apoſtle could not ſay the ſame twice, quoth *Whitby*.

Ver. 16. *the confirmed End*] *Gr. the End to Confirmation*, the Poſition of the Words not admitting of the common Rendition.

Ver. 11. *and not ſaid to be after the Order of Aaron*] *Mills* counts was at firſt a *marginal Comment*, merely becauſe not in the *Eth. Tranſ.*

Ver. 15. *that*] which the *Gr.* Particle may ſignify, and *Whitby* ſays often does; but who can prove it ever of *ſo that*, or even ſhew any good Senſe of it here?

Ver. 18. *For*] I have but little Notion of this being put in afterwards, notwithſtanding what *Mills* ſays in his *Notes*, and *Pro.* 496.

19. For the Law made Nothing perfect; but it was the bringing in of a better Hope, by which we draw near to God.

20. And as much as it was not without Swearing,

21. (For they indeed were made Prieſts without Swearing; but he with it, by the ſame who ſaid to him; the Lord has ſworn, and will not repent, Thou ſhalt be a Prieſt for ever after the Order of Melchiſedec)

22. So much was Jeſus made the Surety of a better Covenant.

23. And they indeed were made many Prieſts, for being hindered to remain by Death.

24. Whereas he, by his remaining for ever, has a continuing Prieſthood.

25. Whence alſo he is able to ſave to the utmoſt, thoſe who come to God by him, as he always lives to interceed for them.

26. For ſuch a high Prieſt was becoming us, holy, harmleſs, undefiled, ſeparated from Sinners, and made higher than the Heavens;

27. Who has not Neceſſity daily, as the high Prieſts, to offer up Sacrifices firſt for his own Sins, and next for the People's: for this he did once, in offering up himſelf.

28. For the Law appoints Men high Prieſts, that have Weakneſs; but the Word of Swearing, which is after the Law, the Son, who is accompliſhed for ever.

CHAP VIII.

NOW the Sum of the Things ſaid is; We have ſuch a high Prieſt, as ſate at the right Hand of the Throne of Majeſty in Heaven;

2. Being a Miniſter of the Sanctuary, and of the true Tabernacle which the Lord pitched, and not Man.

3. For every high Prieſt is appointed to offer Gifts and Sacrifices: whence there is Neceſſity this ſhould alſo have Something which he may offer.

4. Nay if he were indeed on Earth, he would not *elſe* be a Prieſt; as they are Prieſts that offer Gifts according to the Law:

5. Who worſhip by the Pattern and Shadow of heavenly Things, as Moſes was divinely admoniſhed, when he was about to make the Tabernacle: for, See, ſays he, thou makeſt all Things according to the Figure ſhewn thee on the Mountain.

6. Whereas he has obtained a more excellent Service, as much as he is alſo the Mediator of a better Covenant, which was made the Law on better Promiſes.

7. For if the firſt had been faultleſs, there would not have been a Place ſought for the ſecond.

8. And finding fault with them, he ſays: Lo the Days are coming, ſays the Lord, when I will make a new Covenant with the Family of Iſrael and that of Judah;

9. Not according to the Covenant which I made with their Forefathers, at the Time that I took hold of their Hand to bring them out of the Country of Egypt; ſince they did not remain in my Covenant, and ſo I neglected them. ſays the Lord:

10. Becauſe this ſhall be the Covenant which I will make with the Family of Iſrael after thoſe Days, ſays the Lord; I will put my Laws into their Mind, and write them in their Hearts, and will be a God to them, as they ſhall a People to me.

11. And they ſhall not at all teach each one his Neighbour, or each his Brother, that he ſhould know the Lord: becauſe they ſhall all know me, from the leaſt to the greateſt of them.

12. Since I will be merciful to their Unrighteouſneſs, and remember their Sins and their Iniquities no more at all.

Ver. 21. *after the Order of Melchiſedec*] not in the *Vulg.* and one *Gr. Copy* at leaſt; miſſed, as *Mills* computes, by reaſon of the ſame *Gr.* Word beginning the next as this.

Ver. 2. *pitched*] *Weſt. fixed.*

Ib. *and*] If five are more to be credited than above five times ſo many, we may allow *Mills*'s Aſſertion, that this latter is of the Scribes, *Pr.* 496.

Ver. 4. *as they are*] *Ham. thoſe being*, which makes the Senſe plain; and ſo *Wall* comments, *He would not be a Prieſt on Earth without Something to offer.*

Ib. *Prieſts*] the *Vulg.* and three *Copies* are without, whereupon *Mills* ſays that Somebody wrote it at the Side of the Book for Explanation, from whence at length it crept into the Context, *Pr.* 1354.

Ver. 5. *See*] with which the Quotation begins,

Ver. 11. *not teach*] As *Ham.* on *John* vi. 45. gave away what he contended for, in this Paſſage, which is the next he animadverts upon in his *Poſt. of New Light*, he contends for what muſt not be given to him, viz. that theſe Words are not to *be literally underſtood*, but *indeed belong to a matter very diſtant. They are*, quoth he, *a deſcription of Chriſt's eaſie and gracious yoke, Mat.* xi. 30. that is to ſay, by *teach* is not to be underſtood *teaching*; whereas the Meaning extends no farther, than that there ſhould not be a Neceſſity of it.

Ib. *Neighbour*] Many have *Citizen*, after the *Septuagint.*

Ib. *he ſhould know*] the *Gr.* being ſing. and the *Heb.* plur. *Jer.* xxxi. 34.

Ib. *of them*] which the *Original* has twice, though the *com. Tranſ.* not once, and it is alſo whence quoted *Jer.* xxxi. 34.

Ver. 12. *and their Iniquities*] two or three *Copies*, and the *Vulg.* with two more *Verſions* omit; *Mills* ſuppoſes as at Ch. vii. 21. becauſe of the ſame Word ending this as the foregoing, for *their* ſtands after the Nouns in *Gr.* and ſo the Tranſcriber having written the firſt *their*, went on by miſtake from the laſt. But how careleſsly muſt the

13. In ſaying, A new, he has made the firſt old; now that which is old, nay become ancient, nearly diſappears.

CHAP. IX.

THE firſt therefore indeed had alſo Ordinances of Service, and a worldly Sanctuary.

2. For there was a Tabernacle made ready being the firſt, wherein was the Candleſtick, Table and Preſence-bread; which is called the Sanctuary.

3. And after the ſecond Veil, the Tabernacle which is called the very holy Place;

4. That had the golden Cenſer, and the Ark of the Covenant covered over all round with Gold, at which was the golden Pot that had the Manna, and the Staff of Aaron which budded out, with the Tables of the Covenant,

5. As alſo up above that the Cherubs of Glory which overſhadow the Atonement-covering; about which Things there is not to be ſpoken now particularly.

6. And theſe Things being thus made ready, the Prieſts go indeed always into the Tabernacle, and accompliſh the Service;

7. But into the ſecond the high Prieſt alone once a Year, not without Blood, which he offers for himſelf, and the Miſtakes of the People.

8. The Holy Spirit declaring this, that the Way to the Sanctuary has not yet been made manifeſt, as the firſt Tabernacle is yet ſtanding:

9. Which was a Similitude for the Time as it was preſent, at which are offered both Gifts and Sacrifices, that are not able to make him who does the Service perfect as to the Conſcience;

10. Being only of Meat and Drink, with different Baptiſms, and carnal Ordinances, laid on till the Time of Reformation.

11. But Chriſt being come a high Prieſt of future good Things, by a greater and more perfect Tabernacle, not made with Hands, that is not of this Building.

12. Not by the Blood of Goats and Calves, but by his own Blood, entered once into the Sanctuary, and got everlaſting Redemption.

13. For if the Blood of Bulls and Goats, and the Aſhes of a Heifer which ſprinkles the Polluted, does ſanctify to the Purity of the Fleſh;

14. How much more will the Blood of Chriſt, who by the everlaſting Spirit offered himſelf without Blemiſh to God, purify your Conſcience from dead Works, to ſerve the Living God?

15. And for this reaſon he is the Mediator of the new Covenant, that as there was Death for the Redemption of the Tranſgreſſions in the firſt Covenant, thoſe who are called may receive the Promiſe of everlaſting Inheritance.

16. For where there is a Teſtament, it is neceſſary the Death of the Teſtator ſhould come to paſs.

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vulg. Lat. thus be made, continued, and often written, for the *Authentick Tranſ.* of the Chriſtian Church!

Ib. *at all*] by a double *Gr.* Negative.

Ver. 13. *made old*] by *Weſt. antiquated*, and again for *old*; but is that fitter for *unlettered Men?*

Ver. 1. *firſt*] Moſt *Copies* have *Tabernacle* to it; yet the Criticks do not approve of it, with whom I join, becauſe the *Tabernacle* was the *Sanctuary*, Ver. 2. and ſo it would be, *The Sanctuary had a Sanctuary*. Notwithſtanding which *Whitby* ſays, *For there was a Tabernacle made ready, the firſt* put it entirely out of all Doubt, that *Tabernacle* here is the genuine Reading; which I do not at all perceive.

Ver. 2. *Sanctuary*] Some have it plural by the Accent differently placed, but far leſs ſuitable.

Ver. 4. *at which*] For the Pot of Manna, and *Aaron's* Rod or Staff were not *in* the Ark, *Exod.* xvi. 34. *Num.* xvii. 10. 1 *Kings* viii. 9. and for the Meaning to be, that they were in the Tabernacle, as *Ribera &c.* expound, there is [and] wanting before this.

Ver. 6. *go*] in the preſent Tenſe, which *is a Sign*, as *Wall* rightly remarks, *that the Epiſtle was written while* Jeruſalem *and the Temple ſtood*, of which ſee alſo *Beza* on Ch. v. 1. and this would make the Labour of the Apoſtle here far more neceſſary: ſo the following *accompliſh*, *offers*, *are offered*, *are able*, *does the Service*, and *offer*, Ch. x. 1. with *ſanctifieth* in the *com. Tranſ.* Ver. 13. *are purged*, Ver. 22. *entreth*, Ver. 25. & Ch. xiii. 11.

Ver. 8. *has not yet*] to thoſe under the Law.

Ib. *ſtanding*] *Weſt. ſubſiſting.*

Ver. 9. *as it was preſent*] being in the preterperfect *Gr.* Tenſe, ſo not the preſent Time when the Apoſtle wrote, as by *Doddr.* and the Tabernacle being then not ſo properly a Similitude or Figure, when that Uſe of it was fulfilled or ended.

Ib. *at which*] A few by Alteration of the Gender refer it to *Tabernacle*, and *Mills* declares that to be entirely right.

Ib. *as to the Conſcience*] *Mills* would turn out on the bare Credit of the *Eth. Verſ.* but ſee him after expounding both theſe according to the *received Reading*, *Pr.* 1355.

Ver. 10. *and carnal Ordinances*] three *Copies* leave out [and] two of them with two or three *Tranſ.* have *Ordinances* in another Caſe, to be the *Gifts and Sacrifices*, and thoſe two *Mills* ſays are entirely right. As for his ſaying that otherwiſe *laid on* would be like *able*, agreeing in Gen. with *Sacrifices*; I ſay No, but it does with *Ordinances*.

Ib. *till the Time of Reformation*] made by *Chriſt*, as in the following Verſes.

Ver. 11. *Building*] *Weſt. creation.*

Ver. 13. *Purity*] not *purifying*; ſee the *Lexicons*, and *Gell's Eſſay*, p. 525.

Ver. 14. *everlaſting*] for which ſome have *holy*, but not accepted by *Mills*.

Ib. *purify*] as Ver. 23.

17. Since

17. Since a Teſtament is firm to the Dead; though it is not of force at any time when the Teſtator is alive.

18. Which neither was the firſt dedicated without Blood.

19. For when every Precept was ſpoken according to the Law, by Moſes to the People, he taking the Blood of Calves and Goats, with Water, ſcarlet Wool and Hyſſop, ſprinkled as well the Book, as all the People;

20. Saying, This is the Blood of the Covenant which God has commanded to you.

21. Both the Tabernacle alſo, and all the Inſtruments of the Service, he ſprinkled in like Manner with Blood.

22. Nay almoſt all Things are purified with Blood according to the Law, and there is not Forgiveneſs without ſhedding of Blood.

23. It was therefore neceſſary indeed for the Patterns of Things in the Heavens to be purified by theſe; but the heavenly Things themſelves by better Sacrifices than theſe:

24. For Chriſt is not entered into the holy Places made with hands, the Models of the true; but into Heaven it ſelf, now to appear in the Preſence of God for us;

25. And not that he ſhould offer himſelf often, as the high Prieſt enters into the holy Places yearly, with Blood of others;

26. (Since then he muſt have ſuffered often from the founding of the World) but now once in the End of Ages he has appeared, for the putting away of Sin, by the Sacrifice of himſelf.

27. And according as there is appointed for Men once to die, and after that the Judgment:

28. So Chriſt being once offered up to bear the Sins of many, will be ſeen the ſecond time without Sin to Salvation, by thoſe who wait for him.

CHAP. X.

FOR as the Law has *but* the Shadow of future good Things, not the Image it ſelf of the Matters, it can never make them who come to *it* perfect, by thoſe Sacrifices which they yearly offer continually.

2. Since would not they then have ceaſed to be offered? by reaſon the Worſhippers once cleanſed, would have had Conſciouſneſs of Sins no more.

3. Whereas in theſe there is Remembrance of Sins yearly.

4. For it is impoſſible, that the Blood of Bulls and Goats ſhould take away Sins.

5. Therefore as he ſhould come into the World, he ſays; Sacrifice and Offering thou didſt not deſire, but didſt fit up a Body for me;

Ver. 18. *dedicated*] *Weſt. originally tranſacted.*

Ver. 22. *almoſt*] omitted only in two *Verſions*, whence *Mills* takes Occaſion to ſay it was put in afterwards, *Pr.* 1255.

Ver. 23. *the heavenly Things*] Thoſe that belonged to Heaven, or divine Matters, and the Perſons who were to go thither.

Ver. 25. *And not that*] connective with *It was neceſſary &c.* Ver. 23. and the intermediate Verſe as in a Parentheſis. But what does *nor yet that* accord with? The *Gr.* alſo not having *yet.*

Ver. 26. *End*] *Weſt. at the conſummation of the ages.*

Ver. 1. *can*] Some have it plur. of the *Sacrifices*, and that *Whitby* ſays is more likely, *Exam.* L. 2. 3. which may be wondered at.

Ver. 2. *would not they*] *Doddr.* ſays *They would &c.* is ſupported by many *Copies.* Whereas one, or at moſt two *Copies* have it one Way, two another, and two more in a third Manner; of which only one Sort can be genuine, and what is that to ballance againſt the common, when the Senſe is the ſame? [I ſuppoſe our ουκ *not* being joined to the following αν in tranſcribing, and ſo making no Word, ε was after left out, and then κεν being not well, κ was afterwards omitted too.

Ib. *Conſciouſneſs*] ſo *Weſley.*

Ver. 4. *take away Sins*] Thus *Diogenes* the Philoſopher ſeeing one ſprinkling himſelf with Water, as *Diogenes Laertius* relates, ſaid to him, *Wretch, doſt not thou know, thou canſt no more free thy ſelf from the Errors of Life by Sprinkling, than from thoſe of Grammar?*

Ver. 5. *as he ſhould come*] according as it was, and ſuitable to that in Ver. 7. whereas *when he cometh* is either the preſent or future Time of the Author's writing this, as it is no Part of the Quotation from *Pſa.* xl. 6. nor is it free from another Abſurdity, as it brings *he ſaith* to the ſame Time.

Ib. *fit up a Body for me*] from the *Tranſ.* of the *Septuag. Pſa.* xl. 6. but how they turned it ſo widely ſeemed hard to ſay, eſpecially as to *Ears*; ſo that I intended rather to ſay Nothing how it came to be, than with others Nothing to the Purpoſe; when at the Time of printing I found *Doddr.* thus expreſs his Sentiment, 'After having de-'liberately conſidered the various *Interpretations* which 'have been given of this *Text*, I find none ſo probable 'as that of *Mr. Pierce*, who ſuppoſes that the original 'Reading of the *Hebrew* which the *Seventy* follow, in-'ſtead of אזנים was או אוף; and that כרה ſometimes 'ſignifies to *procure*, as well as to *dig.*' And is the Expreſſion then in *Pſa.* to be given up as falſe and corrupt? I hope not. If ſuch an Alteration had been made, thoſe who made it muſt have underſtood *Hebrew* to make it right for *Ears*; and can any rational Perſon on mature Conſideration believe that ſuch not only miſtook two Words, but all the three Letters of the latter Word? And that the LXX did not tranſlate thoſe Words is manifeſt, ſince the firſt of them would have been τοτε *then*, not δε *but*, neither did they render the Verb *procure*, which in the other Senſe is rather *purchaſe.* It appears to me moſt likely now on Reconſideration, that becauſe *digging the Ears* was obſcure and doubtful to them, they changed the Expreſſion, which other *Tranſlators* as well as they frequently do, and as *Belly* and *Loins* are elſewhere changed into *Body.* So as *duggeſt the Ears for me*, as the *Heb.* Phraſe is, they might underſtand made them as they are, viz. hollow that they might hear, and that *David* mentioned this, as a Part for the Whole, that God fitted or framed up his Body for him, as *dug* is alſo uſed for the Body being made, *Iſa.* li. 1. and the *Gr.* Word which does not

6. Since

6. Since thou waſt not pleaſed with Burnt-ſacrifice, and *that* for Sin.

7. I then ſaid, Behold I am coming (it being written of me in the Volume of the Book) to do thy Will, O God.

8. When he ſaid above, Sacrifice, Offering, Burnt-ſacrifices, and thoſe for Sin thou didſt not deſire, nor waſt pleaſed with (which are offered according to the Law;)

9. Then ſaid he, Behold I am coming to do thy Will, O God: taking away the firſt, that he may ſet up the ſecond.

10. In which Will we are ſanctified, by the Offering of the Body of Jeſus Chriſt once.

11. Now every Prieſt indeed ſtands miniſtring daily, and offering often the ſame Sacrifices, which can never take away Sins.

12. Whereas when he had offered one Sacrifice for Sins, he ſate down continually at the right Hand of God;

13. Waiting further till his Enemies are made his Footſtool.

14. For with one Offering he has made perfect continually the ſanctified ones.

15. Nay the holy Spirit teſtifies to us: for after he had ſaid before,

16. This is the Covenant which I will make with them after thoſe Days; the Lord declares, I will put my Laws in their Hearts, and write them in their Minds;

17. And will remember their Sins and Iniquities no more.

18. Now where Forgiveneſs of theſe is, there is Offering no more for Sin.

19. As we have therefore Boldneſs, Brethren, for entering the Sanctuary by the Blood of Jeſus,

20. By the freſh and living Way which he has dedicated for us through the Veil, that is his Fleſh,

21. And a great Prieſt over the Houſe of God;

22. Let us approach with a true Heart, in Aſſurance of Faith, having Minds ſprinkled from a wicked Conſcience, and the Body waſhed with clean Water.

23. Let us hold the Profeſſion of Hope without wavering (for he is faithful who promiſed)

24. And conſider one another, in order to provoke to Love and good Works:

25. As alſo not leave the aſſembling of our ſelves together, as the Cuſtom of ſome is, but exhort *to it*; and ſo much the more as you ſee the Day drawing near.

26. For when we ſin wilfully after receiving the Knowledge of the Truth, there is no more left a Sacrifice for the Sins;

27. But ſome fearful Expectation of Judgment, and fiery Zeal, that will conſume the Adverſaries.

28. He who rejected the Law of Moſes, died without Mercy by two or three Witneſſes;

29. Of how much worſe Puniſhment do ye think him to be counted deſerving, that trod on the Son of God, and has eſteemed the Blood of the Covenant which he was ſanctified with common, and railed at the Spirit of Grace?

30. For we know him who ſaid, To me belongs Vengeance, I will recompenſe, ſays the Lord; and again, The Lord will judge for his People.

31. It is a fearful Thing to fall into the Hands of the Living God.

32. But remember the former Days, in which when you were enlightened, you endured much Conteſt of Sufferings:

33. Partly indeed as you were made a Show of, both in Reproaches and Afflictions; and partly as you became Partakers with thoſe who were accuſtomed to be ſo.

ſignify *prepared*, is rendered *perfeciſti* in the *Pol. Bib.* from the *ancient vulg. Lat.* that is *compleated*, or *compleatly made*. Nay this *Interpretation* is ſo pertinent, eſpecially as the Apoſtle makes uſe of it directly for his Argument here, on which the Streſs of the Argument lies; and it has ſuch an Evangelical Appearance, which might poſſibly drop from thoſe ancient *Interpreters* like that in *John* xi. 49, 50, 51. from *Caiaphas*; that for theſe Reaſons it may have a Claim with the other Senſe which I have given to the *Heb.* on *Pſa.* in the Manner exhibited in 1 *Pet.* i. 10, 11, 12. which alſo appears in ſeveral Goſpel Prophecies of the *Old Teſt. Books*, that the Perſon inſpired underſtood his Words one Way in Relation to himſelf or others then, and *the Spirit of Chriſt*, by which he was inſpired, Ver. 11. intended it to be alſo further concerning *Chriſt*. Hence the next probable Solution of *Mr. Saurin*, as *Doddr.* ranks it, that the *Seventy* explained the Phraſe of *boreing the Ear*, by that of *preparing the Body for Service*, is inconcluſive or incoherent, both in the Premiſes and Inference; ſince no *bearing* nor *preparing* is expreſſed, neither did the former denote the latter.

Ver. 9. *O God*] which has been inſerted, ſays *Mills*, from Ver. 7. *Pr.* 1317. becauſe not with ſeven or eight.

Ver. 10. *once*] *for all* may be thought added unawares by our Predeſtinarian *Tranſlators*.

Ver. 11. *Prieſt*] by eleven *high Prieſt*, which *Grotius* ſaying is clearer, does but make it more ſuſpicious.

Ver. 23. *Hope*] the com. *Original Reading*, *Faith* being but in two *Copies*; *Doddr.* ſays *only a ſingle one*, but they are *Barb.* 1. and *Bodl.* 5. and *our* is added thrice in this and the preceding Ver. by the *Engliſh Tranſlators*.

Ver. 26. *wilfully*] as particularly ſhewn how in Ver. 29. and *the Sins* here mentioned deſcribed there. What the *Scripture* is given for may be read in 2 *Tim.* iii. 16. and is not to be miſconſtrued to make tender Minds deſpair, and to aſſiſt the Tempter in his Temptation, as he himſelf uſed it, *Mat.* iv. 6.

Ver. 30. *ſays the Lord*] Some omit, and why ſeems apparent, becauſe it might be ſpared; and therefore not likely to be from *Rom.* xii. 19. where it cannot, as both *Mills* and *Whitby* report.

Ver. 33. *accuſtomed to be*] for *uſed* in the *com. Tranſ.* may be taken for *treated*, which is not the Meaning.

34. For you were affected too with my Bonds, and took with Joy the Pillage of the Things you had; ſince you knew in your ſelves that you have in Heaven better Goods, and continuing.

35. Caſt not away therefore your Boldneſs, which has great Recompence.

36. For you have Need of Patience, that when you have done the Will of God, you may receive the Promiſe.

37. For in a very little while the Comer will come, and not delay.

38. But the Righteous ſhall live by Faith; and if he draws back, my Soul will not be pleaſed with him.

39. However we are not *Perſons* of Drawing back to Deſtruction, but of Faith to ſaving the Soul.

CHAP. XI.

NOW Faith is the Confidence of Matters to be hoped for, the Proof of thoſe not ſeen.

2. For in this the Elders were teſtified of.

3. By Faith we underſtand that the Worlds were framed by the Word of God, ſo that the Things ſeen were not made out of them which appear.

4. By Faith Abel offered to God a better Sacrifice than Cain, whereby he was teſtified of to be righteous, ſince God teſtifies of his Gifts; and thereby though he is dead, he ſtill ſpeaks.

5. By Faith Enoch was removed not to ſee Death, and was not found, becauſe God removed him: for before his Removal, he was teſtified of to have pleaſed God.

6. Whereas without Faith it is impoſſible to pleaſe *him*: for he who comes to God, muſt believe that he exiſts, and is a Recompenſer of thoſe who ſeek after him.

7. By Faith Noe when he was divinely admoniſhed about Things not yet ſeen, feared, and made ready an Ark for the Saving of his Family; whereby he condemned the World, and became Heir of the Righteouſneſs that is according to Faith.

8. By Faith Abraham when he was called, obeyed to go forth into a Place which he ſhould afterwards receive for an Inheritance; and went forth, without knowing whither he went.

9. By Faith he ſojourned in the Country of Promiſe as a ſtrange one, and dwelt in Tents with Iſaac and Jacob, Heirs together of the ſame Promiſe.

10. For he waited for a City which has Foundations, whoſe Artificer and Maker is God.

11. By Faith alſo Sara her ſelf received Power for Conception of Offspring, and did bear paſt the Time of Age; ſince ſhe eſteemed him faithful who promiſed.

12. Therefore even from one, and he deadiſh, there were born as the Stars of Heaven in Multitude, and numberleſs according as the Sand at the Sea-ſhoar.

Ver. 34. *affected*] *Weſt. ſympathized with*; but better *with* a Perſon, than *with bonds*.

Ib. *my*] Some *Books* are without, which though *Mills*, *Whitby*, and *Wall* reckon to be right, it might rather be left out to accord more with the following, for which two have *their*, and moſt of them *Priſoners* for *Bonds*; but the latter, notwithſtanding other Criticks approve of it, *Mills* counts an Expoſition from Ch. xiii. 3.

Ib. *in Heaven*] *Mills* ſuppoſed did creep in from the *Marg.* as the *Vulg.* and ſome others are without it.

Ver. 38. *Righteous ſhall live by Faith*] four have *my* with *Righteous*, ſix with *Faith*, which latter *Mills* reckoned right.

Ib. *he draws back*] the *Gr.* having no other Subject but *the Righteous*; and of this ſee *Gell*, *Eſſay*, p. 607.

Ver. 1. *the Confidence of Matters to be hoped for, the Proof of thoſe not ſeen*] *Mills* in *Prol.* 590. not in the *Notes*, nor noted by *Kuſter*, as at Ch. vi. 1. tells of the *Clar. Copy* having it, *the Subſtance of thoſe that breathe, the Accuſation of Things not ſeen*; taking I perceive the Latin *e* for *i*, *ſpero* being *hope*, and *ſpiro breathe*, of the ſame Conjug. with the other *Gr.* Word in an ill Senſe.

Ib. *Confidence*] as our great *Commentators* here interpret, and *Tranſlators* render it, Ch. iii. 14. 2 *Cor.* xi. 17. and the like ix. 4. by *Weſt. ſubſiſtence*.

Ver. 4. *ſtill*] for *yet* may be taken for a Conjunction.

Ib. *ſpeaks*] The far greater Part of *Copies* have it paſſively, *is rehearſed* or *ſpoken of*, which to me ſeems genuine, though in Deference to *our Reading* I retain that: for the Reaſon which *Mills*, or *Theophylact* before, brings for ours, that it agrees better with what is ſaid in *Gen.* iv. 13. (which ſhould be 10.) and *Hebr.* xii. 24. is the Reaſon that ſeems to have induced the Alteration, and what could have cauſed the contrary? Not even contracting the Word, or miſſing ſome of it in tranſcribing, which might make the other, ſince the Paſſive is a Syllable the longeſt at the End; and I may add it makes good Senſe, not unworthy of the Apoſtle's Pen: good did I ſay? Yes better, for what does *Abel* ſpeak here? Indeed what did he ſpeak in the other Texts? Nothing, only his Blood ſpoke for Vengeance on *Cain*, by the Appearance of it on the Ground; but what is ſpoken here is *Abel*'s Commendation, therefore paſſive.

Ver. 7. *became Heir of the Righteouſneſs that is according to Faith*] *This is right St.* Paul's *way of expreſſion*, ſays *Wall*; and ſo Ch. xiii. 9. *very likely to be ſaid by him.*

Ver. 9. *By Faith*] Two *Copies* having *And* inſtead of this, *Mills* feared ours crept from the White of the Book, meaning the Margin, *Pr.* 1458.

Ver. 10. *for a City*] See of this alſo the Beginning of the 3d Book of *Hermas*.

Ver. 11. *did bear*] A few with the *Vulg.* omit, but as to *Grotius*'s ſaying *well*, would it be well to omit all that the Expreſſions of *Scripture* will bear, and deprive it of thoſe Marks of Antiquity? Why are not the *Claſſical Writings* then in the ſame Manner?

13. Theſe

13. Theſe all died according to the Faith, without receiving the Promiſes, but as they ſaw them far off, believed, and ſaluted, as alſo profeſſed that they were Strangers and Foreigners on the Earth.

14. For thoſe who ſay ſuch Things, make it appear that they ſeek after a Country.

15. And indeed if they had been mindful of that from which they came forth, they might have had a Time for turning back;

16. But now they long for a better, that is a heavenly: therefore God is not aſhamed of them to be called their God; for he has prepared a City for them.

17. By Faith Abraham offered Iſaac, when he was tried: and he who had received the Promiſes, offered the only begotten one;

18. To whom it was ſaid, Of Iſaac it ſhall be called thy Offspring:

19. As he counted that God was able to raiſe up even from the Dead; whence he alſo received him in a Similitude.

20. By Faith Iſaac bleſſed Jacob and Eſau, concerning future Things.

21. By Faith Jacob when he died, bleſſed each of the Sons of Joſeph, as well as worſhipped on the Top of his Staff.

22. By Faith Joſeph at his Deceaſe, mentioned about the going forth of the Iſraelites, and gave command concerning his Bones.

23. By Faith Moſes upon being born, was hid three Months by his Parents, becauſe they ſaw the Child beautiful; ſo they were not afraid of the King's Order.

24. By Faith Moſes when become big, refuſed to be called the Son of Pharaoh's Daughter;

25. And choſe rather to be ill treated with the People of God, than to have the Enjoyment of Sin for a time;

26. Since he eſteemed the Reproach of Chriſt greater Riches than the Treaſures in Egypt: for he looked to the Recompence.

27. By Faith he left Egypt, having not been afraid of the King's Wrath: for he had Courage given, as ſeeing the Inviſible One.

28. By Faith he made the Paſſover, and the Sprinkling of the Blood; that he who deſtroyed the Firſt-born might not touch them.

29. By Faith the People paſſed through the Red Sea, as by dry Ground; of which the Egyptians receiving Trial, were ſwallowed up.

30. By Faith the Walls of Jericho fell down, when they were compaſſed for ſeven Days.

31. By Faith the Harlot Rahab did not periſh with the Unbelievers, as ſhe received the Spies peaceably.

32. And what ſhall I ſay more? For Time would fail me to tell concerning Gedeon, Barak, Sampſon, Jephthae, David alſo, and Samuel, with the Prophets:

33. Who through Faith conquered Kingdoms, wrought Righteouſneſs, obtained the Promiſes, ſtopped the Mouths of Lions,

34. Quenched the Power of Fire, eſcaped the Edge of the Sword, were ſtrong from Weakneſs, became ſtout in Battle, turned back the Camps of the Strangers.

35. Women received their Dead by Reſurrection; and ſome were tortured, not accepting Redemption, that they might obtain a better Reſurrection;

36. As alſo others received Trial of Scoffings and Whippings, nay further of Bonds and Impriſonment:

Ver. 13. *believed*] or *and were perſwaded of* them in the *com. Tranſ.* ſo many are without, that not only *Mills* but even *Whitby* proclaims it added.

Ib. *ſaluted*] the proper Meaning of the *Gr.* Word; beſides that *embraced them afar off* ſeems incongruous.

Ver. 18. *To*] not *Of*.

Ver. 19. *in a Similitude*] *Of the Reſurrection of the Faithful, Nary*; or it might be *of that Reſurrection of Iſaac*.

Ver. 23. *beautiful*] How he was *proper* may be miſtaken, and *Johnſ.* gives no other Quotation like it.

Ib. The *Clermont* and *St. Germains Copies* have next after this Verſe, *By Faith Moſes becoming great, ſlew the Egyptian, conſidering the Grief of his Brethren*; as for the two *Copies Zegerus* mentions, they might be the ſame, and it may be looked on as an Interpolation made from *Exod.* ii. 11, 12. and as being mentioned *Acts* vii. 24. tho' *Mills* counts it genuine; look at *Col.* ii. 5.

Ver. 24. *become big*] ſo the *Gr.* which I ſee no Need to exchange for *come to years*.

Ver. 25. *than to have the Enjoyment of Sin for a time*] See *Young*'s three Letters on Pleaſure in *The Centaur not Fabulous*, at the End of the 2d there being nearly theſe Words; *He that will not fear, ſhall feel the Wrath of Heaven. He that lives in Senſe, will die in Sorrow. He does not truly enjoy his preſent Hour, who thinks not on his laſt.*

Ver. 27. *having not been afraid*] to do as in *Exod.* ii. 12. notwithſtanding *Doddr.* refers it to Ch. x. 28. & xi. 5. for he did not leave *Egypt* before he made the Paſſover as here in the next Ver. beſides his being repreſented as a ſingle Perſon.

Ib. *had Courage given*] paſſive, and to the Meaning of the *Gr.* Word.

Ver. 34. *were ſtrong*] *Weſt. was made ſtrong*, tho' both the *Gr.* Words are plural.

Ver. 35. *by Reſurrection*] with the ſame Word as after, and thus ſhewing what *better* there refers to, tho' ſo much miſtaken by Commentators.

Ver. 36. *Whippings*] In the *Epiſt. of the Church of Smyrna concerning the Martyrdom of Polycarp*, it is related of the Primitive Chriſtians, *they were ſo flea'd with Whipping, that the frame and ſtructure of their Bodies were laid open to their very inward Veins and Arteries; nevertheleſs they endured it, without ſo much as a Sigh, or a Groan*; according to *Wake*'s *Tranſ.* from the *Gr.* (the *Lat.* being paraphraſtical and wide) which ſee, as the beſt *Edition*, publiſhed by *Pearſon* and *Smith*, at *Oxf.* 1709.

37. They were ſtoned, ſawed aſunder, tried, died by the Slaughter of the Sword; they went about in Sheep in Goat Skins, being in want, afflicted, ill dealt with,

38. (Of whom the World was not worthy;) and wandered in Deſarts, Mountains, Caves, and Holes of the Earth.

39. Now all theſe being teſtified of through Faith, did not receive the Promiſe:

40. While God provided Something better for us, that they might not be made perfect without us.

CHAP. XII.

WHEREFORE as we have too ſo great a Cloud of Witneſſes compaſſing us about; let us, by putting away every Weight, and the Sin that eaſily ſurrounds, run with Patience the ſtriving Race ſet before us:

2. And look to Jeſus, the Prince and Perfecter of Faith; who for the Joy ſet before him, endured the Croſs, deſpiſed the Shame, and ſate down on the right Side of the Throne of God.

3. For conſider him who endured ſuch Contradiction of Sinners to himſelf; that you may not be tired, and faint in your Minds.

4. You have not yet reſiſted to Blood, in ſtriving againſt Sin.

5. And you have forgot the Exhortation, which is expreſſed to you as Sons; My Son, do not ſlight the Diſcipline of the Lord, nor faint when thou art reproved by him.

6. For whom the Lord loves he diſciplines, and ſcourges every Son whom he receives.

7. If you endure Diſcipline, God deals with you as Sons: for what Son is there, whom the Father does not diſcipline?

8. But if you are without Diſcipline, of which all become Partakers; then are you Baſtards, and not Sons.

9. We have further indeed had Fathers of our Fleſh that diſciplined, whom we did reverence; ſhall we not much rather be ſubject to the Father of Spirits, and live?

10. For they indeed diſciplined for a few Days, according as it ſeemed well to them; but he for profiting, that we may receive his Sanctification.

11. However all Diſcipline at the preſent does not ſeem to be with Joy, but Grief; yet afterwards it yields the peaceable Fruit of Righteouſneſs to thoſe who are exerciſed by it.

12. Therefore lift up the Hands that are let down, and the ſlack Knees.

13. And make ſtraight Tracks to your Feet, that what is lame may not be turned out, but rather cured.

14. Purſue after Peace with all, and Holineſs, without which none will ſee the Lord:

15. And overlook that there may not any one be deficient from the Grace of God; that not any Root of Bitterneſs may ſpring up, and trouble, by which many may be defiled;

16. That there may be none a Whoremonger, or profane, as Eſau, who for one Meal ſold his Birth-right.

17. For you know, that afterward alſo when he would have inherited the Bleſſing, he was rejected: for he found no Place of Repentance, though he ſought after it with Tears.

18. For you are not come to the Mountain which might be touched, and that burned with Fire, as alſo to the Dimneſs, Darkneſs, Tempeſt,

19. The Trumpet's Sound, and the Voice of Words, which thoſe who heard intreated the Speech might not be proceeded in to them.

20. For they could not bear what was commanded; and if a Beaſt ſhould touch the Mountain, it was to be ſtoned, or pierced into with a Dart.

Ver. 37. *ſawed aſunder*] which has been thought to be the Prophet *Iſaiah* by King *Manaſſeh*.

Ib. *tried*] There is a deal of Cavilling at the *Gr.* Word, it being almoſt in Letters like the foregoing; but as *Mills*, who is ſo very ready to object againſt the *com. Reading*, pleads for this, we may reſt with it.

Ver. 1. *too*] *Doddr.* blames our *Tranſlators* for not taking καὶ as an Expletive; whereas *Eraſm. Beza* and *Caſt.* render it by *quoque*, to which likewiſe his own —*ing* in *Being* is equivalent, while he has omitted tranſlating the *Gr.* Pronouns for *we* and *us*.

Ver. 5. *Exhortation*] *Vulg. Comfort*, contrary to what it was in two or three Places mentioned before, and both there and here to the Senſe of the Text.

Ib. *Sons*] as tranſlated Ver. 7, 8, &c.

Ver. 12. *lift up the Hands*] rather *to work* or *labour*, than *pray*, as *lift up* belongs alſo to *Knees*.

Ib. *the Knees*] *to go on* or *travel*, according to the next Verſe.

Ver. 15. *that not any Root of Bitterneſs may ſpring up, and trouble*] *Mills* would have it, *that there may not be any Root of Bitterneſs ſpringing up with Gall*, from the *Verſ.* of the *Sept. Deut.* xxix. 18. with *there—be* underſtood, the Difference being only ἐνοχλῇ and ἐν χολῇ· but without any *Copy*, *Tranſlation*, or *Quotation* that has it ſo here; and why might not the Apoſtle vary a little from that, as well as he does more in leaving out *may be in you*, and *of Bitterneſs*, with *and Wormwood*? beſides *with Gall* being a Tautology to *of Bitterneſs*, and ſo not both there.

Ver. 17. *alſo*] not *how* in any Senſe.

Ib. *Repentance*] in or by his Father, according to *Whitby* and *Wall*.

Ver. 18. *which might be touched*] *Wall* ſuſpects, without any *Copy* or *Tranſ.* for it, that there ſhould be *not*; but ſurely it might poſſibly be touched, as it was forbid, *Exod.* xix. 12. but the heavenly Mountain cannot, Ver. 22. which clears up the Matter.

Ver. 20. *was to*] oblique Expreſſion being here more proper than direct, and *ſhall* requiring *it was ſaid*.

Ib. *pierced into*] A *Dart* being *thrown*, not *thruſt*; and *through* needleſs, as well as improbable.

21. Nay

21. Nay ſo fearful was the Sight, *that* Moſes ſaid, I am terrified, and tremble.

22. But you are come to the Mountain of Sion, and to the City of the Living God, the heavenly Jeruſalem, and to ten thouſands of Angels,

23. To the univerſal Aſſembly and Church of the Firſt-born that are enrolled in Heaven, and to God the Judge of all, and to the Spirits of the Righteous made perfect,

24. And to Jeſus the Mediator of the new Covenant, and to the ſprinkling Blood which ſpeaks better than Abel's.

25. See you do not refuſe him who ſpeaks: for if they did not eſcape that refuſed him who divinely admoniſhed on the Earth, much leſs we that turn away *when* from Heaven:

26. Whoſe Voice then ſhook the Earth; but now he has promiſed thus, Yet once I move not only the Earth, but alſo Heaven.

27. Now the yet once declares the Removal of the Things ſhaken, as having been appointed, that thoſe not ſhaken may remain.

28. Therefore as we receive an immoveable Kingdom, let us hold Grace by which we may worſhip God well-pleaſingly, with Reverence and Fear.

29. For our God is even a conſuming Fire.

CHAP. XIII.

LET brotherly Friendſhip remain.

2. Do not forget Hoſpitality: for by this ſome entertained Angels unawares.

3. Remember the Priſoners, as if impriſoned together; thoſe that are ill dealt with, as being your ſelves alſo in the Body.

4. Marriage is honourable among all, and the Bed undefiled; but God will judge Whoremongers and Adulterers.

5. Be in the Cuſtom of not loving Money, and have ſufficient in the preſent Things: for he has ſaid, I will not at all neglect thee, nor by no means forſake thee.

6. So that we may be bold to ſay, The Lord is my Helper, and I will not fear what Man can do to me.

7. Remember them that were the chief of you, who ſpoke to you the Word of God, whoſe Faith imitate, conſidering the Iſſue of the Converſation.

8. Jeſus Chriſt being the ſame yeſterday, to Day, and for ever.

9. Be not carried about by various and ſtrange Doctrines: for it is well for the Heart to be confirmed by Grace, not by Meats, which have not profited thoſe who go on in them.

10. We have an Altar, of which they have not Power to eat, that ſerve at the Tabernacle.

11. For of thoſe living Creatures, whoſe Blood is brought into the Sanctuary for Sin by the high Prieſt, the Bodies are burnt without the Camp.

12. Therefore Jeſus alſo, that he might ſanctify the People by his own Blood, ſuffered without the Gate.

13. Let us therefore go forth to him without the Camp, and carry his Reproach.

14. For we have not here a remaining City, but ſeek after a future one.

15. By him therefore let us offer up the Sacrifice of Praiſe always to God, that is the Fruit of the Lips making confeſſion to his Name.

16. But Well-doing and Fellowſhip do not forget: for with ſuch Sacrifices God is well pleaſed.

17. Obey them who are the chief of you, and be ſubject: ſince they watch for your Souls, as thoſe who will render Account; that they may do the ſame with Joy, and not be lamenting; for this would be unprofitable to you.

Ib. *or pierced into with a Dart*] No ſmall Number of *Copies* and *Verſions* are void of theſe Words. which makes them look as if they might be coined from *Exod.* xix. 13. as *Whitby* ſuppoſes with other Criticks.

Ver. 23. *enrolled*] thus *Weſley*.

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Ver. 28. *let us hold—we may worſhip*] According to *Mills* theſe ſhould be *we have—we worſhip*, ſome having the former of them, and more the latter; but *Eſtius* as well as *Whitby* rejects both.

Ib. *hold*] for *Grace* being the Gift of God, is not in our Power to *have* or procure.

Ver. 2. *Hoſpitality*] as tranſlated in the other Place where it is, viz. *Rom.* xii. 13.

Ver. 5. *Cuſtom*] which the *Gr.* Word ſignifies; not *converſation*, nor *diſpoſition*, as *Weſt.* has it.

Ib. *I will not at all*] for this *Weſt.* has, *No, I will not*, referring the *Quotation* to *Gen.* xxviii. 15. *Joſh.* i. 5. 1 *Chron.* xxviii. 20. in each of which Places *No* would be deſtructive of, or contradict what is before.

Ib. *at all*] here being 2 *Gr.* Negatives;

Ib. *by no means*] and here three.

Ver. 7. *the Converſation*] that uſed to be between them.

Ver. 8. *being*] which underſtood in the *Gr.* as the Verb-ſubſtantive is not unuſually, makes good Senſe of this Verſe with the following. The Reader may compare it with the *com. Tranſ.* and ſee how the Word is wanting.

Ver. 9. *carried about*] by ſeveral *carried away*, and *Mills* writes ours crept in from *Eph.* iv. 14. though the Word is not the ſame there, nor near it in the Letters, this being a Verb, and that a Participle.

Ver. 10. *Power*] not in two or three *Copies*, and *Mills* ſays rightly, it being added for Explanation, *Pr.* 1292 of which my Reader may have heard enough by this Time.

Ver. 17. *lamenting*] The *Gr.* being a Participle.

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Ver. 2. *Hoſpitality*] as tranſlated in the other Place where it is, viz. *Rom.* xii. 13.

Ver. 5. *Cuſtom*] which the *Gr.* Word ſignifies; not *converſation*, nor *diſpoſition*, as *Weſt.* has it.

Ib. *I will not at all*] for this *Weſt.* has, *No, I will not*, referring the *Quotation* to *Gen.* xxviii. 15. *Joſh.* i. 5. 1 *Chron.* xxviii. 20. in each of which Places *No* would be deſtructive of, or contradict what is before.

Ib. *at all*] here being 2 *Gr.* Negatives;

Ib. *by no means*] and here three.

Ver. 7. *the Converſation*] that uſed to be between them.

Ver. 8. *being*] which underſtood in the *Gr.* as the Verb-ſubſtantive is not unuſually, makes good Senſe of this Verſe with the following. The Reader may compare it with the *com. Tranſ.* and ſee how the Word is wanting.

Ver. 9. *carried about*] by ſeveral *carried away*, and *Mills* writes ours crept in from *Eph.* iv. 14. though the Word is not the ſame there, nor near it in the Letters, this being a Verb, and that a Participle.

Ver. 10. *Power*] not in two or three *Copies*, and *Mills* ſays rightly, it being added for Explanation, *Pr.* 1292 of which my Reader may have heard enough by this Time.

Ver. 17. *lamenting*] The *Gr.* being a Participle.

18. Pray for us: ſince we are perſuaded that we have a good Conſcience, as we would be converſant in all Things well.

19. But I exhort the more abundantly to do this, that I may be reſtored to you the ſooner.

20. Now the God of Peace, who brought back from the Dead *him who* is the great Paſtor of the Sheep by the Blood of the everlaſting Covenant, our Lord Jeſus;

21. Compleat you in every good Work, for his Will to be done, doing in you what is well-pleaſing before him, by Jeſus Chriſt; to whom be Glory for evermore: ſo let it be.

22. I further exhort you, Brethren, bear with the Word of Exhortation: for I have written to you even with few Words.

23. Know Brother Timothy is let go; with whom, if he ſhould come ſoon, I will ſee you.

24. Salute all who are the chief of you, and all the Saints. Thoſe of Italy ſalute you.

25. Grace be with you all: ſo let it be.

It was written to the Hebrews from Italy, *ſent* by Timothy.

Ver. 20. *Dead*] In one *Copy* and a few *Authors* it is *Earth*, which *Mills* inclined to, and ſhould ſcarce but hold for genuine, he ſays, were it not for the very great Conſent of *Copies* otherwiſe.

Ib. him who] to ſhew that *by &c.* belongs to this.

Ver. 21. *Work*] Becauſe three have it not, *Mills* reckoned it crept (an odd Word to be uſed ſo very much) from 2 *Theſ.* ii. 17. *Pr.* 497. whereas it has another Verb there, and *Word* between.

Ib. *doing in you*] *by his Grace given to, and his Spirit reſiding in you*, ſays *Whitby* in his *Paraphraſe*, as indeed how can it be otherwiſe? And in his *Annotations* he has, *The inward Aſſiſtances of the Holy Spirit, bringing Things to our Remembrance, exciting us to the Performance of our Duty, ſtrengthening us againſt our Temptations, and comforting and ſupporting us under our Sufferings.*

Ver. 22. *with few Words*] *in regard of the high Myſteries whereof I treated, Nary.*

NOTES upon the General Epiſtle of JAMES.

CHAP. I.

JAMES, a Servant of God, and of the Lord Jeſus Chriſt, to the twelve Tribes that are diſperſed, Salutation.

2. Eſteem *it* all Joy, my Brethren, when you fall into various Temptations.

3. Knowing that the Proving of your Faith works Patience.

4. But let Patience have a perfect Work; that you may be perfect and entire, wanting in Nothing.

5. If any one of you alſo want Wiſdom, let him aſk from God, who gives to all freely, and without reproaching; and it will be given him.

6. But let him aſk in Faith, not at all doubting: for he that doubts is like a Wave of the Sea, which is driven by the Wind, and blown about.

7. For let not that Perſon imagine, that he will receive any Thing from the Lord.

8. A double-minded Man is unſtable in all his Ways.

9. Nay let a lowly Brother glory in his Highneſs;

10. And a rich one in his Lowneſs, ſince he will paſs away as the Flower of the Graſs.

11. For the Sun having riſen with Scorching, and withered the Graſs, its Flower is fallen off, and the Comelineſs of its Appearance periſhed; ſo alſo will a rich one fade away in his Ways.

12. The Man is bleſſed who endures Temptation; becauſe when he is proved, he will receive a Crown of Life, which the Lord has promiſed to thoſe that love him.

13. Let Nobody who is tempted ſay, I am tempted by God: for God cannot be tempted with evil Things, and he tempts none.

14. But each is tempted, when he is drawn away by his own Deſire, and enticed.

15. Afterwards Deſire conceiving, bears Sin; and Sin being accompliſhed, begets Death.

16. Do not miſtake, my beloved Brethren:

17. Every good Gift, and every perfect Thing beſtowed is from above, and comes down from the Father of Lights; with whom there is not Change, or turning Shadow.

18. He begat us willingly by the Word of Truth, for us to be ſome Firſt-fruit of his Creatures.

19. So then, my beloved Brethren, let every Man be quick in hearing, ſlow in ſpeaking, ſlow in Anger.

20. For the Anger of Man does not work the Righteouſneſs of God.

21. Therefore putting away all Filthineſs, and the Abundance of Wickedneſs, receive in Meekneſs the Word that ſprings up within, which is able to ſave your Souls.

22. But become Doers of the Word, and not Hearers only, beguiling your ſelves.

23. Since if any one is a Hearer of the Word, and not a Doer, he is like a Man that views his natural Face in a Glaſs.

Tit. *Epiſtle*] The Author ſuffering Martyrdom preſently after the Death of *Feſtus*, as *Joſephus* relates, *Antiq.* B. 20. Ch. 16. which *Pearſon* computes to be A. D. 62; *Mills*, to whoſe Suffrage we need not ſcruple to ſubſcribe, counts it written in the Year 60.

Ib. James] called *the leſs*, *Mark* xv. 40. ſee on *Acts* xii. 17. and the *Title* to *Titus*.

Ver. 3. *Faith*] *Mills* firſt ſtigmatized on the Truſt of a ſingle *Copy*, and that left unknown what it is, afterwards in *Prol.* he mentions another, and repeats that it ſeems to be from 1 *Pet.* i. 7. but are all parallel Expreſſions of *Scripture* to be thus excluded? On the contrary they ſtrengthen one another.

Ver. 11. *having riſen*] The Verbs being paſt Tenſes, changing from the 1ſt to the 2d Aoriſt.

Ib. *Comelineſs*] *grace of the graſs* in the *com. Eng.*

Ver. 15. *begets*] according as tranſlated Ver. 18.

Ver. 17. *Every good Gift*] Thoſe of *Geneva* comment well, notwithſtanding their rigid Tenet of Predeſtination, *Seeing all good things come of God, we ought not to make him the author of evill.*

Ib. *Thing beſtowed*] or *Donation*, the Word being not the ſame as the foregoing.

Ver. 19. *So then—let*] inſtead of which *Mills* puts for genuine *Know—and let*, *Pr.* 1355. but for that there is ſmall Authority, and very little for the latter.

Ver. 21. *ſprings up*] The primitive Verb being thus rendered in each of the three Places where it is, which are *Luke* viii. 6, 8. *Heb.* xii. 15. and not ſignifying *to graft*.

Ver. 23. *views*] *Gr. conſiders*, which mere *beholding* does not include.

24. For

24. For when he has viewed himſelf, and is gone away, he preſently forgets what Kind of one he was.

25. But he who looks into the perfect Law of Freedom, and remains *therein*; the very ſame being not a forgetful Hearer, but a Doer of the Work, will be bleſſed in his Deed.

26. If any one ſeems to be religious among you, that does not bridle his Tongue, but deceives his Heart, the Religion of the ſame is vain.

27. Pure and undefiled Religion, with God and the Father, is this; to viſit the Fatherleſs and Widows in their Affliction, to keep himſelf unſtained from the World.

CHAP. II.

MY Brethren, do not hold the Faith of our glorious Lord Jeſus Chriſt with Reſpect of Perſons.

2. For if there come into your Aſſembly a Man with a gold Ring, in gay Apparel, and there come in alſo a poor one in vile Apparel;

3. And you have reſpect to him that wears the gay Apparel, and ſay to him, Sit thou here well; and ſay to the poor one, Stand thou there, or ſit here under my Footſtool:

4. Are you then not partial in your ſelves, and become Judges with evil Reaſonings?

5. Hear, my beloved Brethren, has not God choſen the Poor of this World, being rich in Faith, and Heirs of the Kingdom which he has promiſed to thoſe who love him?

6. Whereas you diſgrace the Poor: do not the Rich overpower you, and themſelves drag you to be judged?

7. Do not they ſpeak ill of the good Name by which you are called?

8. However if you accompliſh the royal Law according to the Scripture, Thou ſhalt love thy Neighbour as thy ſelf, you do well.

9. But if you reſpect Perſons, you commit Sin, and are convicted by the Law as Tranſgreſſors.

10. For he that keeps the whole Law, beſides offending in one Thing, becomes guilty of all.

11. Since he who ſaid, Thou ſhalt not commit Adultery; ſaid alſo, Thou ſhalt not murder: now if thou ſhouldeſt not commit Adultery, yet ſhouldeſt murder, thou becomeſt a Tranſgreſſor of the Law.

12. So ſpeak, and ſo do, as being hereafter to be judged by the Law of Freedom.

13. For to him that does not ſhew Mercy, will be Mercy without Judgment; and Mercy glories againſt Judgment.

14. What Profit is it, my Brethren, if one ſay, he has Faith, and has not Works? Is Faith able to ſave him?

15. Suppoſe now a Brother or Siſter were naked, and were wanting daily Food;

16. And one of you ſhould ſay to them, Go away in Peace, be you warmed and filled, but ſhould not give them Things convenient for the Body; what Profit would it be?

17. Even ſo Faith, except it has Works, is dead of it ſelf.

18. But one might ſay, Thou haſt Faith, and I have Works; ſhew me thy Faith without thy Works, and I will ſhew thee my Faith by my Works.

19. As thou believeſt that there is one God, thou doeſt well; yet the Devils believe, and tremble.

20. But wilt thou know, O vain Man, that Faith without Works is dead?

21. Was not our Father Abraham juſtified by Works, when he offered up his Son Iſaac on the Altar?

22. Doſt thou perceive that Faith wrought with his Works, and by Works Faith was made perfect?

23. And the Scripture was fulfilled which ſays, Abraham believed God, and it was reckoned to him for Righteouſneſs; and he was called the Friend of God.

24. Do you ſee therefore, that by Works a Man is juſtified, and not by Faith only?

Ver. 24. *when he has viewed &c.*] of the Time paſt.

Ver. 25. *the ſame*] *Mills* ſuppoſes inſerted from the latter Art. *this*, *Pr.* 1248. being not in four *Exemplars* and two *Verſions*.

Ver. 26. *ſeems*] *according to that damnable* Art of Seeming, as pious *Gell* ſays in *Eſſay*, p. 228.

Ib. *among you*] which entirely ſeems added, ſays *Mills*, as wanting in four *Tranſlations* and as many *Copies*; but what are theſe to all the reſt?

Ver. 2. *vile*] *Weſt. dirty*.

Ver. 18. *without*] Far the greater Number of *Copies* have *by* as in the latter Part, for which *Mills* ſtrenuouſly pleads, and *Wall* holds.

Ver. 20. *vain*] *Weſt. empty*.

Ib. *Faith without Works is dead*] Of which in **The Viſion of Pierce Plowman**, that old approved *Book*, Paſſ. prim.

For James the ientle, iudged in his bookes
That faith without the feace, is right nothing worth
And as deade as doze ere, but if the dedes folow

Ver. 24. *Do you*] It being a Queſtion, like the 22 Verſe.

Ib. *therefore*] the *Vulg.* and a few omit.

25. Nay

25. Nay in like Manner alſo was not the Harlot Rahab juſtified by Works, when ſhe received the Meſſengers, and ſent *them* out another Way?

26. For according as a Body without a Spirit is dead, ſo is alſo Faith without Works.

CHAP. III.

DO not become many Teachers, my Brethren, knowing that we ſhall receive greater Judgment.

2. For we all offend *in* many Things: if any one does not offend in Word, he is a perfect Man, and can alſo bridle the whole Body.

3. Behold we put Bridles into Horſes Mouths, for them to obey us; and we turn about their whole Body.

4. Behold alſo the Ships, though they are ſo great, and driven by hard Winds, are turned about by a very ſmall Rudder, whitherſoever the Impulſe of the Director will.

5. Even ſo the Tongue is a little Member, and brags greatly: behold how much Fuel a ſmall Fire kindles up!

6. And the Tongue is a Fire, a World of Unrighteouſneſs: ſo is the Tongue made among our Members, which ſtains the whole Body, and puts in a flame the Courſe of Nature, nay is put in a flame by Hell.

7. For all the Faculty both of Beaſts and Fowls, both of creeping Things and thoſe of the Sea, is tamed, and has been, by the Faculty of Man.

8. But the Tongue no Man can tame; as it is an unreſtrainable Evil, full of deadly Poiſon.

9. With it we bleſs God and the Father; and with it we curſe Men, made according to the Likeneſs of God.

10. Out of the ſame Mouth comes Bleſſing and Curſing: theſe Things, my Brethren, ought not ſo to be.

11. Does a Fountain from the ſame Cavity, produce what is ſweet and bitter?

12. Can a Fig-tree, my Brethren, yield Olives, or a Vine Figs? So no Fountain can yield ſalt and freſh Water.

13. Who is wiſe and knowing among you? Let him ſhew by a good Converſation, his Works in Meekneſs of Wiſdom.

14. But if you have bitter Jealouſy and Quarrelling in your Heart, do not glory, and lye againſt the Truth.

15. This Wiſdom does not come down from above, but is earthly, ſenſual, deviliſh.

16. For where Jealouſy, and Quarrelling is; there is Tumult, and every bad Matter.

17. Whereas the Wiſdom from above is indeed firſt pure, next peaceable, gentle, obliging, full of Mercy and good Fruits, impartial, and not hypocritical.

18. And the Fruit of Righteouſneſs is ſown in Peace, by thoſe who make Peace.

CHAP. IV.

WHENCE are Fightings and Contentions among you? Are *they* not hence, from your Pleaſures that make war in your Members?

2. You deſire, yet do not have; you kill, and are zealous, yet cannot obtain; contend, and fight, yet have not, by reaſon ye do not aſk.

3. You aſk, and receive not, becauſe you aſk amiſs, that you may ſpend in your Pleaſures.

Ver. 1. *Teachers*] ſo the *Gr.* as in many other Places.

Ib. *Judgment*] agreeable to *Heb.* xiii. 17.

Ver. 2. *we*] perſonating the many as in the Verſe before, and as our great *Young* now does in *Cent. not Fab.* and others.

Ib. *we all offend*] In the *com. Tranſ. all* reads like the Object, or Perſons offended.

Ib. *all*] left out of *J. Weſley's New Teſtament*, probably by Overſight.

Ver. 4. *Rudder*] ſo tranſlated *Acts* xxvii. 40. being only uſed in theſe two Places; but the Helm in the Ship, whereby the Rudder is turned, is a long Handle: *Lewis* therefore in his *Hiſt. of Eng. Tranſlations*, p. 370. charges the anonymous Tranſlator who has it *helm*, with miſtaking the *helm* for the *rudder*; but *Ham.* may be ſaid to miſtake more, having it *helm or ſtern*, the *ſtern* being the hinder Part of the Ship.

Ib. *Director*] *Weſl. ſteerſman*; but in Sea-language is called the *Mate*.

Ver. 5. *a ſmall*] But *Mills* judges *how much* is here alſo the right, which the *Vulg.* and three or four *Codes* have; though it thwarts the Apoſtle's Argument, and might be written by looking at the other, and then altering one Letter of ηλικην to ηλικον, rather than deface the *Copy* with ολιγον.

Ver. 6. *and*] the middle one *Mills* puts off merely for the *Vulg.* being without it, *Pr.* 498. when if half the *Copies* and *Verſions* had it not, it might be thought rather left out there, than put into the other half, ſince the leaving out has more the Claim of Elegance.

Ver. 14. *Jealouſy*] *Weſl. zeal.*

Ver. 15. *ſenſual*] *Weſl. animal.*

Ver. 16. *Jealouſy*] *Weſl. bitter zeal*, by Miſtake of *bitter*, as it ſeems, from Ver. 14.

Ver. 17. *impartial*] I know not how, ſays *Wall*, *Marg. Eng.* can make the Word ſignify *without wrangling*. The *Gen.* have *without judging*, and this valuable *Note* on it, *And examining things with extreme rigour as hypocrites* (according to the next) *who only juſtify themſelves, and condemnè all others.*

Ver. 18. *by*] *Weſl. for.*

Ver. 3. *aſk amiſs*] *Diogenes* blamed Men about their Prayers, that they aſked for Things which ſeemed good to them, and not for thoſe that were really ſo, *D. Laert.* in his *Life*.

Ib. *ſpend*] *Weſl. expend.*

4. Adulterers and Adultereſſes, do ye not know, that the Friendſhip of the World is Enmity to God? Whoever therefore would be a Friend of the World, is made an Enemy of God.

5. Do ye think that the Scripture ſays in vain, The Spirit which dwells in us longs towards Envy.

6. But he gives greater Grace: therefore it ſays, God oppoſes the proud, but gives Grace to the humble ones.

7. Be ſubject therefore to God; reſiſt the Devil, and he will flee from you.

8. Draw near to God, and he will draw near to you; cleanſe the Hands, O Sinners; and purify the Hearts, you Double-minded.

9. Be ſorrowful, lament and weep; let your Laughter be turned into Lamentation, and Joy into Sadneſs.

10. Be humble before the Lord, and he will exalt you.

11. Do not ſpeak one againſt another, Brethren: he who ſpeaks againſt a Brother, and judges his Brother, ſpeaks againſt the Law, and judges that; whereas if thou judgeſt the Law, thou art not a Doer of it, but a Judge.

12. There is one Law-giver, who can ſave and deſtroy: who art thou that judgeſt another?

13. Come now you that ſay, To Day or to Morrow we will go into ſuch a City, and be employed there a Year, and merchandiſe, and gain;

14. Who know not what will be to Morrow: for what is your Life? It is even a Vapour that appears for a little while, and then vaniſhes away.

15. On the contrary you ſhould ſay, If the Lord will, and we ſhall live, and do this or that.

16. Whereas now you glory in your Bragging: all ſuch Glorying is wicked.

17. To him therefore who knows how to do well, and does not, it is Sin.

CHAP. V.

COME now, rich ones, weep and wail, for your Miſeries that are coming on.

2. Your Riches are rotten, and your Cloaths become moth-eaten;

3. Your Gold and Silver is ruſted, and their Ruſt will be for a Teſtimony to you, and eat your Fleſh as Fire: you have treaſured up for the laſt Days.

4. Behold the Wages of the Workmen, who reaped your Fields, kept back by you cries out; and the Cries of the Reapers are entered into the Ears of the Lord of Armies.

5. You have taken delight on the Earth, and been wanton; have nouriſhed your Hearts as on a Day of Slaughter.

6. You have condemned, have killed the Righteous One; who does not oppoſe you.

7. Bear long therefore, Brethren, till the Coming of the Lord: behold a Huſbandman waits for the precious Fruit of the Earth, and bears long for it, till he receives the early and late Rain.

8. Do ye alſo bear long, eſtabliſh your Hearts; ſince the Coming of the Lord draws near.

Ver. 4. *and Adultereſſes*] four *Verſions* being without this, *Mills* ſays, *And ſo without all Doubt the Apoſtle*, he following *Eſtius* a Popiſh Writer, and the *Vulg.* being one of thoſe; when *Adulterers* might be depoſed by the greater Authority of two very ancient noted *Copies*.

Ver. 5. *towards*] But by *Weſt. againſt*; which is taking great Liberty indeed, to turn both the Meaning of the *Gr.* Word, and the Senſe of the Paſſage, ſo contrary.

Ver. 6. *it ſays*] What *he?*

Ib. *God oppoſes &c.*] from the *Septuagint*, *Pro.* 3. 34. only with *God* inſtead of *The Lord*.

Ver. 11. *againſt*] ſo the *Gr.* and not *evil*.

Ib. *judges his Brother*] in what the Law allows, which makes the following clear.

Ib. *his*] which the *Gr.* has here.

Ver. 12. *Lawgiver*] Some increaſe it with *and Judge*; to ſuit perhaps with *deſtroy*, as they imagined the other did only with *ſave*.

Ver. 13. *be employed*] *Gr. do*, as in Ver. 15, 17. not *continue*.

Ver. 14. *Who*] not *Whereas*.

Ver. 17. *how to do*] perhaps came from the *Margin*, *Mills* writes, *Pr.* 1487. for the Abſence of it in two *Copies* and a *Tranſ.*

Ver. 4. *kept back*] *by fraud* added by the *Tranſlators*.

Ver. 5. *taken delight*] *Young* in *The Cent. not Fab.* Let. 2. writes, *None can deny that the Love of Pleaſure is the Root of every Crime. Theft, Murder, Perjury, are a few of its fatal Fruits; nor the worſt.* I ſuppoſe he had his Eye on Infidelity before. A few Pages after he has, *Pleaſure is in ſome Sort more pernicious than direct Vice, &c.*

Ib. *as on a Day of Slaughter*] ſeems *Commentary*, not *Text*, with *Mills*, only for being not in the *Ethiop.* which *Tranſ.* eſpecially may in ſome Places be reckoned an Abridgment.

Ib. *Slaughter*] *Weſt. ſacrifice*, tho' ſcarce ſignified by the *Gr.* Word.

Ver. 5, 6. *Pleaſure and Infidelity reciprocally generate each other*, *Young's Centaur not Fabulous*, Let. 1.

Ver. 6. *Righteous One*] the ſame as in *Acts* iii. 14.

Ib. *who does not oppoſe you*] but lets you go on in your own Ways, as we ſay, which removes the Difficulty that ſome have found in it.

Ver. 7. *Rain*] ſome Reader added, being ignorant that *the former and late* is ſaid of *the Fruit of the Earth*, writes *Mills*; but how feeble is the Foundation of this Criticiſm, its not being in two *Verſions* and a *Copy* or two, and the Uſe of thoſe Epithets with *Fruit* ſo rare!

9. Repine not one at another, Brethren leſt you ſhould be condemned: behold the Judge ſtands before the Door.

10. Take, my Brethren, for an Example of ſuffering harm, and bearing long, the Prophets, who ſpoke in the Name of the Lord.

11. Behold we count them bleſſed who endure. You have heard of the Patience of Job, and ſeen the End from the Lord, that he is very pitiful, and merciful.

12. But before all Things *elſe*, my Brethren, do not ſwear, neither by Heaven, nor by Earth, nor by any other Oath; but let Yes for you be Yes, and No for you be No, that you may not fall under Condemnation.

13. Does any one among you ſuffer harm? Let him pray: is any one chearful? Let him ſing praiſe.

14. Is any one ſick among you? Let him call thither the Elders of the Church, and let them pray over him, as alſo anoint him with Oil in the Name of the Lord.

15. And the Prayer of Faith will ſave him who is ill, and the Lord will raiſe him up; nay if he has committed Sins, it will be forgiven him.

16. Confeſs Offences one to another, and pray for one another, that you may be cured: the operating Supplication of a righteous Perſon is of much Force.

17. Elias was a Man affected like us, and he prayed with a Petition that it might not rain; and it did not rain on the Earth, three Years and ſix Months.

18. Then he prayed again, and the Heaven gave Rain, as alſo the Earth yielded forth its Fruit.

19. Brethren, if any one among you err from the Truth, and one convert him;

20. Let him know, that he who converts a Sinner from the Error of his Ways, will ſave a Soul from Death, and cover a Multitude of Sins.

Ver. 10. *ſuffering harm and bearing long*] To theſe have been added *Labour and Patience*, which the *vulg. Lat.* retains, having dropped the other and right Meaning of the *Greek* Words, as our *Tranſ.* has done with the laſt of them.

Ver. 12. *before all*] Why ſuch a Charge, but becauſe Swearing would be generally allowed and promoted, among the Profeſſors of Chriſtianity?

Ver. 15. *it will*] viz. the committing Sins, this Verb being ſingular.

Ver. 16. *operating*] *Whitby* ſays, *Gr. inſpiring*.

Ver. 20. *a Soul*] Some have *his Soul*.

NOTES

NOTES upon the First Epistle of PETER.

CHAP. I.

PETER, an Apostle of Jesus Christ; to the chosen Foreigners, dispersed in Pontus, Galatia, Cappadocia, Asia and Bithynia,

2. According to the Foreknowledge of God the Father, by Sanctification of the Spirit to Obedience, and Sprinkling of the Blood of Jesus Christ, Grace to you, and Peace be increased.

3. The God and Father of our Lord Jesus Christ be blessed, who according to his great Mercy has begotten us again to a living Hope, through the Resurrection of Jesus Christ from the Dead;

4. To an Inheritance incorruptible, undefiled, and unfading, reserved in Heaven for you:

5. Who are kept in the Power of God through Faith, to the Salvation that is prepared to be revealed at the last Time.

6. At which you are joyful, though now a little while (if it is needful) grieved by various Temptations;

7. That the Proving of your Faith, which is much more precious than *that* of Gold, which perishes, notwithstanding it is proved by Fire, may be found to Praise, Honour and Glory, at the Revelation of Jesus Christ:

8. Whom, not beholding, you love; through whom, not now seeing, yet you believe, and are joyful with inexpressible and glorious Joy:

9. And do receive the End of your Faith, the Salvation of Souls.

10. Concerning which Salvation the Prophets sought after, and searched out, who propheſied about the Grace there would be to you:

11. And searched in relation to whom, or what Time, the Spirit of Christ declared in them, which testified before the Sufferings belonging to Christ, and the Glories after them.

12. To whom it was revealed, that not to themselves, but to us, they might minister those Things, which now have been told you, by them that preached to you, with the Holy Spirit sent from Heaven; into which Things the Angels desire to look.

13. Therefore gird up the Loins of your Mind, be sober, hope perfectly for the Grace to be brought to you, at the Revelation of Jesus Christ:

14. As obedient Children, not fashioned to the Desires before in your Ignorance.

15. But according as he who called you is holy, do ye your selves also be holy in all Conversation:

16. Because it is written, Be you holy; since I am holy.

17. And if you call on the Father, who without Respect of Persons judges according to each one's Work, be you conversant in Fear the Time of your Sojourning:

18. Since you know that you were not redeemed with corruptible Things, with Silver or Gold, from your vain Conversation, delivered by the Fathers;

19. But with the precious Blood of Christ, as a Lamb without Blemish and Stain;

20. Who was foreknown indeed before the founding of the World, but made manifest in the last Times for you:

Tit. *Epistle*] computed to be written in the Beginning of the Vulgar Year 61, *Mills*, *Prol.*

Ver. 1. *chosen Foreigners*] The *Gr.* Word for *chosen* stands as here, and not in the next Ver. which *Wall* complains of.

Ver. 2. *by Sanctification of the Spirit*] *The great Principle of all true Obedience*, *Whitby*'s *Annot.*.

Ver. 5. *in the Power*] agreeable to *Eph.* vi. 10. 1 *Thes.* i. 5. 1 *Cor.* iv. 20.

Ib. *Salvation*] By having a Comma here in the *com. Transl.* and in the *Bish. Bib.* before, it is *they* were *ready to be revealed*, which the *Gr.* Participle being plur. and fem. does not admit of.

Ib. *prepared*] for *ready* may be mistaken to mean *about*.

Ver. 7. *Revelation*] thus the *Gr.* and as in Ver. 13.

Ver. 8. *love*] with *Polycarp* and *Irenæus believe*; see the next.

Ib. *through whom, not now seeing*] omitted in *Polycarp*, *Irenæus*, the *Syriack*, all ancient; but the latter might follow them, and they quote not strictly, because differently. Yet *Mills* proclaims both this and the preceding to be genuine, *Pr.* 285, 499.

Ver. 13. *perfectly*] So the *Eng. Marg.* tells us the *Gr.* is.

Ver. 16. *Be you*] Some *You shall be*, as it appears from the *Sept.*

Ver. 18. *or*] not *and*.

Ver. 20. *foreknown*] for so is the Signification of the *Original*; and now translated every where else, see in *Acts* xxvi. 5. *Rom.* viii. 29. & xi. 2. 2 *Pet.* iii. 17. and its Derivative, Ch, i. 2. *Acts* ii. 23. and thus I see since here by *Wesley*.

21. That

21. That by him believe in God, who raiſed him from the Dead, and gave him Glory; ſo that your Faith and Hope ſhould be in God.

22. Since you have purified your Souls, through Obedience of the Truth by the Spirit, to unaffected brotherly Friendſhip; love one another earneſtly from a pure Heart:

23. As you are born again, not from corruptible Seed, but incorruptible, by the Word of God, that lives and remains for ever.

24. Becauſe all Fleſh is as Graſs, and all the Glory of Man as the Bloſſom of it. The Graſs withers, and the Bloſſom of it falls off;

25. But the Word of the Lord endures for ever. And this is the Word preached to you.

CHAP. II.

PUT away therefore all Miſchief, with all Deceit, Hypocriſies, Envyings, and all Diſparagings;

2. And deſire as new-born Infants, the ſincere Milk of the Word, that you may grow by it:

3. Foraſmuch as you have taſted, that the Lord is kind.

4. To whom the Living Stone, rejected indeed by Men, but choſen, precious with God, when you come;

5. Your ſelves alſo, as living Stones, are built a ſpiritual Houſe, a holy Prieſthood, to offer up ſpiritual Sacrifices, acceptable to God by Jeſus Chriſt.

6. Therefore it is alſo contained in the Scripture, Behold I lay in Sion a chief corner Stone, choſen, precious; and he who believes on him ſhall not be aſhamed.

7. To you therefore that believe it is an Honour: nay to the Diſobedient, the ſame Stone which the Builders rejected is become the Head of the Corner;

8. As likewiſe a tripping Stone, and a ſtumbling Rock; ſince thoſe that ſtumble at the Word are diſobedient, to which alſo they have been put.

9. Whereas you are a choſen Race, a royal Prieſthood, a holy Nation, a People obtained; that you may publiſh the Virtues of him, who has called you out of Darkneſs, into his wonderful Light:

10. Who once were not a People, but now the People of God: who were not had compaſſion upon, but now are.

11. Beloved, I beſeech, as Sojourners and Foreigners, refrain from fleſhly Luſts, which make war againſt the Soul:

12. And have your Converſation well among the Gentiles; that in what they ſpeak againſt you as thoſe who do Evil, they may by looking on the good Works, glorify God in the Day of Viſitation.

13. Be ſubject therefore to every human Magiſtrate, for the Lord's ſake: whether to the King, as being above;

14. Or to Governors, as ſent by him, for the Puniſhment indeed of them that do ill, and the Praiſe of thoſe who do well.

15. Since ſo is the Will of God, in doing well to ſtop the Ignorance of fooliſh Men:

16. As being free, and not having the Freedom as a Cloak of Wickedneſs, but as the Servants of God.

17. Reſpect all. Love the Brotherhood. Fear God. Honour the King.

Ver. 21. *ſo that*] which the *Gr.* ſignifies.

Ver. 22. *the Truth*] In the *com. Lat. Charity*, *veritatis* ſome how ſhifting into *charitatis*.

Ib. *by the Spirit*] of ſome Scholiaſt, ſays *Mills*, being not in three *Verſ.* and ſo many *Copies*.

Ib. *unaffected*] the *Vulg.* not having, *Mills* declares is *Comment* from *Rom.* xii. 9. or elſewhere; which I am ſure we are not bound to believe.

Ver. 24. *Man*] by ſome *it*, which *Mills* deems ours a *marginal Expoſition* of, although the *Sept.* have *Man*, *Iſa.* xl. 6. but this it is eaſy to ſee they made conformable to the *Heb.*

Ver. 2. *grow by it*] ſeveral with the *Vulg.* ſubjoin *to Salvation*, which *Mills* diſapproves of to be genuine, ſince ſuch might be put in, not left out; ſee beſides his *Note Pro.* 594, 647.

Ver. 3. *Foraſmuch as*] So in 2 *Theſ.* i. 6.

Ib. *kind*] The *Gr.* Word being *Chreſtos*, ſome have *Chriſtos*, *Chriſt*.

Ver. 5. *living*] as in the Ver. before.

Ib. The latter *ſpiritual* ſeemed to *Mills* to have crept from the *Marg.* though with all but the *Syr. Tranſ. Pr.* 1255.

Ver. 6. *choſen*] the ſame as in Ver. 4.

Ver. 7. *an Honour*] a Subſtantive ſo ſignifying, and a proper Antitheſis to *aſhamed*.

Ib. *the ſame Stone &c.*] to the End of our Ver. being only not in the *Syriack*, *Grotius* writes it was brought hither from *Mat.* xxi. 42. and does not belong to this Place; his imagining the latter being with him a Reaſon for the former.

Ib. *is become*] How, it may be aſked, to the Diſobedient? I anſwer, By their being convinced it was ſo.

Ver. 8. *put*] as the *Gr.* is, and even *Beza* tranſlates it. *Caſtalio*, from the other's rightly adviſing, as he ſays, the foregoing ſhould be turned, *not obeying that to which they were*, argues that the Verb belongs but to *obeying*, producing *Luke* vii 30. for it: but perhaps this is more ingenious, than right: nor is there Neceſſity for it, ſince *put* might not be by God, or elſe as in the Caſe of *Pharaoh*, *Exod.* ix. 16. or rather may belong to *Word*, not to *diſobedient*, which latter may be conſidered as in a Parentheſis. *Ham.* and *Whit.* labour alſo ineffectually at ſome good Meaning,

Ver. 9. *Virtues*] ſo *Doddr.*

Ver. 12. *in what*] as Ch. iii. 16. where ſee.

Ver. 13. *Magiſtrate*] *Gr. Creature*, or *one created*; ſo concurrent with *King*, *&c.*

Ver. 16. *Wickedneſs*] and *Weſt.* thus.

Ver. 17. *Reſpect*] If this was the ſame as to the King, the King would be included in *all*.

18. Servants, be ſubject to Maſters in all Reverence, not only to the good and gentle, but alſo to the froward.

19. For this is of Favour if any one for Conſcience to God endure Grief, when he ſuffers unjuſtly.

20. For what is the Glory, if when you are beat on doing amiſs, you bear *it?* But if when you ſuffer on doing well, you bear *it*, this is of Favour with God.

21. For to this you were called; ſince Chriſt alſo ſuffered for us, and left to us a Pattern, that you ſhould follow after his Steps:

22. Who did not commit Sin, nor was there Deceit found in his Mouth:

23. Who when he was railed at, did not rail again; when he ſuffered, did not threaten, but yielded up to him that judges juſtly:

24. Who himſelf carried up our Sins in his Body on the Tree, that as we were dead to Sins, we might be alive to Righteouſneſs; by whoſe Wheals you were healed.

25. For you were as Sheep that went aſtray; but are now returned to the Shepherd and Overſeer of your Souls.

CHAP. III.

IN like Manner, Wives be ſubject to your Huſbands; that if any are diſobedient to the Word, they may, even without it, be gained by the Converſation of the Wives;

2. As they look on your chaſte Converſation in Reverence:

3. Whoſe Adorning let it not be outward, of plaiting the Hair, putting on of Gold, or wearing of Cloaths;

4. But the hidden Perſon of the Heart, in the incorruptible one of a meek and ſtill Spirit, which is valuable before God.

5. For ſo formerly alſo holy Women, who hoped in God, dreſſed themſelves; and were ſubject to their Huſbands:

6. As Sara obeyed Abraham, and called him Lord: whoſe Daughters you are in doing well, and not fearing any Conſternation.

7. Let the Huſbands in like Manner live together according to Knowledge, and render Reſpect to the Wife as a weaker Veſſel, as being alſo Heirs together of the Grace of Life; for your Prayers not to be hindered.

8. Finally, be all alike minded, be affected together, be in brotherly Friendſhip, compaſſionate, courteous:

9. And not render Evil for Evil, or Railing for Railing, but on the contrary Bleſſing; as you know that you were called to this, that you ſhould inherit Bleſſing.

10. For he who would love Life, and ſee good Age; let him make his Tongue ceaſe from Evil, and his Lips not ſpeak Deceit;

11. Let him turn aſide from Evil, and do Good; ſeek Peace, and purſue it.

12. Since the Eyes of the Lord are on the Righteous, and his Ears towards their Supplications; but the *angry* Countenance of the Lord is on them that do Evil.

Ver. 18. *froward*] The *Vulg. Lat.* has it by a *Gr.* Word, and not the ſame that is in the *Original*, which the *Rhemiſh Tranſlators* render *waiward*, and *Nary froward*, which might nearer be *difficult* or *croſs*. *Mills* ſuppoſes that was the right Word; perhaps it was in ſome *Copy*, but muſt all now give way to it? Yet that *Tranſlator* might put *dyſcolis*, a Word of like Import, to avoid the double Vowel in *ſcoliis*, or ſome other might afterwards.

Ver. 20. *of Favour*] the ſame with that in the Ver. before.

Ver. 21. *ſuffered for us, and left to us*] Notwithſtanding a few *Copies* have *you* for *us* both times, and others fewer, with which is the *Vulg.* inſtead of the latter; ſince *Mills* ſticks to the *Received*, giving good Reaſon for it, we may be ſecure therein.

Ver. 23. *judges juſtly*] *Vulg. judged him unjuſtly*, viz. *Pilate*; but as neither the *Original Copies*, nor *Mills* admit it, *Pr.* 594. the *Roman Catholicks* may keep it to themſelves.

Ver. 24. *Wheals*] the Marks made on the Fleſh by Whipping.

Ver. 1. *Converſation*] by *Weſt. deportment.*

Ver. 3. *outward*] an Adverb.

Ver. 4. *incorruptible*] viz. *Adorning*, Ver. 3.

Ver. 5. *who hope*] viz. holy Women indefinitely, the *Gr.* being in the pref. Tenſe, and is, I think, a fine Elegancy.

Ib. *who hope in God*] *Mills* ſuſpected for not being in the *Eth.* only.

Ver. 6. *Conſternation*] according as our *Tranſlators* turn its Verb *terrified*, *Luke* xxi. 9. & xxiv. 37. where theſe Words only occur.

Ver. 7. *Reſpect*] *Doddr.* deſcribes τιμη as ſignifying *Subſiſtence* or *Maintenance* to be fully confirmed by *Tim.* v. 17. yet renders it there *Honour* himſelf; and here *allotting an honourable Subſiſtence to the Woman*, as if they were to live apart.

Ib. *hindered*] Though divers have this, and *Mills* is for it, yet he puts *cut off* in the Text as the general *Reading*, which I doubt not is the right, for two more Reaſons; 1. Becauſe κκ being unuſual is much likelier to be altered to γκ that is common, than the contrary; 2. For that *cut off* does not ſeem ſo eaſy a Senſe, and who would change it into harder? I may add, that *fruſtrated*, according to the extenſive Signification both of the *Heb.* and *Gr.* Words for *cutting off*, would make an agreeable Meaning.

Ver. 8. *courteous*] The *Vulg.* has it double *modeſt, humble*, the latter to explain the other, and then the former was left out of ſome *Copies*, according to *Mills* in *Not.* and *Pr.* 594. if not rather, to do the *Vulg.* Juſtice, that was made from the two *Readings*.

Ver. 10. *Age*] agreeable to *Pſa.* xxxiv. 12. from whence it is quoted.

Ver. 12. *on them*] *on* being here the ſame as before in the *Gr.* ſo that the Difference may be betweeen *Eyes* and *Countenance*; the latter being taken for *Anger* in the *Heb.* Manner according to *Beza*, noting *for* and the other *againſt*.

13. And

13. And who will hurt you, if you are Imitators of Good?

14. Nay if you alſo ſuffer for Righteouſneſs, *you* are bleſſed: ſo do not fear as they do, nor be troubled.

15. But ſacredly reverence the Lord God in your Hearts; and be prepared always for a Defence, to every one that aſks you for the Reaſon concerning the Hope in you, with Meekneſs and Awe;

16. And have a good Conſcience; that in what they ſpeak againſt you as thoſe who do Evil, they may be aſhamed that moleſt your good Converſation in Chriſt.

17. For it is better if that would be the Will of God, to ſuffer by doing well, than doing ill.

18. Since Chriſt alſo ſuffered once for Sins, the Righteous One for the Unrighteous; that he might bring us to God, as he was put to death indeed in the Fleſh, but made to live in the Spirit:

19. In which alſo he went, and preached to the Spirits in Priſon;

20. Who were formerly diſobedient, when God's Forbearance once waited in the Days of Noe, when the Ark was making ready, in which few (that is eight) Perſons were kept ſafe by the Water.

21. Whoſe Model Baptiſm does alſo now ſave us, not the putting away the Filth of the Fleſh, but the Demand of a good Conſcience to God, by the Reſurrection of Jeſus Chriſt:

22. Who is at the right Hand of God, gone into Heaven, and Angels, Authorities, and Powers are ſubject to him.

CHAP. IV.

CHRIST therefore having ſuffered for us in the Fleſh, be you alſo armed with the ſame Mind: ſince he who has ſuffered in the Fleſh, has ceaſed from Sin:

Ver. 13. *Imitators*] By ſome *Emulators* or *Zealous*, *Mills* believed from *Tit.* ii. 14.

Ver. 16. *in what*] the ſame as in Ver. 19. Ch. iv. 4.

Ib. *as thoſe who do Evil*] being not in the *old Lat. Mills* after *Eſtius*, ſuppoſes it came from Ch. ii. 12. but is not it likelier *Peter* uſed his own Phraſe in this, as well as *that in what they ſpeak againſt you?*

Ver. 18. *ſuffered*] *died* in the *Vulg.* at the Will of the *Tranſlator*; ſee *Mills Pr.* 594.

Ver. 19. *he went*] *not by any local Motion, but by the Manifeſtation and Power of his Spirit. See Chap.* iv. 14. *Gen.* vi. 3. *Aſſembly's Annot.* and ſee the like *Eph.* ii. 17.

Ib. *preached to*] as *Gen.* vi. 3. and alſo by *Noah*, 2 *Epiſt.* ii. 5. according to *Hammond's Paraph.* but more notably and largely in *Whitby's Annot.*

Ib. *the Spirits in Priſon*] This is the 4th and laſt of the Texts that *Edwards* made a *Book* of *Enquiry into*, and has handled the worſt and moſt improbably of all, interpreting this Preaching of *Chriſt* to be after his Aſcenſion by his Apoſtles, p. 249. though *Calvin* having expounded it of *Chriſt's* aſcending into Heaven (as more do of his deſcending into Hell) *Edwards* ſays, *The main Thing which hinders my Aſſent to his Interpretation is this, that the Words have relation to* Noah's *Days, and the particular People of that Time*, p. 235. but he has a Salvo for his own Scheme, though it might be applied alſo to *Calvin's* and others, if it would bear applying to any, that the People *in the Apoſtles Days may be ſaid to be* ſometime diſobedient, *becauſe they are included in their Forefathers. Or rather this may be meant of the former Lives and Manners of thoſe individual Perſons who then lived*, p. 239. if he had ſaid *of Mankind* it would have been a little more plauſible, for it could not be before *Noah's* Flood of thoſe individual Perſons who lived in the Apoſtles Days; and ſenſible himſelf, we may ſuppoſe, that this would not hold, he relinquiſhes it for the Addition of *as* before *when* in the next Verſe, which may do the Buſineſs, if granted; but it is very unlike the Inſtances which he produces for it: there is indeed ſome Reſemblance of Colour in *as*, but the Matter is quite different; for to mention one of them, *Flee a Bird, Pſa.* xi. 1. who can miſs of underſtanding *as* there? And how can it mean otherwiſe in ſuch Caſes? But let any give a parallel one to this.

Having ſet aſide his *Interpretation*, as he has others, the foregoing will ſtand confirmed, that theſe *Spirits* in *Priſon* were the Antediluvians, as *Grotius* alſo and divers others held: whether it is meant they were *Spirits in Priſon* when living, or now dead, is of leſs Conſideration; and thoſe who underſtand this Paſſage of *Chriſt's* preaching to them then, do, I think, take them for ſuch at that Time, of which ſee *Whitby*; yet if the latter Senſe be likewiſe included, the Expreſſion may be more fully accounted for, according to 2 *Pet.* ii. 4, 5.

Ib. *in Priſon*] The famous *Commentator Nicholas de Lyra*, in his 4th Vol. on the *Scripture*, which I have, printed ſo early as 1497 at *Nuremburg* (an *Edition* that I find neither in *Mattaire's Annals of Printing*, nor the *Harleian Catal.*) expounds this, *legati conſuetudine peccandi, &c. bound by the Cuſtom of ſinning, according to that of Prov.* v. 22.

Ver. 20. *God's Forbearance—waited*] *Vulg. they waited for God's Patience*, quite contrary to the Mind of the Apoſtle, ſays *Mills*, *Pr.* 595. and I don't find upheld by any *Copy* or other *Verſion*.

Ver. 21. *Model*] *figure*, in the Senſe uſed by our *Tranſlators*, appearing old; and *Reſemblance*, ſignifying *Likeneſs*, with *Emblem*, *obſcure Likeneſs*, not ſuiting well. It would likewiſe be odd to render the *Gr. antitypon* by *Type*, which alſo does not ſeem ſo proper either at *Heb.* ix. 24. or here, where the Word only is. But *Model*, a *little Mode* or *Pattern* will agree well in both. And if the Meaning of *anti* is taken ſeparately, it is *contrary to*, or *oppoſite*, not *like*. The particular ſaving of a Perſon by Baptiſm may rightly be a Model of the general at the Flood.

Ib. *ſave us*] agreeable to *Tit.* iii. 5. *Iſa.* iv. 4. & xlv. 22. *Jer.* iv. 14. *Prov.* xxviii. 18. *Mark* xvi. 16. 1 *Pet.* i. 22. *Heb.* ix. 13, 14.

Ib. *Demand*] or *Enquiry*, not *anſwer*, from the Verb *to aſk*, or *aſk for*; and according to *Job* x. 6. *John* iii. 20, 21. *Eph.* v. 13. as *Noah's* Water ſaved ſome, and drowned others.

Ib. *By the Reſurrection of Jeſus Chriſt*] which introduced the ſpiritual Baptiſm, *Acts* i. 5.

Ver. 22. *God*] The *Vulgate* inſerts, *ſwallowing Death, that we might be made Heirs of everlaſting Life*; but unſupported by ſufficient Authority of the *Greek*.

Ver. 1. *ſuffered in*] This *Gr.* Prep. a few are without, for whom *Mills* pleads, becauſe the foregoing is not inſerted; which affords a contrary Reaſon to me, that Somebody left it out here to be like the other. As for his ſaying the very Senſe and Arguing of the Apoſtle indicates it, *Pr.* 984. he has left out informing us how, with an Amuſement of Words,

Ib. *ſuffered in the Fleſh*] to the Death of the fleſhly or carnal Part, as oppoſed to the ſpiritual, and as in *Rom.* vi. 6, 7. to agree with this before and after.

2. For

2. For him to live the reſt of the Time in the Fleſh, no more to the Luſts of Men, but to the Will of God.

3. Since the Time paſt of Life was ſufficient for us to work the Will of the Gentiles, when we went in Wantonneſs, Luſts, Exceſs of Wine, Revelling, Drinking, and unlawful Idolatries:

4. In which they think *it* ſtrange, and ſpeak evil, that you do not run together into the ſame extravagant Luxury;

5. Thoſe that will render Account to him who is ready to judge the Living and Dead.

6. For there was preaching to the Dead alſo for this, that they might be judged indeed according to Men in the Fleſh, but live according to God in the Spirit.

7. But the End of all Things draws near; be therefore ſober, and watch to Prayer:

8. Before all Things having alſo earneſt Love to each other; ſince Love will cover a Multitude of Sins.

9. Be hoſpitable one to another without Murmuring:

10. Every one according as he has received a Gift, miniſtring to each other, as good Stewards of the various Grace of God.

11. If any one ſpeak, let it be as the Oracles of God; if any one miniſter, as from the Might which God ſupplies: that in all Things God may be glorified, through Jeſus Chriſt; to whom there is Glory and Strength for evermore: ſo let it be.

12. Beloved, do not think ſtrange of the Burning in you, made for your Trial, as a ſtrange Thing come to paſs on you.

13. But rejoice, as you are Partakers of Chriſt's Sufferings; that at the Revelation of his Glory, you may alſo rejoice for Joy.

14. If you are reproached for the Name of Chriſt, *you* are bleſſed; ſince the Spirit of Glory and of God refreſhes you: according to them indeed he is ſpoken evil of, but according to you he is glorified.

15, For let none of you ſuffer as a Murderer, or Thief, or Criminal, or as a Spy over others;

16. But if as a Chriſtian, let him not be aſhamed, but glorify God in this Reſpect:

17. Becauſe the Time is for Judgment to begin at the Houſe of God; and if firſt at us, what will be the End of them that diſobey the Goſpel of God?

18. And if a righteous one will ſcarce be ſaved, where will an impious one and a Sinner appear?

19. So then let them alſo who ſuffer according to the Will of God, commit their Souls in doing well, as to a faithful Creator.

Ver. 2. *To live*] The *Gr.* Verb being infinitive, without any *he*, which appears ill applied to *Chriſt* in the *com. Tranſ.* ſee *Gell* in *Eſſay*, p. 432.

Ver. 3. *of Life——for us*] *Mills* writes were both inſerted for Clearneſs, *Pr.* 1209. when ſo unlikely, ſince it would have been clear enough without, though not ſo full; and but few *Copies* omit them, with three *Verſions*.

Ib. *we went*] But the *Vulg.* has *is ſufficient for thoſe who have walked*, which *Wall* affirms *is the true reading, and has moſt authority from copies, and from fathers*, though it does not appear any *Copy* has it (unleſs he impoſes on us by meaning the *Lat.* ones of the *Vulg.*) or that he knew of any ſuch *Father*; three or four *Copies* indeed have a Part. of the pref. Tenſe, which might rather belong to the *Gentiles*, but that is not what he ſays.

Ver. 4. *evil*] by adding *you*, the *who* following may ſeem to belong to it, which the *Gr.* ſhews it does not.

Ver. 5. *Thoſe that*] *who* alone leaving it doubtful of which this is ſpoken.

Ver. 6. *there was preacking to the Dead*] as *Caſtalio* renders it, writing in the *Marg. This Place I don't underſtand, and therefore tranſlate literally*; yet I ſee no Difficulty in this Part, though our *Tranſlators* miſapprehended it to put *are dead*, as if *bodily dead* when *Peter* wrote it, inſtead of *ſpiritually dead* when they were preached to; for this latter Senſe read *Whitby*, with *Edwards*'s *Enquiry*, p. 246. who ſays it *hath mightily puzzled Expoſitors*, and *Tyndal* in his 2d *Edit.* 1534. has the following *Note* on it; *The dead are the ignorant of God*, *Lewis*'s *Hiſt. of Tranſ.* p. 85.

Ib. *according to Men*] viz. as ſuch Men in a natural State, condemned for their Evils, which might be illuſtrated by other *Scriptures:* ſo I underſtand it, nor have found any great Operoſity in the ſame; notwithſtanding I find *Wall* ſaying, *how to fit the Words hardly any one knows.* Beza *tried at explaining*, Grotius *tried, and* Hammond: *It is hard to gueſs what* κατὰ ἀνθρώπους (according to Men) *ſtands here for, Crit. Notes.* As for the Meaning which *Hammond*, *Edwards* and *Whitby* concur in, that to *be judged according to Men in the Fleſh*, ſignifies for them to mortify their own Fleſh, &c. I look upon to be forced beſide what the Words will bear.

Ver. 8. *to each other*] juſt as in Ver. 10.

Ver. 11. *there is*] ſo the *Gr.* therefore not *be* as elſewhere.

Ver. 12. *Burning*] as *Weſt.* alſo tranſlates; ſee 1 *Cor.* iii. 13, 15, 16.

Ib. *in you*] omitted in the *com. Tranſ.*

Ver. 14. *Glory*] I may mention that there are *Books* which have put in, *and of Power.*

Ib. *and*] *Wall* ſays, It is natural to ſurmiſe that the καὶ τὸ has been put in by Scribes, and that the Words ſhould be, or at leaſt the Senſe is, *The Spirit of God's Glory.* What ſhall be done with ſuch Criticks? How do they weaken their Credit in other Things that are right!

Ib. *refreſhes*] thus tranſlated, 1 *Cor.* xvi. 18. 2 *Cor.* vii. 13. *Philem.* 7, 20.

Ib. *according to them &c.*] As far as the End of the Ver. is not in four *Copies*, with that Number of *Tranſlations*, and ſome *Writers*, which therefore *Mills* ſays ſeems imported from ſome *Gloſs.* Raſh Judgment!

Ver. 15. *Spy over*] being elſewhere rendered *Overſeer* or *Biſhop.* The *Liet. Covetor* and *Eng. buſy-body* may go together, for Something of the *Tranſlators* deviſing; of the former ſee *Mills*, *Pro.* 597.

Ver. 16. *Reſpect*] The *Vulg.* and ſeveral others have *Name*; but ſee *Mills* in *Prol.* 595, better than 924, referred to by *Kuſter.*

Ver. 17. By *Barton* in *Verſe*, for Want of better, though ſome of his beſt,

The Time is come that Judgment muſt
At God's own Houſe begin:
And if it firſt attack the Juſt,
What Caſe are Sinners in? *Hymn* 93.

CHAP.

CHAP. V.

THE Elders among you I exhort, who am an Elder too, and a Witneſs of the Sufferings of Chriſt, who ſhall alſo be a Partaker of the Glory to be revealed hereafter;

2. Feed the Flock of God among you, and overlook not conſtrainedly, but willingly; not for filthy Gain, but readily;

3. Nor as though you were Lords over the Inheritance, but become Repreſentatives of the Flock.

4. And when the chief Shepherd appears, you will receive an unfading Crown of Glory.

5. In like Manner, younger ones, be ſubject to the elder; nay all being ſubject one to another, wear Humility: ſince God oppoſes the proud, but gives Grace to the humble ones.

6. Be humble therefore under the mighty Hand of God, that he may exalt you in Time:

7. And caſt all your Care upon him, becauſe he takes care concerning you.

8. Be ſober, watch; ſince your Adverſary the Devil, as a roaring Lion, goes about, ſeeking whom he may devour:

9. Whom reſiſt, being ſolid in Faith; as you know the ſame Sufferings to be accompliſhed on your Brotherhood in the World.

10. Now the God of all Grace, who has called us to his everlaſting Glory in Chriſt Jeſus, when you have ſuffered a little while, compleat you himſelf, eſtabliſh, enable, fix:

11. To him be Glory and Might, for evermore: ſo let it be.

12. By Silvanus, a faithful Brother to you (as I think) have I written by reaſon of a few Things; and exhort, as alſo bear witneſs, that this is the true Grace of God in which you ſtand.

13. She at Babylon choſen together ſalutes you, and Mark my Son.

14. Salute one another with a Kiſs of Love. Peace be to you all who are in Chriſt Jeſus: ſo let it be.

Ver. 1. *who ſhall*] as juſt before, not *and*.

Ver. 2. *and overlook*] The Conſent of *Copies* ſcarce hindered *Mills*, as he ſays, from counting this a *marginal Gloſs*, being not in two only, *Pr.* 1502.

Ib. *overlook*] by *Doddr.* againſt, if not more for, Epiſcopacy, *diſcharge the Epiſcopal Office*.

Ib. *willingly*] There being added to it by the *Vulg.* and ſome, *according to God*, ſee *Mills*'s *Pr.* 596, 598.

Ver. 3. *Flock*] to which is put in the *Vulg. from the Mind* or *heartily*, though only a *Comment*, *Mills Pr.* 596.

Ver. 5. *being ſubject*] a ſmall Number are without, and Somebody added *Mills* ſays for a Supplement, *Pr.* 1502. like which are Inſtances enow elſewhere.

Ib. *but*] as *Jam.* iv. 6.

Ver. 6. *Time*] *of Viſitation* with the *Vulg.* and ſeveral; for which I may ſend the Reader, if he wants Satisfaction, to the *Note* of *Mills*, and his *Prol.* 596, 801.

Ver. 8. *goes about*] See *Job* i. 7.

Ver. 12. *by reaſon of a few Things*] according to the *Gr.* Words; there being not ἐν but διὰ.

Ver. 13. *She*] This has been taken to be *Peter*'s Wife, or ſome other Woman, *Wall* ſuppoſes firſt by *Mills*: as on the contrary *the Lady* 2 *John* 1. is conjectured by *Whitby* to be ſome Church; ſo it may be beſt to render both juſt as they are.

NOTES upon the Second Epiſtle of PETER.

CHAP. I.

SIMON Peter, a Servant and Apoſtle of Jeſus Chriſt; to thoſe who have obtained the like precious Faith with us, by the Righteouſneſs of our God, and Saviour Jeſus Chriſt.

2. Grace and Peace be increaſed to you, by the Knowledge of God, and of Jeſus our Lord;

3. As all Things belonging to Life and Piety, are of his divine Power that is given us, through the Knowledge of him who has called us, by Glory and Virtue:

4. Whereby very great and precious Promiſes are given us; that by theſe you may become Partakers of the divine Nature, in fleeing from the Corruption in the World through Luſt.

5. Nay and by employing all Carefulneſs on this ſame, make a Supply in your Faith of Virtue, in this of Knowledge,

6. In this of Temperance, in this of Patience, in this of Piety,

7. In this of brotherly Friendſhip, and in this of Love.

8. For while theſe Things are in you, and increaſe, they will make *you* not idle, nor unfruitful in the Knowledge of our Lord Jeſus Chriſt.

9. And he in whom theſe Things are not preſent is blind, being ſhort-ſighted, and got unmindful of the Cleanſing of his Sins formerly.

10. Therefore rather, Brethren, be careful to make your Calling and Choice firm: for by doing theſe Things you will never offend.

11. For thus there will richly be furniſhed to you, an Entrance into the everlaſting Kingdom of our Lord, and Saviour Jeſus Chriſt.

12. Therefore I will not neglect to put you always in Remembrance concerning theſe Things, notwithſtanding your having known, and been eſtabliſhed in the preſent Truth.

13. Nay I eſteem it righteous, as long as I am in this Tabernacle, to ſtir you up in Remembrance:

14. Since I know that there will be a ſpeedy putting off my Tabernacle, according as our Lord Jeſus Chriſt alſo has made manifeſt to me.

15. So I will be careful too, that you may continually have, after my Deceaſe, the making mention of theſe Things.

16. For we did not follow after Fables cunningly made, when we made known to you the Power and Preſence of our Lord

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Tit. *Tyndal* in his *Prologe* writes, *The fyrſt Chapter ſheweth howe it ſhulde go in the tyme of the pure and true goſpell. The ſeconde how it ſhulde go in the tyme of the pope and mennes doctrine. The thyrde how at the laſt men ſhulde beleue no thyng ner feare God at all.* A notable Obſervation, and may ſeem little leſs than prophetick, as the Name of *Deiſm* was ſcarce known then.

Ib. *Epiſtle*] Written anno 67, as *Mills* computes.

Ver. 1. *the like precious*] *Vulg. equal*, which *Mills* obſerves does expreſs but Part of the *Gr.* Word, *Prol.* 597.

Ib. *our God*] *our* in the *laſt Eng. Tranſ.* being inadvertently, it ſeems, placed wrong.

Ver. 3. *all Things belonging &c.*] Let any one try whether he can make the *Greek* otherwiſe, beſides *all Things of his divine Power that is given us, belong to Life and Piety*, which muſt be leſs eligible; bating however *Beza*'s Diſtortion of it, as if the genitive Caſe was abſolute with *as*, and the paſſive Participle active, and governed an Object.

Ib. *by Glory*] the ſame *by* as before *the Knowledge*; and if διὰ be changed into ἰδίᾳ, as with a few, it will be, *by his own Glory*.

Ver. 4. *are given*] a Paſſive of the ſame Verb as that in the foregoing Verſe, which may indicate that one as well as the other is to be taken in its proper Signification.

Ver. 5. *Nay*] Here is Nothing for *beſides*, ſays *Wall*; but that for *ſame* ſeems wildly rendered ſo.

Ib. *Virtue*] *Weſt. courage*, following *Doddr.* in his Faſhion; whereas this might be general with ſome ſpecial Particulars after.

Ver. 8. *and increaſe*] ſeems added *Mills* ſays, for the mere *Eth.* not having it, *Pr.* 1218. yet ſee how poorly he ſpeaks of that *Tranſ. Pr.* 1188.

Ver. 9. *being ſhort-ſighted*] in the *Vulg. Lat. and groping with the Hand*, wide from the Meaning of the *Gr. Word*, *Mills Pr.* 598. and no Wonder, ſince *and* is entirely added.

Ver. 10. *be careful*] *by good Works* in ſome *Copies*.

Ver. 13. *up in*] for *by putting* ſhould be *Ital.* as well as *you* in the *com. Tranſ.*

Ver. 15. *have*] ſo the *Gr.* as likewiſe *make mention*. *Ward*, the Papiſt, Author of that vile Hudibraſtick Poem called *England's Reformation*, in another broad Book which he intitles *Errata to the Proteſtant Bible*, printed 1737, would have this Verſe mean that *Peter* would remember them after his Death, by his Interceſſion for them in Heaven; though it be contrary both to their own nonſenſical *Rhemiſh Tranſ.* and to their other by *Nary*, which is thus, *But I ſhall take care that even after my death, ye may often remember theſe things*; ſee p. 59. of the ſaid *Errata to &c.* a pedantick Title of *Lat.* and *Eng.* together, with *to* improper.

Ver. 16. *Fables cunningly made*] in ſome *Copies* of the *Vulg. learned*, in others *unlearned Fables*, both wrong, *Lovain Edit.* and *Mills*, *Pr.* 598.

Jeſus

Jeſus Chriſt; but were Spectators of his Majeſty.

17. For he received from God the Father Honour and Glory, when ſuch a Voice was brought to him from the magnificent Glory, This is my beloved Son, in whom I am pleaſed.

18. And this Voice brought from Heaven we heard, when we were with him on the holy Mountain.

19. We alſo have a firmer Word of Prophecy; to which when you give heed ye do well, as to a Light that appears in an obſcure Place, till the Day dawns, and the Morning-ſtar riſes in your Hearts:

20. As you know this firſt, that there is not any Prophecy of the Scripture of its own Expoſition.

21. For Prophecy was not carried on formerly by the Will of Man, but holy Men of God ſpoke, as they were carried on by the Holy Spirit.

CHAP. II.

BUT there were alſo falſe Prophets among the People; as there will too be falſe Teachers among you, who will bring in Hereſies of Deſtruction, and denying the Lord who bought them, will bring to themſelves ſpeedy Deſtruction.

2. And many will follow after their deſtructive Things, through whom the Way of Truth will be ſpoken evil of.

3. Nay in Covetouſneſs with feigned Words they will make merchandice of you; for whom Judgment of old is not idle, and their Deſtruction does not ſlumber.

4. For if God did not ſpare the Angels that ſinned, but put *them* into Hell in Chains of Gloomineſs, and delivered up to be kept for Judgment;

5. And did not ſpare the ancient World, but preſerved Noe the eighth Perſon, a Preacher of Righteouſneſs, bringing the Flood to the World of the Impious;

6. Moreover reduced the Cities of Sodom and Gomorra to Aſhes, and condemned with an Overthrow, making an Example to them that ſhould afterwards do impiouſly;

7. And delivered righteous Lot, who was fatigued by the Ungodly in the Wantonneſs of Converſation;

8. (For the righteous Man by ſeeing and hearing, as he dwelt among them, tormented *his* righteous Soul, Day after Day, by the unlawful Deeds:)

9. The Lord knows how to deliver the Pious out of Temptations, and to keep the Unrighteous for the Day of Judgment to be puniſhed;

10. But eſpecially thoſe that go after the Fleſh in Luſt of Defilement, and deſpiſe Dominion, are daring, as alſo pleaſe themſelves, and fear not to ſpeak evil of the Honourable:

11. Where Angels, who are ſuperior in Might and Power, do not bring reviling Judgment againſt them with the Lord.

Ver. 19. *the Day dawns*] of the Deſtruction of the *Jews*, according to our great *Hammond*, and the *Morning-Star* he interprets to be the *Forerunners* of it, as alſo *in our Hearts* the Conſideration of the Predictions as ſuch; was there ever much ſtranger Expoſition?

Ib. *Morning-Star*] *The Light of the Spirit of God, Caſt.* in *Defen.* p. 217. and by *Whitby*, *The internal Gifts and Illuminations of the Holy Spirit.*

Ver. 20. *of its own Expoſition*] but of the Holy Spirit's, Ver. 21. and thus the *Gr.* So *Wm. Tyndal* in his *Parab. of Wicked Mammon* ſays, *The Scripture is Nothing elſe but that which the Spirit of God hath ſpoken by the Prophets and Apoſtles, and cannot be underſtand but of the ſame Spirit.*

Ver. 21. *as they were carried on*] a Participle from the Verb before, and in the Meaning of the *Gr.* and *as they were* inſtead of *being*, ſo not *Italick.*

Ver. 1. *will*] So *Wall* bids us read.

Ib. *of Deſtruction*] the ſame Word as the laſt in this Verſe.

Ver. 2. *deſtructive Things*] In ſome *Codes Wantonneſſes*, the *received Reading* being thought not ſo proper, and therefore altered, as I conjecture with our ingenious as well as laborious *Mills*, tho' *Whitby* is for that.

Ver. 4. *Gloomineſs*] For this the *vulg. Lat.* having *Hell*, *Veleſius* as it ſeems framed *Greek* to it, as if he had found the *Original* ſo, the like to which may be ſeen in other Places.

Ib. *delivered up to be*] according to the Pointing in the beſt *Gr. Editions* of *Mills* and *Wetſten.*

Ver. 6. *and condemned*] as after the foregoing, to be an Example to future Ages, by the Overthrow ſtill to be ſeen.

Ver. 7. *Wantonneſs*] as tranſlated Ver. 18. *Rom.* xiii. 13. every where elſe I think *laſciviouſneſs*, an old Word to the ſame Purpoſe. The *Vulgate* has thruſt in before it [Injury and] *Mills*, *Pr.* 599. and our *Eng.* follow him in tranſlating, by putting *with* to this which it does not belong to, and leaving out *in.*

Ver. 8. *tormented*] *Vulg. they tormented*, beſide the Text, ſays *Mills*, *Pr.* 599. but poſſibly *n* has ſlipt into *cruciabant.*

Ver. 10. *daring*] ſo *Weſt.*

Ib. *and fear not to ſpeak evil of the Honourable*] The *Vulg.* has, *they fear not to bring in Sects blaſpheming*, but *old Copies* of it as well as the *Gr.* without *to bring in*; of which clearly in his *Pro.* 599, 600. diſſerts *Clariſſimus Millius*, as cited by the *Latin* Writers (which Epithet in the literal Meaning he may claim beyond many of his Fellow-Authors on the *Scripture*) *the very* (not to ſay *moſt*) *clear Mills.*

Ver. 11. *Where*] with or among the Honourable, Nothing of the Senſe of *Whereas.*

Ib. *with the Lord*] two *Copies* and four *Verſions* being without, *Mills* ſays it is a *Gloſs*, not *Text.*

12. But

12. But these as irrational natural Brutes, made to be caught, and be corrupt, that speak evil of the Things in which they are ignorant, will perish in their Corruption;

13. And receive the Reward of Unrighteousness, as they esteem Pleasure in the Day to be Delight, are Stains and Faults, moreover sport in their Deceivings, when they feast with you:

14. Who have Eyes full of Adultery, and without resting from Sin, as also entice unsteady Souls, and have a Heart exercised in Covetings, are cursed Children;

15. That leaving the right Way, are gone astray, and follow after the Way of Balaam *Son* of Bosor, who loved the Reward of Unrighteousness.

16. But he had the Reproof of his own Iniquity; as the dumb Ass spoke with human Voice, and forbade the Madness of the Prophet.

17. These are Fountains without Water, Clouds driven by the Whirlwind, for whom the Gloom of Darkness is kept for ever.

18. For while they speak Things too haughty of Vanity, they entice in the Lusts of the Flesh by Wantonness, those who really escaped from them that were conversant in Error.

19. And promise those Liberty, when they themselves are Servants of Corruption; since to whom any one is brought under, to the same also he is become a Servant.

20. For if when they have escaped from the Pollutions of the World, by the Knowledge of the Lord and Saviour Jesus Christ, yet they are again entangled with the same, and are brought under; the latter Things become worse to them than the former.

21. For it would have been better to them not to have known the Way of Righteousness, than when they knew to turn from the holy Commandment delivered to them.

22. But that of the true Proverb is come to pass with them; The Dog is turned to what he vomited himself, and the Sow that was washed into rolling about in the Dirt.

CHAP. III.

THIS second Epistle now, Beloved, I write to you, and in them stir up your sincere Mind in Remembrance;

2. To remember the Words said before by the holy Prophets, and the Commandment of us the Apostles of the Lord and Saviour:

3. As you know this first, that Scoffers will come in the latter Days, who will go on according to their own Desires;

4. And say, Where is the Promise of his Coming? For since the Fathers have slept, all Things continue so as from the Beginning of the Creation.

5. For they are willing this should be concealed from them, that the Heavens were of old, and the Earth standing together out of the Water and through it, by the Word of God.

6. By which Things the World then, being overflowed with Water, perished.

7. But the Heavens and Earth now, by the same Word, are laid up in store, and kept for Fire to the Day of Judgment, and of the Destruction of impious Men.

8. However let not this one Thing be concealed from you, Beloved, that one Day is with the Lord as a thousand Years, and a thousand Years as one Day.

9. The Lord does not delay the Promise (as some think it Delaying) but is forbearing to us, as he is not willing any should perish, but all come to Repentance.

Ver. 12. *natural*] The *Vulg.* in this Manner, *naturally to be catched*, leaving out *made*; of which see *Mills*, *Pr.* 600. not cited as often by *Kuster*.

Ib. *made*] being not in the *Vulg.* and a *Copy* or two, *Erasmus* supposes added.

Ver. 13. *Faults*] in Society, or Company.

Ib. *Deceivings*] *Wall* is positive, after *Hammond* was suspicious, the Word should be as in *Jude* 12. but two or three *Copies* only and two *Vers.* seem too weak to support it.

Ver. 15. *leaving*] The *Greek* that abundantly uses Participles instead of Verbs, having three, sometimes four together, and in *Heb.* vi. 4, 5, 6. & xi. 13. five, as I observed, has this here the eighth.

Ver. 17. *for ever*] A few being deficient in, *Mills*, with *Estius* vindicating the *Vulg.* says it crept from *Jude* 13. *Pr.* 500.

Ver. 18. *really*] *Vulg.* and some *a little*.

Ver. 20. *if*] But three *Books* having *they* instead of *this*, *Grotius* writes that is the *true Reading*, as if the major Authority of *Copies* was Nothing.

Ver. 22. *that of*] not *according to*.

Ib. *and the*] not two Proverbs as in the *com. Transl.* or rather this but a Piece of one.

Ver. 1. *This &c.*] Elegantly in *Gr.* by Position thus, *This now, Beloved, second to you I write Epistle*; and in Eloquence *Peter* seems to exceed *Paul* himself.

Ib. *in*] I know not why our *Translators* changed this into *by way of*, and to the same added *by putting you*, Ch. i. 13.

Ver. 2. *holy*] *Mills* suspects was brought from Chap. iv. 21. of this *Epist.* meaning perhaps Ch. i. two *Copies* being destitute of it.

Ver. 3. *according to*] for *after* may signify otherwise, such as the *Gr.* does not allow of.

Ver. 4. *Promise of*] *Vulg. Promise or*; and I don't see how it was done so likely, as by mistaking the *Gr.* Article *n* before *Promise* to be behind it, which might then stand for *or*, without the Aspiration and Accent, as formerly written. The mere adding *or* with *Mills*, *Pr.* 500. labours under Improbability.

Ver. 6. *which Things*] plur. viz. the Water and the Heavens, *Gen.* vii. 11. with the Earth's standing so; if not also their Infidelity and wilful Ignorance, such as in the two foregoing Verses.

10. The

10. Yet the Day of the Lord will come as a Thief in the Night; in which the Heavens will paſs away with a Noiſe, nay the Elements be ſcorched, and demoliſhed, as alſo the Earth with the Works on it be burnt up.

11. Since all theſe Things then will be demoliſhed, what Sort of Perſons ought you to be, in holy Converſation and Piety;

12. Waiting for, and making haſte to the Coming of the Day of God, by which the Heavens will be on fire and be demoliſhed, as likewiſe the Elements be ſcorched and diſſolved!

13. Nevertheleſs according to his Promiſe, we wait for new Heavens and a new Earth, in which Righteouſneſs dwells.

14. Therefore, Beloved, as you wait for theſe, be careful to be found by him in Peace, without Stain and Blemiſh.

15. And eſteem our Lord's Forbearance to be Salvation; even as our beloved Brother Paul, according to the Wiſdom given him, has written to you;

16. As likewiſe in all the Epiſtles, who ſpeaks therein concerning theſe Things: wherein are ſome difficult to be underſtood, which the Unlearned and Unſteady twiſt, as alſo the reſt of the Scriptures, to their very own Deſtruction.

17. Since you therefore, Beloved, know before, take heed that in being taken away too by the Error of the Ungodly, you may not fall from your own Stedfaſtneſs.

18. But grow in Grace, and the Knowledge of our Lord and Saviour Jeſus Chriſt; to him be Glory, both now, and to the everlaſting Day: ſo let it be.

Ver. 10. *in the Night*] Some have not, and therefore has been thought tranſcribed from 1 *Theſ.* v. ii. but *Whit.* ſays, there is no Cauſe why this ſhould not be joined to *Thief* here, as well as there, and *Mat.* xxiv. 23. *Luke* xii. 39.

Ver. 16. *wherein*] ſo ſeven *Copies* and two *Verſions*, but others *among which* viz. Things.

Ver. 17. *Ungodly*] *old Lat. ſimple*, as *Mills* may rightly ſuppoſe, from *unlearned* in the laſt Verſe, *Pr.* 600.

NOTES upon the First Epistle of JOHN.

CHAP. I.

WHAT was from the Beginning, what we have heard, what we have seen with our Eyes, what we have looked upon, and our Hands have felt concerning the Word of Life;

2. (Which Life has been made manifest, and as we have seen, we testify, and tell you of the everlasting Life, that was with the Father, and has been made manifest to us)

3. What we have seen and heard, we tell you, that you also may have Communion with us; and our Communion is even with the Father, and with his Son Jesus Christ.

4. And these Things we write to you, that your Joy may be full.

5. Now this is the Message which we have heard from him, and rehearse to you, that God is Light, and there is not any Darkness in him.

6. If we say that we have Communion with him, and go in Darkness; we lye, and do not according to the Truth.

7. But if we go in the Light, as he is in the Light; we have Communion one with another, and the Blood of Jesus Christ his Son cleanses us from all Sin.

8. If we say that we have not Sin; we seduce our selves, and the Truth is not in us.

9. If we confess our Sins; he is faithful and righteous, to forgive us the Sins, and cleanse us from all Unrighteousness.

10. If we say that we have not sinned; we make him false, and his Word is not in us.

CHAP. II.

MY little Children, these Things I write to you, that ye may not sin; and if any one sin, we have an Advocate with the Father, Jesus Christ the Righteous;

2. And he is an Atonement for our Sins, nay not for ours only, but also for the whole World's.

3. And by this we are sensible that we know him, *that it* is if we keep his Commandments.

4. He that says, I know him, and does not keep his Commandments; is a Liar, and the Truth is not in him.

5. But he who keeps his Word; in him truly the Love of God is made perfect: by this we know that we are in him.

6. He that says he remains in him, ought himself also so to walk, as he did.

7. Brethren, I write not a new Commandment to you, but the old one which you have had from the Beginning: the old Commandment is the Word that you have heard ever since.

8. Again I write a new Commandment to you, which Thing is true both in him and you; because the Darkness is passed away, and the true Light already shines.

9. He that says he is in the Light, and hates his Brother, is in Darkness till now.

10. He who loves his Brother, remains in the Light, and there is not Offence in him.

11. Whereas he that hates his Brother is in Darkness, and walks in it; nay does not know whither he is going, because Darkness has blinded his Eyes.

12. I write to you, little Children, because the Sins are forgiven you for the sake of his Name.

13. I write to you, Fathers, because ye have known him who was from the Beginning. I write to you, young Men, because ye have overcome the wicked one. I write to you, Children, because ye have known the Father.

Tit. *John*] These three *Epistles* of his are each stated by *Mills*, to be written about the Year 91 or 92, being 24 or 25 Years after the last of *Paul*'s and *Peter*'s; and this at the City of *Ephesus*, according to the *Subscriptions* of some *Copies*.

Ver. 6. *do not according to the Truth*] after the Expression of *Christ* recorded by him, *Book* iii. 21.

Ver. 7. *one another*] Some *Manuscripts* read *him*, says *Whitby*, which either is the *true Reading*, or gives the true Sense of the other; but by *Mills* it appears that only a *Copy* of *Curcellæus* has that, which may be doubtful whether it was any, he was so uncertain a Collector.

Ib. *his Son*] seems added says *Mills*, only for the *Eth.* not having it.

Ver. 9. *righteous*] as *Unrighteousness* after it.

Ver. 10. *we have not sinned*] *which is directly all one with* we have not Sin, says *Ham.* and he expounds [we] not to be the Apostle and pious Christians, but those that walk in Darkness.

Ver. 3. that it *is*] See also Ch. v. 2.

Ver. 5. *his Word*] So the *Gr.* and so the *Vulg.* of which *Mills* says Nothing, yet *Whitby* in *Examen. Mil.* L. ii. 3. that it is not to be called a *various Reading* in the *Vulg.* but we are subject to dote sometimes.

Ver. 7. *Brethren*] The *Vulg.* and some have *Beloved.*

Ver. 13. *Children*] As τεκνια is *little Children*, Ver. 1. 12, 28. and other Places of this *Epist.* being the Diminutive of τέκνα *Children*; so παιδία here and Ver. 18. *Children* or *little Boys* from παῖδα *Boys.*

14. I have written to you, Fathers, becauſe ye have known him who was from the Beginning. I have written to you, young Men, becauſe ye are ſtrong, and the Word of God remains in you, and ye have overcome the wicked one.

15. Do not love the World, nor the Things in it: if any one loves the World, there is not the Love of the Father in him.

16. Since every Thing that is in the World, the Deſire of the Fleſh, the Deſire of the Eyes, and the Haughtineſs of Life, is not of the Father, but is of the World.

17. And the World paſſes away, with the Deſire of it; but he who does the Will of God remains for ever.

18. Children, it is the laſt Seaſon: and according as you have heard that Antichriſt would come, even now there are many Antichriſts; whence we know that it is the laſt Seaſon.

19. They went out from us, but were not of us: for if they had been of us, they would have remained with us; but it was in order to be made manifeſt, that all are not of us.

20. Moreover you have an Anointing from the Holy One, and you know all Things.

21. I have not written to you, becauſe ye do not know the Truth; but becauſe ye know it, and that there is not any Lye of the Truth.

22. Who is a Liar, unleſs he that denies that Jeſus is the Chriſt? This is Antichriſt, that denies the Father and the Son.

23. Every one who denies the Son, has not the Father.

24. Let what you have heard from the Beginning therefore remain in you: if that does, ye alſo will remain both in the Son and the Father.

25. And this is the Promiſe which he has made to us, everlaſting Life.

26. Theſe Things have I written to you, concerning thoſe who are ſeducing you.

27. And the Anointing which you have received from him remains in you, and ye have no Need that any one ſhould teach you; but as the ſame Anointing teaches you concerning all Things, and is true, and is no Lye: and according as it has taught you, ſhall ye remain in him.

28. And now, little Children, remain in him; to the end that when he is made manifeſt, we may have Boldneſs, and not be aſhamed at him in his Preſence.

29. If you know that he is righteous, you know that every one who does Righteouſneſs is born of him.

CHAP. III.

SEE what Sort of Love the Father has given us, that we ſhould be called the Children of God: for this reaſon the World knows us not, becauſe it did not know him.

2. Beloved, we are now the Children of God, and it is not yet made manifeſt what we ſhall be; but we know that when he is made manifeſt, we ſhall be like him, ſince we ſhall ſee him according as he is.

Ver. 14. *I have written to you, Fathers, becauſe ye have known him who was from the Beginning*] not in the *vulg. Lat.* and two or three *Gr. Copies*, plainly becauſe of the like in Ver. 13. and not by reaſon of this and the next Beginning with the ſame, as *Mills* would: for who can think ſuch a Chaſm would prevail in thoſe *Copies* by Overſight?

Ver. 16. *Deſire*] The Uſe of the Word *Luſt* being now commonly reſtricted to that of the Sexes, but here it is to be underſtood general as far as unlawful, and to comprehend Intemperance and Paſſion of ſeveral Kinds. Againſt which, under the Term of *Pleaſure*, ſee the manly exuberant Reaſoning of our Nation's preſent and juſtly admired Sage, in about half his *Centaur not Fabulous*.

Ver. 23. *Father*] Several *Copies* have what is *Italick* in our *com. Verſion*, excepting *but*, no fewer than fourteen which *Mills* found, and the *Vulg.* with three other *Verſions* beſides *Authors*, yet that Part was not thought by our *Tranſlators* ſufficiently eſtabliſhed, and if it had been in at firſt, it appears unlikely to be left out after, but on the contrary is eaſily ſeen that it might be put in for its Analogy with the foregoing and *John* viii. 19. and not therefore cut off, as *Eſtius* to vindicate the *vulg. Lat.* pleads againſt Senſe, and *Mills* ſeems tacitly to yield to him.

Ver. 27. *ye have no Need that any one ſhould teach you*] *Nary* in his *Marg.* ſays, *John here alludes to John* xvi. 12, 13. & xiv. 26. *and calls the Holy Ghoſt the Unction which ſhall teach them all Things, ſo as that they need not to be taught by any Body elſe.*

Ib. *the ſame*] For this the *Vulg.* and ſome others have *his*, by αὐτῆ inſtead of αὐτὸ.

Ib. *Anointing teaches you*] *Hammond* in his Procedure as at *Act.* ii. 17. relates *that the full meaning of this is, their having been inſtructed by thoſe on whom the Holy Ghoſt had deſcended, and confirmed by the gift of miracles.* But mind it is at the preſent Time, and ſo continuing; and had not he been determined to get rid of the plain Meaning at any Rate, he would ſcarce have interpreted *the Anointing* by *having been inſtructed*, that is *the having been taught teaches*, which is as good Senſe as *a Book's having been written writes all the Things in it*; thus confounding Paſſive with Active, and Paſt with Preſent. Whereas *Whitby*, though he oppoſed the *Quakers* by Name, would not throw away the Truth ſo, nor uſe ſuch Sophiſm, but ſays on Ver. 20. "That *Unction* is the Holy Spirit which he "hath given to them that believe." However *Hammond's Interpretation* running a ſmall Stream in *New Light*, Sect. 14. where he purpoſely treats of it, he ſays it *hath been ſhewed at large on Acts* x. *a.* but there I find it no more than on the Back of my Hand, both before my Eyes. Not content with putting it aſide thus, he expounds *all things* to be that *Jeſus* was the *Chriſt*; to which the Reader may expect no Anſwer.

Ver. 1. *be called*] added in the *vulg. Lat.* and ſome *Copies*, *and be*, *Mills*, *Pr.* 601. but miſquoted for Ch. ii. 28.

3. And

3. And every one who has this Hope in him, purifies himſelf, according as he is pure.

4. Every one that does Sin, does alſo an unlawful Thing; as Sin is an unlawful Thing.

5. And you know that he was made manifeſt, in order to take away our Sins; and there is no Sin in him.

6. Every one who remains in him, ſins not: every one that ſins, has not ſeen him, nor known him.

7, Little Children, let Nobody ſeduce you: he who does Righteouſneſs, is righteous, according as he is righteous:

8. He that does Sin, is of the Devil; ſince the Devil ſinned from the Beginning. For this was the Son of God made manifeſt, that he might demoliſh the Works of the Devil.

9. Every one who is born of God, does not commit Sin, becauſe his Seed remains in him; nay he cannot ſin, becauſe he is born of God.

10. In this the Children of God, and thoſe of the Devil are made manifeſt; every one that does not Righteouſneſs, is not of God, and he who loves not his Brother.

11. For this is the Meſſage which you have heard from the Beginning, that we ſhould love one another:

12. Not being as Cain was of the wicked one, and ſlew his Brother: and for what Cauſe did he ſlay him? Becauſe his Works were wicked, and thoſe of his Brother righteous.

13. Do not wonder, my Brethren, if the World hates you.

14. We know that we have departed from Death to Life, becauſe we love the Brethren: he who loves not a Brother, remains in Death.

15. Every one that hates his Brother, is a Murderer; and you know that no Murderer has everlaſting Life remaining in him.

16. In this we have known Love, that he yielded up his Life for us; and we ought to yield up *our* Lives for the Brethren.

17. But whoever has the Livelihood of the World, and ſees his Brother having Need, and ſhuts up his Bowels from him, how does the Love of God remain in him?

18. My little Children, let us not love with Word, nor Tongue; but with Work, and Truth.

19. And by this we know that we are of the Truth, and ſhall be confident in our Hearts before him:

20. That if our Heart condemn us, God is greater than our Heart, and knows all Things;

21. *And* Beloved, if our Heart does not condemn us, we have Boldneſs towards God.

22. And whatever we aſk for, we receive from him; becauſe we keep his Commandments, and do Things pleaſing before him.

23. And this is his Commandment, that we ſhould believe in the Name of his Son Jeſus Chriſt, and love one another, according as he has given us Commandment.

24. Now he who keeps his Commandments, remains in him, and himſelf in the other; and by this we know that he remains in us, through the Spirit which he has given us.

CHAP. IV.

BELOVED, do not believe every Spirit, but prove the Spirits whether they are of God; ſince there are many falſe Prophets gone forth into the World.

2. By this you know the Spirit of God; every Spirit that confeſſes Jeſus Chriſt come in the Fleſh, is of God.

3. And every Spirit that does not confeſs Jeſus Chriſt come in the Fleſh, is not of God; and this is Antichriſt's, which you have heard that it would come, and it is now in the World already.

Ver. 14. *a Brother*] is of ſome Reader, not of the Apoſtle himſelf, *Mills* writes, *Pr.* 1357. as the *Vulg.* is without it, and a few more; and when I thus mention the *Vulg.* it is for the Reader to underſtand, that the ſame might be the Occaſion of the reſt.

Ver. 16. *have known*] juſt as in Ch. iv. 16. 2 *Cor.* v. 16. not *perceive* either in Meaning or Tenſe.

Ib. *Love*] *of God* being but in very few *Copies*, and not the principal, ſince *Spirit* of it ſelf may ſignify ſo.

Ver. 17. *remain*] as often in this *Epiſtle*.

Ver. 19. *by this*] I underſtand it of the following, as in Ver. 16. Ch. iv. 2, 13. & v. 2. not the foregoing as *Ham.* viz. by the inward divine Witneſs condemning or clearing we know, being not *may know*, as in *Whitby*'s *Paraph.* and as the foregoing would require, [That] with which the next Ver. begins demanding alſo the other.

Ib. *know*] *ſhall be known* by ſome, to be like the following Verb it may be ſuppoſed, though *Mills* with a weaker Cord pulls the other Way.

Ver. 20. *That*] It is not to be allowed for Ὅτι to begin a Sentence, nor do I allow it to ſignify *for*, and it is here the ſame which is rendered *that* in the Ver. before.

Ib. *our Heart condemn us*] on which *Ham.* paraphraſes, *Our Hearts condemning us, is a ſure Argument that God will do ſo too.*

Ver. 21. And] As Ver. 20. ſeems to belong to the firſt Part of Ver. 19. thus, we know that we are of the Truth, becauſe the inward Evidence which we have in our own Conſciences is according to that of God, though in a leſs Degree; ſo this Verſe appears to belong to the latter Part of that.

Ver. 24. *the Spirit*] *Hammond* interprets this to be *the Temper*, or *pious Diſpoſition of Mind*, *PS. concerning New Light*, Sect. 13. but does not tell us, as requiſite to ſuch Interpretation here, that the Temper is God, nor yet invalidate *he abideth in us.*

Ver. 2. *you know*] For *know ye* reads as if it were imperative. Some *Copies* have *is known*, unleſs αι is there put for ε, as ſometimes.

Ver. 2, 3. *come*] Some have *to be come*, which *Mills* thought genuine, *Pr.* 501. but I ſuppoſe was only an Attempt to mend *John*'s Expreſſion, which ſeemed to want *that is* after *confeſſes*.

Ver. 3. for *does not confeſs Jeſus Chriſt come in the Fleſh*, the *Vulg.* and ſome of the *old Writers* have *diſſolves*

4. You

4. You are of God, little Children, and have overcome them; becauſe he that is in you is greater, than he that is in the World.

5. They are of the World; for this reaſon they ſpeak of it, and that hearkens to them.

6. We are of God: he who knows God, hearkens to us; he that is not of God, does not hearken to us. By this we know the Spirit of Truth, and the Spirit of Error.

7. Beloved, let us love one another: ſince Love is of God; and every one who loves, is born of God, and knows him.

8. He that does not love, knows not God; ſince God is Love.

9. In this was the Love of God made manifeſt to us, that God ſent his only begotten Son into the World, in order for us to live through him.

10. In this is Love, not that we loved God, but that he loved us, and ſent his Son to be an Atonement for our Sins.

11. Beloved, if God ſo loved us, we ought alſo to love one another.

12. Nobody has ever ſeen God: if we love one another, God remains in us, and his Love is made perfect in us.

13. By this we know that we remain in him, and he in us, becauſe he has given us of his Spirit.

14. And we have ſeen, and do teſtify, that the Father ſent his Son to be the Saviour of the World.

15. Whoever confeſſes that Jeſus is the Son of God, God remains in him, and he in God.

16. And we have known and believed the Love which God has to us: God is Love; and he who remains in Love, remains in God, and God in him.

17. In this is Love made perfect with us, that we may have Boldneſs on the Day of Judgment; ſince according as he is, we are alſo in this World.

18. There is not Fear in Love, but perfect Love caſts that out, ſince Fear has Torment: he who fears is not made perfect in Love.

19. We love him, becauſe he loved us firſt.

20. If any one ſay, I love God; and hates his Brother, he is a Liar: for he that does not love his Brother, whom he has ſeen; how can he love God, whom he has not ſeen?

21. And this Commandment we have from him, that he who loves God, ſhould alſo love his Brother.

CHAP. V.

EVERY one who believes that Jeſus is the Chriſt, is born of God; and every one that loves him who begat, loves him alſo who is begotten by him.

2. By this we know that we love the Children of God, *that it* is when we love God, and keep his Commandments.

3. For this is the Love of God, that we keep his Commandments; and his Commandments are not heavy.

4. Since every Thing that is born of God, overcomes the World; and this is the Victory which does it, our Faith.

5. Who is it overcomes the World, but he who believes that Jeſus is the Son of God?

6. This is he who came by Water and Blood, Jeſus Chriſt; not with Water only, but with Water and Blood: and it is the Spirit teſtifies, becauſe the Spirit is Truth.

7. Since there are three that teſtify in Heaven, the Father, the Word and the Holy Spirit; and theſe three are one.

Jeſus; and *Mills* ſhews how it was made, not by the Hereticks, but againſt them; but what then becomes of the Authenticknes of that *Lat. Bible*? *Wall* thinks *St. John* means, *confeſſeth not that Jeſus is the Chriſt, who came in the Fleſh*, as very few did deny *Jeſus* to have come in the Fleſh; but this may be too curious, ſince many denied *Chriſt* to be ſo come, and make *who came in the Fleſh* ſuperfluous.

Ver. 4. *them*] *Vulg. him*, and by *Mills* cordially, but with too much Sophiſm: for is it to be thought ſome Reader made *him* into *them*, leſt it ſhould be referred to *God*? Would it be underſtood that they overcame *him* whom they were of, and who was *in* them? Surely ſuch a Scribe muſt either have very little Senſe himſelf, or elſe think others had. *John* might ſay *them*, as there were many Antichriſts, Chap. ii. 18. or for the Antichriſt he ſpoke of being not a ſingle Perſon; better than becauſe *they* follows, the Reaſon that *Mills* gives to his fancied Corrector; but that *they* is of great Force to ſhew this *them* is genuine.

Ib. *he that is in you is greater, than he that is in the World*] *i. e. that good Spirit which dwells in pious Men, is more powerful in them than Satan is in wicked Men, Whitby's Append.* to 2 *Cor.* vi.

Ver. 16. *and God in him*] If it were not for the unanimous Agreement of the *Greek*, *Mills* ſays he ſhould think this brought from the Verſe before, as not being in the *Syriack*, *Pr.* 1255.

Ver. 5. *but he who believes &c.*] ſignifying that he who will not believe this, does not overcome the World: for no more can be made of it; therefore not what *Whitby* pretends in *Pref.* to *Galat.* and on 2 *Tim.* iii. 16. (tho' here, and in the *Pref.* to this, he writes otherwiſe) that *our Belief only that Jeſus is the Son of God, is the Victory over the World.*

Ver. 7. Some *Copies* have not this Verſe, others differently, more particularly, as *Mills* ſays, who examined them cloſely, and treats of it largely, *omittunt codices plurimi*, *moſt Copies* (viz. *MSS.*) *omit*, in this and the next Verſe, what is between, *Since there are three that teſtify——the Spirit, and the Water, and the Blood*, joining theſe together; yet he counts it authentick. But *Clerc* in his *Epiſt.* concerning *Mill's Edit.* ſays, what he has for it ſeems light and weak; and *Wall* that he has ſo

8. And there are three that teſtify on Earth, the Spirit, and the Water, and the Blood; and the three are for one Thing.

9. If we receive the Teſtimony of Men, that of God is greater: ſince this is the Teſtimony of God, which he has teſtified concerning his Son.

10. He who believes in the Son of God, has the Teſtimony in himſelf: he that does not believe God, has made him falſe; becauſe he has not believed in the Teſtimony which God teſtified concerning his Son.

11. And this is the Teſtimony, that God has given to us everlaſting Life; and this Life is in his Son.

12. He who has the Son, has Life: he that has not the Son of God, has not Life.

13. Theſe Things have I written to you who believe in the Name of the Son of God, in order for you to know that you have everlaſting Life, and in order to believe in the Name of the Son of God.

14. And this is the Boldneſs which we have in him, that if we aſk for any Thing according to his Will, he hears us.

15. And if we know that he hears us, in whatever we aſk for, we know that we have the Requeſts which we aſk from him.

16. If any one ſee his Brother ſin a Sin not to Death, he ſhall aſk, and he will grant him Life for them who ſin not to Death: there is Sin to Death; I do not ſay that he ſhould pray for it.

17. All Unrighteouſneſs is Sin, and there is Sin not to Death.

18. We know that every one who is born of God, does not ſin; but he who is born of God, keeps himſelf, and the wicked one does not meddle with him.

19. We know that we are of God, and the whole World lies in Wickedneſs.

20. Nay we know that the Son of God is come, and has given us Senſe that we might know the True One; and we are in the True One, in his Son Jeſus Chriſt: he is the True God, and everlaſting Life.

21. Little Children, keep your ſelves from Idols: ſo let it be.

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defended it, that he who thought it genuine before, will now conclude it to have been interpolated by ſome *Latin* Scribe firſt. However the Argument of *Hammond* ſeems of ſome Weight, that the Hereticks had more Cauſe to leave it out, than the Orthodox to put it in. *Weſley* tranſpoſes this and the next Verſe.

Ver. 8. *the Water, and the Blood*] *Doddr.* ſays this is a *difficult* Text; when theſe are apparently the ſame as in Ver. 6. and according to *Beza*, *&c.* where is alſo *the Spirit* as here, and there *Doddr.* himſelf paraphraſes well to the Matter on theſe Words as follows, 'whoſe great 'Deſign it was both to cleanſe and purify his People, and 'to make an Atonement to God for their Sins.' Accordingly this *Water* is that of Regeneration, as in *John* iii. 5. *Tit.* iii. 5. 1 *Cor.* vi. 11. & xii. 13. to which *the Spirit* is joined in each Place. But it is ſaid theſe *bear witneſs* or *teſtify*. And do they not eminently teſtify both to and for the Servants of God?

Ib. *for one Thing*] viz. *Salvation*; the *Gr.* having τὸ for *Thing*, but Nothing for *agree*.

Ver. 10. *the Teſtimony in himſelf*] *Whit.* in *Par. that Spirit of God which gives this Teſtimony to Chriſt.*

Ib. *believe God*] For *God* five or ſix *Copies* and four *Verſ.* have *the Son*, and *Grot.* ſays *more rightly*; but *Whitby* anſwers, that the following confirms ours; and I may add, that *the Son* ſeems ſubſtituted from the ſame before.

Ib. *hat made him falſe*] i. e. according to that Unbelief.

Ib. *God teſtified*] One *Copy* and the *Eth.* have only the Verb *he teſtified*, at which *Mills* ſays *God* was written in, according to his imaginary Proceſs of *Marg.* and *Text*, to make it plain; what could not be wanting.

Ver. 12. *of God*] the *Vulg.* has not, which would not be worth mentioning, did not *Mills* ſpeak for it, *Pr.* 503. whereas it was evidently omitted, to make this Part concurrent with the preceding; and if added, would much likelier have been there.

Ver. 13. *to you who believe &c.*] No leſs than five *Verſions*, and as many *Copies*, have it thus, *to you, in order for you to know that you have everlaſting Life, who believe in the Name of the Son of God*; whereby theſe two Members of the Period are tranſpoſed, and the laſt in ours is cut off as it ſeems, and ſo is in *Whitby*'s *Pref.* to *Gal.* tho' then the [&c.] after Οτε in *Mills*'s *Note* will be wrong; the latter by reaſon of the following *and*, *Mills* talks, *Prol.* 501. like what he did of Ch. ii. 14. but the true Cauſe as more apparent is, the Difficulty of *written to you who believe ——that you may believe*, and that in the ſame; yet *may believe* being future, will not if even taken rigorouſly interfere with the other, and may mean continue to believe, or believe more. Thoſe that are acquainted with this Apoſtle's Style, not adapted to curious Ears, may like it the better as undoubtedly his own.

Ver. 17. *not*] *Mills* is for caſting off, as being abſent from two *Verſions*, and an *Author* or two, though preſent in all *Copies*: his Reaſoning is of a Piece with it; taking it as granted that *John* had not this, he relates it was put in by Somebody, becauſe otherwiſe the Saying would ſeem ſuperfluous, ſince the Apoſtle had ſaid ſo in the Ver. before; but did not our Criticiſer conſider that it would firſt have ſeemed thus to *John* himſelf?

Ver. 18. *he who is born*] according as the very ſame is tranſlated where it occurs beſides, viz. *Gal.* iv. 29. *Heb.* xi. 23. *Vulg. the Generation of God preſerves him*; but ſee the *Prol.* of *Mills*, 601, 602.

Ver. 19. *Wickedneſs*] *Weſt. the wicked one.*

Ver. 20. *the True One*] *Jeſus Chriſt*; ſo *the True God.*

Ib. *his*] God's before.

Ib. *Jeſus Chriſt*] *is of the Scribes, not of the Apoſtle, the* Vulg. *has not it*, ſays *Mills* magiſterially, *Pr.* 755. when he might have ſaid more authoritatively, the *Alexandrine Copy* has it not! but how unavailing both!

Ver. 21. *Idols*] By *Tyndal*, *Babes kepe your ſelves from ymages*, which Sentence we are told was ſet at the Top of the Doors within the Churches, by the primitive *Proteſtants* here; and *Bp. Bonner* in *Q. Mary*'s Reign ordered ſuch to be aboliſhed.

NOTES upon the Second Epiſtle of JOHN.

THE Elder, to the choſen Lady, and her Children; whom I love in the Truth, and not I only, but alſo all who know the Truth;

2. By reaſon of the Truth which remains in us, and will be with us for ever.

3. With you be Grace, Mercy, Peace from God the Father, and from the Lord Jeſus Chriſt the Son of the Father, in Truth and Love.

4. I rejoiced greatly, that I found ſome of thy Children going in the Truth; according as we received Commandment from the Father.

5. And now I intreat thee, Lady, not as writing a new Commandment to thee, but that which we had from the Beginning, that we may love one another.

6. And this is Love, that we ſhould walk according to his Commandments: this is the Commandment, according as you heard from the Beginning, that you ſhould go in it.

7. Since many Seducers are come into the World, who do not confeſs Jeſus Chriſt is come in the Fleſh: this is a Seducer, and an Antichriſt.

8. Look to your ſelves, that we may not looſe the Things which we wrought, but may receive a full Reward.

9. Every one that tranſgreſſes, and does not remain in the Doctrine of Chriſt, has not God: he who remains in the Doctrine of Chriſt, the ſame has both the Father and the Son.

10. If there come any one to you, and does not bring this Doctrine, receive him not into the Houſe, nor ſpeak a Salutation to him.

11. For he that ſpeaks a Salutation to him, partakes of his wicked Deeds.

12. As I have many Things to write to you, I would not with Paper and Ink; but I hope to come to you, that our Joy may be fulfilled.

13. The Children of thy choſen Siſter ſalute thee: ſo let it be.

Ver. 1. *Lady*] *Weſt. Kuria*, for her proper Name.

Ver. 8. *we*] With ſeveral *you* in the three Verbs, by reaſon of the foregoing, as *Mills* remarks.

Ver. 10. *Salutation*] the Word rendered *greeting* in our *com. Bib. Acts* xv. 23. & xxiii. 26. *James* i. 1. and *God ſpeed* is old uncouth *Engliſh*.

Ver. 11. There is added at the End, *Behold I have foretold you, that in the Day of the Lord you will not be aſhamed*; poſſibly made from 1 *Epiſt.* ii. 28.

NOTES

NOTES upon the Third Epiſtle of JOHN.

THE Elder, to the beloved Gaius; whom I love in the Truth.

2. Beloved, concerning all Things I pray thou mayeſt proſper, and be well, according as thy Soul proſpers.

3. For I rejoiced greatly, when the Brethren came, and teſtified of thy Truth, according as thou goeſt in the Truth.

4. I have no greater Joy than theſe Things, that I hear my Children go in the Truth.

5. Beloved thou doeſt faithfully, whatever thou performeſt both to the Brethren, and Strangers;

6. Who have teſtified of thy Love before the Church: whom by conducting, as is worthy of God, thou wilt do well.

7. For they went forth for his Name, and took Nothing of the Gentiles.

8. We ought therefore to receive ſuch, that we may become Workers with the Truth.

9. I wrote to the Church; but Diotrephes, who loves to be the chief of them, did not receive us.

10. For this reaſon if I come, I ſhall remember his Deeds which he does, prating againſt us with wicked Words; and not ſatisfied with theſe, receives not the Brethren himſelf, nay thoſe who would be hinders, and caſts out of the Church.

11. Beloved, do not imitate Evil, but Good: he who does well, is of God; but he that does ill, has not ſeen God.

12. Demetrius is teſtified of by all, and by the Truth it ſelf; nay even we teſtify, and you know that our Teſtimony is true.

13. I have had many Things to write, yet I would not with Ink and Pen write to thee.

14. But I hope to ſee thee quickly, and that we ſhall ſpeak Mouth to Mouth. Peace be to thee. The Friends ſalute thee. Salute thou the Friends by Name.

Ver. 1. *Gaius*] This ſeems to be *Gaius* of *Corinth*, *Rom.* xvi. 23. ſays *Whitby*. But *Wall* writes as follows, *Some make him a Biſhop of* Pergamus. *There is no body named whom they do not make a Biſhop.* With *Weſt. Caius*, and elſewhere, though it begins with the Letter *Gamma*.

Ver. 5. *and Strangers*] *Vulg. and this to Strangers* by Interpolation, *Mills*, *Pr.* 602.

Ver. 6. *worthy of God*] as 1 *Theſ.* ii. 12. *Col.* i. 10,

Ver. 7. *his*] is but of little Authority, that of two *MSS.* and the *Vulg.* Becauſe it was underſtood, *Mills* ſays, the Tranſcribers brought it into the Text.

Ver. 9. *I wrote*] but with the *Vulg. I ſhould have written perhaps*, corrupt, *M. Pr.* 603.

Ver. 9, 10. *The very Apoſtles*, as *Wall* remarks, *found continual Oppoſitions in the Churches.*

Ver. 14. *The Friends*] with no *Our*.

NOTES

NOTES upon the Epiſtle of JUDE.

JUDE, a Servant of Jeſus Chriſt, and the Brother of James; to the called ones, who are ſanctified in God the Father, and preſerved by Jeſus Chriſt.

2. Mercy to you, with Peace, and Love be increaſed.

3. Beloved, as I uſed all Carefulneſs to write to you concerning the common Salvation, I had Need to write to you, to exhort ye ſhould ſtrive earneſtly for the Faith once delivered to the Saints.

4. For there are got in ſome Men, who were written of before formerly for this Condemnation, impious ones, who have turned away the Grace of our God into Wantonneſs, and denied the only Maſter God, and our Lord Jeſus Chriſt.

5. And I would put you in remembrance, as ye once knew this, that when the Lord had ſaved the People from the Country of Egypt, he next deſtroyed them who did not believe.

6. Nay the Angels that did not keep their own Original, but left their Habitation, he has kept for the Judgment of the great Day, with eternal Bonds under Gloomineſs.

7. As Sodom and Gomorra, with the Cities about the ſame, which were given up to Whoredom in Manner like them, and went away after other Fleſh, are laid before for an Example, as they ſuffer the Judgment of everlaſting Fire.

8. In like Manner notwithſtanding theſe Dreamers alſo defile indeed the Fleſh, reject Dominion, and ſpeak evil of the Honourable.

9. Whereas the chief Angel Michael, when he debated with the Devil, and diſcourſed concerning the Body of Moſes, did not dare to bring againſt *him* Judgment with Reviling; but ſaid, The Lord rebuke thee.

10. But theſe indeed ſpeak evil of whatever Things they know not; yet whatever Things they know naturally, as irrational Brutes, in theſe they are corrupt.

11. Wo is to them, becauſe they are gone in the Way of Cain, are ruſhed out into the Error of Balaam for Reward, and are periſhed in the Contradiction of Core.

12. Theſe are Stains in your Love-feaſts, when they feaſt with you, who feed themſelves without Fear; are Clouds without Water, carried about by the Winds; Trees withered as in Autumn, without Fruit, twice dead, rooted up;

13. Wild Waves of the Sea, that foam up their own Shame; wandering Stars, for which the Gloom of Darkneſs is kept for ever.

14. And Enoch alſo, the ſeventh from Adam, propheſied of theſe as follows; Behold the Lord comes in ten thouſands of his Saints;

15. To execute Judgment againſt all, and to rebuke all the Impious of them, concerning all their Deeds of Impiety which they have done impiouſly, and concerning all the hard Things which impious Sinners have ſpoken againſt him.

16. Theſe are Murmurers, Finders of fault, who go on according to their Deſires; and their Mouth ſpeaks Things too haughty, while they admire Perſons for the ſake of Profit.

Ver. 1. *Jude*] *Gr. Judas*, as *Luke* vi. 16. *Acts* i. 13. *John* xiv. 22. and he appears to be the 3d Brother, *Mark* vi. 3. *Mat.* xxvii. 56. if not the 4th, *Mat.* xiii. 55. but being put ſo, perhaps he and *Simon* were Twins. *Mills* conjectures he wrote this about the Year 90, and has it for certain between the Years 67 and 95.

Ib. *ſanctified*] *beloved* with ſome; and ours, *Mills* ſays, crept in from 1 *Cor.* i. 2. *Pr.* 684. where the Expreſſion is different.

Ver. 4. *written of before*] by the Prophets; ſo *Wm. Tyndal*, *of which it was written afore tyme:* the *Gr.* undeniably ſignifying *written*, and not *ordained*, as in *Rom.* xv. 4. *Eph.* iii. 3. read *Whitby* and *Wall.* But the *preſ. Tranſ.* followed the *Geneva*, which in *Certaine queſtions and anſweres*, put to ſome *Editions*, has, Queſt. *Are not all ordained unto eternall life?* Anſw. *Some are veſſals of wrath ordayned unto deſtruction*; and in the *Note* here, *The contemners of religion and apoſtates are appoynted thereunto by the determinate counſell of God. Dodd.* has *regiſtered.*

Ib. *turned away*] as being both nearer the *Gr.* and the Truth or Propriety of Expreſſion, than *turning.*

Ver. 5. *next*] *Gr. ſecondly.*

Ver. 7. *them*] left out of the *com. Tranſ.*

Ver. 8. *notwithſtanding*] viz. the Judgments on thoſe before, as *Beza* obſerves; but this is omitted in our *Tranſ.*

Ib. *Dreamers*] without *filthy*, and ſo not with reſpect to natural Dreams, but conceited Notions.

Ver. 12. *Trees withered as in Autumn*] according to the *Original*; and how could their Fruit be withered, when they had none?

Ver. 14. *comes in ten thouſands*] invigorating them to his Work, for ſo the *Original* as here rendered.

Ver. 16. *Finders of fault*] according as the Verb is every where turned, i. e. *Mark* vii. 2. *Rom.* ix. 19. *Heb.* viii. 8.

Ib. *Deſires*] The *Gen.* add in the *Marg. in ungodlineſſe and iniquitie*, tho' found only in one *Copy*, or rather but the *Complutenſian Edition.*

Ib. *they admire*] not the *mouth*, or uncertain which.

17. But do ye, Beloved, remember the Words ſaid before by the Apoſtles of our Lord Jeſus Chriſt;

18. That they told you, that in the latter Time there would be Scoffers, who would go on according to their own Deſires for Impieties.

19. Theſe are Separaters of themſelves, ſenſual, and have not the Spirit.

20. But you, Beloved, building up your ſelves in your moſt holy Faith, praying by the Holy Spirit;

21. Keep your ſelves in the Love of God, and look for the Mercy of our Lord Jeſus Chriſt to everlaſting Life.

22. However ſhew mercy indeed to ſome, making a difference:

23. And by Fear ſave ſome, catching out of the Fire, while you hate even the Garment ſtained by the Fleſh.

24. Now to him who is able to keep you without falling, and to make *you* ſtand before his Glory without Blemiſh in Joy;

25. To God only wiſe, our Saviour, be Glory and Majeſty, Might and Authority, both now and to all Ages: ſo let it be.

Ver. 19. *ſenſual*] which is miſprinted *ſenſually* in my *Oxf. Bible*, but perhaps to make the *Eng.* grammatical, as was wanting.

Ver. 22. *ſhew mercy—making a difference*] But the *vulg. Lat.* with a few *Gr. Copies*, *reprove them that are judged*; and with more after *catching out of the Fire* in the next Ver. *and to others ſhew mercy in Fear.*

Ver. 24. *before*] as tranſlated 2 *Cor.* xii. 19. *Eph.* i. 4. without adding *the preſence of.*

Ver. 25. *wiſe*] crept as it ſeems, ſays *Mills*, from *Rom.* xvi. 27. for ſome leave it out; but as there is no where *To the only God*, and as this alſo is in 1 *Tim.* i. 17. I ſuppoſe it ſhould be here.

NOTES

NOTES upon the REVELATION of JOHN the Divine.

CHAP. I.

THE Revelation of Jeſus Chriſt, which God gave him, to ſhew his Servants the Things that muſt come to paſs quickly; which he ſignified, and ſent by his Angel to his Servant John:

2. Who teſtified the Word of God, and the Teſtimony of Jeſus Chriſt, with whatever Things he ſaw.

3. Bleſſed is he that reads, and they who hear the Words of the Prophecy, and keep the Things written in it: for the Time is near.

4. John, to the ſeven Churches that are in Aſia. Grace be to you, and Peace, from him who is, and who was, and who is to come; and from the ſeven Spirits that are before his Throne;

5. And from Jeſus Chriſt, the faithful Witneſs, the Firſt-born from the Dead, and the Ruler of the Kings of the Earth: to him who loved us, and waſhed us from our Sins with his Blood,

6. Nay has made us Kings and Prieſts to God and his Father; to him be Glory and Might for evermore: ſo let it be.

7. Behold he is coming with Clouds, and every Eye will ſee him, even they who pierced him; and all the Tribes of the Earth will lament at him: yes ſo let it be.

8. I am A and Z, the Beginning and the End, ſays the Lord, who is, and who was, and who is to come, the Almighty.

9. I John, who am alſo your Brother, and a Partaker in Affliction, and in the Kingdom and Patience of Jeſus Chriſt, was in the Iſle called Patmos, for the Word of God, and for the Teſtimony of Jeſus Chriſt.

10. I was in the Spirit on the Lord's Day, and heard behind me a great Voice, as of a Trumpet,

11. Saying, I am A and Z, the Firſt and the Laſt; and what thou beholdeſt write in a Book, and ſend to the ſeven Churches in Aſia, to Epheſus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.

12. Whereupon I turned to behold whoſe Voice ſpoke to me; and being turned, I ſaw ſeven golden Candleſticks;

13. And in the midſt of the ſeven Candleſticks one like the Man, cloathed with a Garment to the Feet, and girded about at the Breaſts with a golden Girdle.

14. Moreover his Head and Hairswere white as if it were Wool, white as ſnow; and his Eyes as a Flame of Fire;

15. His Feet too like fine Braſs, they burning as if in a Hearth; and his Voice as the Sound of much Water.

Tit. *Revelation*] ſeen An. Dom. 95. *Euſeb. Eccleſ. Hiſt.* B. 3. Ch. 18. and publiſhed as appears A. D. 96, at *Epheſus*, whither the *Apoſtle John* returned, by the Death of the *Emperor Domitian*, Ver. 9. *Euſeb.* Id. Ch. 20 & 23. *Iren.* L. iii. 1. *Epiph. Hær.* li. 12.

Ver. 1. *come to paſs quickly*] *Ham.* ſtrenuouſly inſiſts on this and the like, interpreting the *Book* accordingly; but the Meaning ſeems *begin to come to paſs*, or that the firſt of the Things would be ſoon.

Ver. 2. *with*] *Mills* tells was inſerted afterwards, ſeveral, and among them the *Vulg.* not having it.

Ver. 5. *from the Dead*] The *Vulg.* indeed and ſome more have not *from*, but only the Gen. Caſe, whereupon *Mills* ſays it is from *Col.* i. 18. but *Ham.* puts [from,] which, *Wall* alſo ſays, is more likely to be the true Reading, and that it ſhould be tranſlated here as there.

Ib. *waſhed*] Three or four *Copies* having λύσαντι for λύσαντι, i. e. *let looſe* or *ſet free*, inſtead of *waſhed*, *Mills* counts that entirely true and genuine; but *Kuſter* otherwiſe, as *waſhed* agrees ſo well with *Blood*.

Ver. 6. *Kings*] but by ſeveral *a royal Family*, which *Mills* ſays is the *genuine Reading*.

Ver. 7. *coming*] Look back to *Mat.* xxiv. 29, 30.

Ver. 8. *A and Z*] *Alpha* and *Omega* being the firſt and laſt *Greek* Letters, and put thus ſingle in the *Original*; nor is that counted the primitive and holy Tongue, for *Chriſt* to be called by thoſe Letters, and no other; but rather the firſt and laſt of all in each Language, according to Ver. 11.

Ver. 9. *alſo*] by ſome omitted, and ſo turned off by *Mills*, as if put for Emphaſis, *Pr.* 684.

Ib. *in the Kingdom*] This *in* is left out by a few, as not with *Patience* I ſuppoſe, though *Mills* ſeems to think otherwiſe, *Pr.* 685.

Ib. *Chriſt*] the laſt *Mills* ſays was added from Ver. 2. tho' abſent only in two *Codes*, the *Vulg.* and 1 *Author*.

Ver. 11. *ſeven*] Several with the *Vulg.* indeed have this, which *Mills* enumerates; but how many more then have not? inſomuch that he does not put it in the Text.

Ib. *Epheſus, &c.*] *Brightman* interprets theſe to be quite other People, as *Epheſus* the Primitive Church before the Time of *Conſtantine*, *Sardis* the firſt reformed Church of *Germany*, *Laodicea* that of *England*; whoſe wild Reveries *Hammond* expoſes.

Ver. 15. *they burning*] Some have this a Participle to the Braſs, but I look on it to be an Attempt at ſuch Refinement as ſhould be avoided in the *Original Scripture*; and ſee Ch. x. 1.

16. He having alſo in his right Hand ſeven Stars, and a ſharp two-edged Sword going out of his mouth, and his Face was as the Sun ſhines in its Power.

17. And when I ſaw him, I fell down at his Feet as dead; and he put his right Hand on me, ſaying to me: Do not fear; I am the Firſt and the Laſt,

18. As likewiſe he who am alive, and was dead, nay behold I am alive for evermore, ſo let it be; and I have the Keys of Hell and Death.

19. Write what Things thou haſt ſeen, and what there are, and what are about to be after theſe.

20. The Myſtery of the ſeven Stars which thou haſt ſeen in my right Hand, and the ſeven golden Candleſticks is; the ſeven Stars are the Angels of the ſeven Churches, and the ſeven Candleſticks which thou haſt ſeen, are the ſeven Churches.

CHAP. II.

TO the Angel of the Church of Epheſus write: Theſe Things ſays he who holds the ſeven Stars in his right Hand, who walks in the midſt of the ſeven golden Candleſticks;

2. I know thy Deeds, and thy Labour, with thy Patience, and that thou canſt not bear the evil ones: nay thou haſt tried thoſe who ſay they are Apoſtles, and are not, and haſt found them Liars.

3. Moreover thou haſt born, and had Patience; as alſo for my Name haſt laboured, and not been tired.

4. But I have againſt thee, that thou haſt left thy firſt Love.

5. Remember therefore whence thou art fallen, and repent, and do the firſt Deeds; but if not, I will come to thee quickly, and move thy Candleſtick out of its Place, except thou doſt repent.

6. Yet this thou haſt, that thou hateſt the Deeds of the Nicolaitans, which I alſo hate.

7. He that has an Ear, let him hear what the Spirit ſays to the Churches, To him who overcomes I will give to eat of the Tree of Life, which is in the midſt of the Paradiſe of God.

8. And to the Angel of the Church of the Smyrnains write: Theſe Things ſays the Firſt and the Laſt, who was dead, and is alive;

9. I know thy Deeds, Affliction, and Poverty (yet thou art rich) with the Blaſphemy of thoſe who ſay they are Jews, and are not, but are the Synagogue of Satan.

10. Fear none of the Things which thou wilt ſuffer: behold the Devil will throw ſome of you into priſon, that ye may be tried; and ye will have Affliction ten Days: be faithful till Death, and I will give thee a Crown of Life.

11. He that has an Ear, let him hear what the Spirit ſays to the Churches, He who overcomes ſhall not be hurt by the ſecond Death.

12. And to the Angel of the Church in Pergamos write: Theſe Things ſays he who has the ſharp two-edged Sword;

13. I know thy Deeds, and where thou dwelleſt, where the Throne of Satan is; yet thou holdeſt my Name, and haſt not denied my Faith, even in the Days wherein Antipas was my faithful Witneſs, who was killed with you, where Satan dwells.

14. But I have a few Things againſt thee, that thou haſt there ſuch as hold the Doctrine of Balaam, who taught Balac to throw an Offence before the Iſraelites, to eat Things offered to Idols, and to commit Whoredom:

15. So haſt thou alſo them that hold the Doctrine of the Nicolaitans, which I hate.

16. Repent; but if not, I will come to thee quickly, and fight againſt thoſe with the Sword of my Mouth.

Ver. 18. *ſo let it be*] The *Gr. amen Mills* ſays is of Ver. 6. *Pr.* 685. unlikely, and foreign to the Matter!

Ib. *Hell and Death*] tranſpoſed by ſeveral, probably becauſe Death is in Time before Hell, as likewiſe put ſo Ch. xx. 13, 14. by *Weſt.* are *death and of Hades.*

Ver. 3. *Patience*] From hence to the Verſe's End *Mills* would have it be right thus, *for my Name, and not been weary*; of which he gives this Account, according to his Conception of it, that by reaſon of he knows not what Repugnancy, when the *Epheſian* Church which is praiſed for *Labour*, Ver. 2. is here ſaid, *not to have laboured* (being the more uſual Signification of the Word than *been weary*, according to its Noun before for *Labour*) ſome ſtudious Perſon wrote over againſt the Verb, to explain it, ours for *been tired*; this the Tranſcriber thinking belonged to the Text, put it in (which is to make the former write, or the latter think, incredibly wrong) raſing out the *not* (but who would do that?) whereas if the *Vulg.* with its three *Fellow-Verſions*, and nine *Copies* are to be followed, the two firſt Verbs muſt alſo be tranſpoſed, contrary to his putting them.

Ver. 4. *that*] ſo tranſlated in the ſame Senſe, Ver. 6.

Ver. 8. *of the Smyrnains*] like that in Ch. iii. 14. but but ſome *Copies* have *in* there and here, which *Mills* ſhews.

Ver. 14. *Things offered to Idols*] *Mills* ſpeaks in behalf of this being out of the *Vulg.* only, as brought afterwards from Ver. 20. but beſides that ſuch Evidence is little to be regarded, it might rather have been put here, and underſtood after.

Ver. 15. *which I hate*] The *Gr.* ὃ μισῶ may be found in a few *Exemplars* changed into ὁμοίως *likewiſe*; for that being much the ſame as the firſt Word in the Verſe, is not to be thought the right.

17. He that has an Ear, let him hear what the Spirit ſays to the Churches, To him who overcomes I will give to eat of the hidden Manna, as likewiſe will give him a white Stone, and on the Stone a new Name written, which Nobody knows excepting the Receiver.

18. And to the Angel of the Church in Thyatira write: Theſe Things ſays the Son of God, who has his Eyes as a Flame of Fire, and his Feet like fine Braſs;

19. I know thy Deeds, and Love, and Miniſtry, and Faith, with thy Patience, nay thy laſt Deeds to be more than the firſt.

20. But I have a few Things againſt thee, that thou permitteſt the Woman Jezebel, who ſays ſhe is a Propheteſs, to teach and ſeduce my Servants, to commit Whoredom, and eat Things offered to Idols.

21. And I gave her Time that ſhe might repent of her Whoredom, and ſhe did not.

22. Behold I will throw her into a Bed, and them who commit Adultery with her into great Affliction, except they repent of their Deeds.

23. Nay I will kill her Children with Death; and all the Churches ſhall know, that I am the Searcher of the Reins and Hearts: and I will give each of you according to your Deeds.

24. But to you I ſay, even to the reſt in Thyatira, Whoever have not this Doctrine, and who have not known the Depths of Satan, as they ſpeak, I will put on you no other Burden.

25. Nevertheleſs what you have, hold faſt until I come.

26. And to him who overcomes, and keeps my Deeds till the End, I will give Power over the Nations.

27. And he ſhall manage them with an iron Rod, as Potters Veſſels ſhall they be broke in pieces; even as I received from my Father.

28. Moreover I will give him the Morning Star.

29. He that has an Ear, let him hear what the Spirit ſays to the Churches.

CHAP. III.

AND to the Angel of the Church in Sardis write: Theſe Things ſays he who has the ſeven Spirits of God, and the ſeven Stars; I know thy Deeds, that thou haſt a Name that thou art alive, yet art dead.

2. Be watchful, and eſtabliſh the reſt of the Things which are about to die: for I have not found thy Deeds compleat before God.

3. Remember therefore how thou haſt received and heard, then keep, and repent. If therefore thou wilt not watch, I will come on thee as a Thief, and thou ſhalt not know what Hour I will come on thee.

4. Thou haſt a few Names even in Sardis, that have not defiled their Cloaths, and they ſhall walk with me in White, ſince they are worthy.

5. He who overcomes, the ſame ſhall be cloathed in white Cloaths; and I will not blot out his Name from the Book of Life, but will confeſs it both before my Father and his Angels.

6. He that has an Ear, let him hear what the Spirit ſays to the Churches.

7. And to the Angel of the Church in Philadelphia write: Theſe Things ſays the Holy, the True One, he who has the Key of David, who opens and none ſhuts, and ſhuts and none opens;

8. I know thy Deeds: behold I have put before thee an open Door, and none is able to ſhut it; ſince thou haſt a little Ability, and haſt kept my Word, and not denied my Name.

Ver. 17. *to eat of*] the *Vulg.* and *Ethiop. Tr.* have not, and *Mills*, who on ſuch Authority denies it to be *John*'s, adds a *Copy* with *Curcellæus* and *Veleſius*; which might be the ſame, and not only ſo but made, or even no more than imagined, according to the revered *Vulg. Lat.*

Ver. 19. *laſt Deeds*] Divers having not the [and] between, which are particularized by *Mills* and *Kuſter*; and the Senſe requires it, to avoid a mere Tautology, and what is worſe, very improper Expreſſion of the ſame Meaning; ſo that *Wall* ſays *and* ſeems interpolated.

Ver. 20. *the Woman*] Several have *thy Wife*, and *Grotius* ſays all the Ancients, who ſuppoſes it was the Biſhop's Wife; which I think not unlikely, and that *her Children*, Ver. 23. might be thoſe whom ſhe ſeduced: for I think *thy* (the other being the ſame in the *Gr.*) more likely to be left out than put in.

Ver. 23. *your*] in the *Vulg.* alone *his*, to accord with *each*, which ſtands after *you* in the *Gr.* yet *Mills* is for that, *Pr.* 508.

Ver. 24. *even*] as is apparent, if this Conjunction is authentick; for ten *Copies* and four *Verſions* are without it, and *Hammond* is againſt it on Ch. i. 20.

Ver. 26. *to him*] the ſame as in Ver. 7, 17.

Ver. 28. *give him the Morning Star*] according to *Nary*, *He ſhall ſhine in Heaven as bright as that doth in the Firmament.*

Ver. 1. *that thou art alive*] A few inſtead of *that* have *and*, which, ſays *Mills*, is a little obſcurer, and therefore, as it ſeems, genuine; ſo preferring that which is both worſt, and of leaſt Authority.

Ver. 2. *compleat*] ſo *Weſt.* I ſince find.

Ib. *God*] *Weſt. my God*, as ſome *Copies* have, and particularly the *vulg. Lat.* which he has commonly on his Side when he leaves our received *Reading*.

9. Behold I will cauſe thoſe of the Synagogue of Satan, that ſay they are Jews, and are not, but lye; behold I will make them come, and reverence before thy Feet, and know that I have loved thee.

10. Since thou haſt kept the Word of my Patience, I will alſo keep thee from the Hour of Trial, which will come on the whole World, to try them who dwell on the Earth.

11. Behold I am coming quickly; hold faſt what thou haſt, that none may take thy Crown.

12. Him who overcomes I will make a Pillar in the Temple of my God, and he ſhall go out no more; beſides I will write on him the Name of my God, and that of his City, new Jeruſalem which comes down out of Heaven from my God, and my new Name.

13. He that has an Ear, let him hear what the Spirit ſays to the Churches.

14. And to the Angel of the Church of the Laodiceans write, Theſe Things ſays the So let it be, the Faithful and True Witneſs, the Beginning of the Creation of God;

15. I know thy Deeds, that thou art neither cold nor hot: I would rather thou waſt one or the other.

16. Thus becauſe thou art lukewarm, and neither cold nor hot, I am about to ſpew thee out of my Mouth:

17. Since thou ſayeſt, I am wealthy, and become rich, and have need of Nothing; and doſt not know thou art wretched, miſerable, poor, blind and naked.

18. I counſel thee to buy Gold of me refined from the Fire, that thou mayeſt be rich: and white Cloaths, that thou mayeſt be cloathed, and the Shame of thy Nakedneſs may not appear: as alſo anoint thy Eyes with Salve, that thou mayeſt ſee.

19. As many ſoever as I love, I rebuke, and chaſten: be zealous therefore, and repent.

20. Behold I ſtand at the Door, and knock: if any one will hear my Voice, and open the Door; I will come in to him, and ſup with him, and he with me.

21. To him who overcomes I will give to ſit with me in my Throne, as I alſo overcame, and ſate with my Father in his Throne.

22. He that has an Ear, let him hear what the Spirit ſays to the Churches.

CHAP. IV.

AFTER theſe Things I looked, and behold a Door was opened in Heaven; and the firſt Voice which I heard was as of a Trumpet thus ſpeaking to me, Come up hither, and I will ſhew thee what Things muſt be after theſe.

2. And preſently I was in the Spirit; when behold there was a Throne placed in Heaven, and one ſitting on the Throne.

3. Now he who ſate was to the Sight like a Jaſper and a Sardine Stone; and a Rainbow was round about the Throne, to the Sight like an Emerald.

4. Round about the Throne too were twenty four Thrones; and on the Thrones I ſaw twenty four Elders ſitting, cloathed in white Cloaths; and they had on their Heads golden Crowns.

5. And out of the Throne there came Lightnings, Thunders, and Voices; and ſeven Lamps of Fire were burning before the Throne, which are the ſeven Spirits of God.

6. Before the Throne alſo was a Sea of Glaſs like Cryſtal; and in the midſt of the Throne, as well as round about it, four living Creatures full of Eyes before and behind.

7. Moreover the firſt living Creature was like a Lion, and the ſecond like a Calf, and the third had a Face as a Man, and the fourth was like a flying Eagle.

8. Beſides the four living Creatures had each on himſelf ſix Wings apiece round about, and were full of Eyes within; and they have not Reſt Day and Night, ſaying, Holy, holy, holy is the Lord God Almighty, who was, and is, and is to come.

9. And when the living Creatures give Glory, Honour, and Thankſgiving to him that ſits on the Throne, who lives for evermore;

Ver. 9. *reverence*] not *worſhip* thee certainly, which would be Idolatry; and what elſe ſhould it be *before* for?

Ver. 17. *rich*] as the ſame Word is turned in the next Verſe.

Ib. *miſerable*] *Weſt. pitiable* from *Doddr.* in his pitiful Manner, and a pitiful Word this.

Ver. 18. By *Kennett*, along with his *Pſalms in Verſe*,

I guide thee to thy better Claim,
Subſtantial Treaſures, Gold refin'd and pure,
And ſpotleſs Robes to ſhroud thy Shame,
And Heav'nly Balms thy mortal Sight to cure.

Ver. 20. *at the Door*] *of Men's Hearts*, ſays *Nary* in the *Margin*.

Ver. 21. *give*] as before, & vii. 2. & ix. 5,

Ver. 6. *living Creatures*] which the *Gr.* properly ſignifies, and *beaſts* is too contemptible; nay one of them was like an Eagle, and another had a Face as a Man; beſides there is another Word for *Beaſts*, Ch. vi. 8. and often ſing. in this *Book*, ſo that *Wall* at the Beginning blames the *Eng. Tranſlation* for confounding theſe Names.

Ver. 7. *as a Man*] by few *of a Man*, which *Mills* notwithſtanding thought authentick, and ſays was changed into ours.

Ver. 8. *and were*] that is, *the living Creatures were full of Eyes*, as *Ham.* ſhews from the *Gr.* and not the *Wings*, as *they* in our *com. Reading* intimates.

Ver. 9. *fits*] the preſ. Tenſe, as proper.

10. The twenty four Elders fall down before him that ſits on the Throne, and worſhip him who lives for evermore, and caſt their Crowns before the Throne, ſaying,

11. Thou art worthy, O Lord, to receive Glory, Honour and Power; becauſe thou haſt created all Things, and for thy Will they exiſt, and were created.

CHAP. V.

AND I ſaw in the right Hand of him that ſate on the Throne, a Book written within and without, ſealed with ſeven Seals.

2. I likewiſe ſaw a ſtrong Angel proclaiming aloud, Who is worthy to open the Book, and to undo the Seals of it?

3. And Nobody was able in Heaven, on the Earth, nor underneath it, to open the Book, nor to look on it.

4. Upon this I wept much, becauſe there was Nobody found worthy to open and read the Book, nor to look on it.

5. But one of the Elders ſaid to me, Do not weep; behold the Lion who is one of the Tribe of Juda, the Root of David, has prevailed to open the Book, and to undo the ſeven Seals of it.

6. Next I looked, and behold in the midſt of the Throne, and of the four living Creatures, and in the midſt of the Elders, was a Lamb ſtanding as if it were ſlain, that had ſeven Horns, and ſo many Eyes, which are the ſeven Spirits of God ſent into all the Earth.

7. Moreover he came, and took the Book out of the right Hand of him who ſate on the Throne.

8. And when he had taken the Book, the four living Creatures, and the twenty four Elders fell down before the Lamb, having each golden Harps, and Vials full of Perfumes, which are the Prayers of the Saints.

9. And they ſung a new Song as follows; Thou art worthy to take the Book, and to open the Seals of it; becauſe thou haſt been ſlain, and haſt purchaſed us to God by thy Blood, out of every Tribe, Tongue, People and Nation;

10. As alſo made us Kings and Prieſts to our God, ſo that we ſhall reign on the Earth.

11. Beſides as I looked, I heard the Voice of many Angels round about the Throne, and of the living Creatures and Elders, the Number of whom was a hundred Millions, and a Million,

12. Saying aloud, The Lamb that has been ſlain is worthy to receive Power, Riches, Wiſdom, Strength, Honour, Glory and Bleſſing.

13. Nay every Creature that is in Heaven, on the Earth, and underneath it, with thoſe who are in the Sea, even all that are in them, I heard ſay, To him who ſits on the Throne, and to the Lamb, be Bleſſing, Honour, Glory and Might, for evermore: ſo let it be.

14. The four living Creatures too ſaid, So let it be; and the twenty four Elders fell down, and worſhipped him who lives for evermore.

CHAP. VI.

AND I looked when the Lamb opened one of the Seals, and heard one of the four living Creatures ſay as the Sound of Thunder, Come, and ſee.

2. Accordingly I looked, and behold a white Horſe; and he who ſate on him had a Bow, there was alſo a Crown given him; thus he went out overcoming, and that he might overcome.

Ver. 11. *exiſt*] For *are* may be taken wrong, as belonging to *created*.

Ver. 4. *and read*] *Mills* ſays crept from the *Marg.* becauſe ſome have it not.

Ver. 5. *who is*] ſee *Mills* and *Wetſten*.

Ib. *to undo*] crept from Ver. 2. as *Mills* determines, *Pr.* 685. if not too haſtily, by ſome being without it.

Ver. 6. *looked*] as Ch. iv. 1. & vi. 8. & xiv. 1, 14.

Ver. 11. *looked*] not *beheld*——*the voice*.

Ib. *a Million*] as in *Dan.* vii. 10.

Ver. 14. *twenty four*] *Mills* thinks was brought from Ver 8. becauſe ſome are without it.

Ib. *him who lives for evermore*] ſeemed to *Zeger* added from ſome other like Place, foraſmuch as not here with ſome; but ſuch over-haſty condemning the eſtabliſhed Writing may better be ſpared.

Ver. 2. *a white Horſe*] Although this may pretty plainly denote the Goſpel, which the primitive Chriſtian Preachers went out to declare, and prevailed with; I would not attempt what may leſſen my *Interpretation* of other Scripture Prophecies, by a particular Application of *John*'s Viſions to the Series of Hiſtory, or what would be far more uncertain to that of Futurity. How have ſome of great Name checked the Eſteem of their Capacity by it! What a Croud of *Commentators*, particularly in the laſt Century, has Time it ſelf confuted! And how little Certainty is to be expected in what is referred to hereafter, by others who make leſs Appearance of Judgment and diligent Search, than ſome of the foregoing! But if the circumſtantial fulfilling of Things here be unknown, the Deſcriptions are truly divine and noble; with the Uſefulneſs of which on many Occaſions, and the peculiar Diſcoveries the Servants of God have had, and may have, let us be humbly contented. *Doddridge*, as one of our lateſt Commentators of Note and Credit, prefers the Scheme of *Lowman*, which has the Accompliſhment of theſe Matters to the End divided into ſeven Periods, the third of which extends to A. D. 2016, and the fourth to 3005, yet *Doddr.* on Ch. xi. 18. writes, *This repreſents the Judgment-day as now nearly approaching*. It may perhaps be rightly remarked, that the various Years computed by many, for the Completion of the great Affairs here predicted, being paſſed over with a ſilent but full Anſwer to their laboured Hypotheſes; others of late

3. More-

13. Moreover when he opened the ſecond Seal, I heard the ſecond living Creature ſay, Come, and ſee.

4. And another Horſe went out red: and to him who ſate on him was given to take Peace from the Earth, and that they might ſlay one another, and there was given him alſo a great Sword.

5. And when he opened the third Seal, I heard the third living Creature ſay, Come, and ſee. Whereupon I looked, and behold a black Horſe; and he who ſate on him had a Ballance in his Hand.

6. I further heard a Voice in the midſt of the four living Creatures ſay, A Meaſure of Wheat for a Penny, and three Meaſures of Barley for a Penny; and thou muſt do no injury to the Oil and Wine.

7. And when he opened the fourth Seal, I heard the Voice of the fourth living Creature ſay, Come, and ſee.

8. So I looked, and behold a pale Horſe; and the Name to him who ſate upon him was Death, and Hell followed with him: there was alſo Power given to them to kill on the fourth Part of the Earth, with the Sword, Famine and Death, as likewiſe by the Beaſts of the Earth.

9. And when he opened the fifth Seal, I beheld underneath the Altar the Souls of thoſe who were ſlain, for the Word of God, and for the Teſtimony which they had.

10. They alſo cried out aloud as follows, How long, O Lord, Holy and True, doſt thou not judge and revenge our Blood, from them that dwell on the Earth?

11. Whereupon white Robes were given to each one, and it was ſaid to them, that they ſhould reſt yet a little while, until their Fellow-Servants alſo, and their Brethren ſhould be filled up, who would be killed even as they.

12. Next I looked when he opened the ſixth Seal, and behold there was a great Earthquake, the Sun became as black as Sackcloth of Hair, the Moon became like Blood;

13. And the Stars of Heaven fell to the Earth, as a Fig-tree caſts its unripe Figs, when it is ſhaken by a great Wind.

14. Nay the Heaven departed away, as a Book rolled up; and every Mountain and Iſle were moved out of their Places.

15. At which the Kings of the Earth, the Grandees, rich Men, Commanders, and powerful Perſons, as likewiſe every one bound and free, hid themſelves in Caves and Rocks of the Mountains;

16. And ſaid to the Mountains and Rocks; Fall on us, and hide us from the Face of him who ſits on the Throne, and from the Wrath of the Lamb;

17. Becauſe the great Day of his Wrath is come; and who will be able to ſtand.

CHAP. VII.

AND after theſe Things I beheld four Angels ſtanding on the four Corners of the Earth, who held the four Winds of it; that they might neither blow on the Earth, the Sea, nor any Tree.

2. I likewiſe beheld another Angel coming down from the eaſtern Sun, who had the Seal of the Living God; and he cried out aloud to the four Angels, to whom it was given to do injury to the Earth and Sea,

3. Saying, Do no injury to the Earth, Sea, nor Trees, till we have ſealed the Servants of our God on their Foreheads.

4. And I heard the Number of thoſe who were ſealed, there being ſealed a hundred and forty four thouſand, of all the Tribes of the Iſraelites:

5. Of the Tribe of Juda were twelve thouſand ſealed, of the Tribe of Ruben twelve thouſand ſealed, of the Tribe of Gad twelve thouſand ſealed,

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have avoided this Refutation, by placing the grand Momenta long hence to come. But as Expectation has ſuch great Aſcendency over the human Mind, People on one hand are apt to look for Things too near, and on the other to expect what is already paſt, as the Coming of the *Meſſiah* by the *Jews*, whom may God in his great Mercy pity and convince. And I modeſtly ſuppoſe the bleſſed Reformation from Popery has gone far into this *Revelation*; yet as Mahometaniſm and Popery are ſtill in high Power, the *Jews* not reſtored, &c. there ſeem ſignal Matters yet to come, and by the Check already given to thoſe Powers not very far diſtant. So *Beza* from Ch. iii. to the End has moſtly few and ſmall *Notes*, unlike what he has to other *Books*, though more able Commentators are ſcarce to be found.

Ver. 3. *opened*] as in Ver. 1.

Ver. 5. *a Ballance*] which is not *a pair* as *Scales* are; nor is the *Gr.* Word here either dual or plural.

Ver. 6. *Barley*] three having it plur. *Mills* thought that genuine.

Ver. 8. *Sword*] *Weſt. ſcimetar*.

Ver. 17. *great*] One *Copy* and an *Author* being without, *Mills* ſays, if it was not for the very great Conſent of *Copies*, he ſhould believe it crept hither from *Acts* ii. 20.

Ib. *his*] the Lamb's ſtrictly, to whom *Wrath* is aſcribed before; but the *Vulg.* and *Syr.* have *their*, as was imagined, we may ſuppoſe, to be more grammatical, and *Mills* hugs it up, *Pr.* 508. However his vilifying ours, that it roſe from the Ignorance of the Senſe of this Place, is not to be ſuffered, and the leſs as it is quite unſupported; on the contrary is not *God* and *Chriſt* one, *John* x. 30.

Ver. 2. *Sun*] left out by our *Tranſlators*.

Ver. 5. *Ruben*] the *Gr.* for *u* being as in *Juda*, which alſo in the *Book of the Old Teſt.* is *Judah*, &c.

6. Of the Tribe of Aſer twelve thouſand ſealed, of the Tribe of Nephthalim twelve thouſand ſealed, of the Tribe of Manaſſes twelve thouſand ſealed,

7. Of the Tribe of Symeon twelve thouſand ſealed, of the Tribe of Levi twelve thouſand ſealed, of the Tribe of Iſachar twelve thouſand ſealed,

8. Of the Tribe of Zabulon twelve thouſand ſealed, of the Tribe of Joſeph twelve thouſand ſealed, of the Tribe of Benjamin twelve thouſand ſealed.

9. After theſe Things I looked, and behold a great Company, which Nobody was able to number, of all Nations, Tribes, People, and Languages, ſtood before both the Throne and the Lamb, cloathed with white Robes, and Palm-branches in their Hands.

10. And they cried out thus aloud, Salvation belongs to our God who ſits on the Throne, and to the Lamb.

11. All the Angels too ſtood round about the Throne, the Elders and four living Creatures, then fell down before the Throne, and worſhipped God,

12. Saying, So let it be: Bleſſing, Glory, Wiſdom, Thankſgiving, Honour, Power and Strength, be to our God for evermore; ſo let it be.

13. Then one of the Elders ſpoke as follows to me, Who are theſe that are cloathed with white Robes, and whence do they come?

14. And I ſaid to him, Lord, thou knoweſt. Whereupon he replied to me; Theſe are they that are come out of great Affliction, and have waſhed their Robes, and whitened them in the Blood of the Lamb.

15. For this reaſon they are before the Throne of God, and ſerve him Day and Night in his Temple; and he who ſits on the Throne will inhabit among them.

16. They will be hungry no more, nor thirſty any more; neither will the Sun's nor any Heat fall on them.

17. Since the Lamb that is at the midſt of the Throne will feed them, and guide them to ſpringing Fountains of Waters; and God will wipe off all Tears from their Eyes.

CHAP. VIII.

AND when he opened the ſeventh Seal, there was Silence in Heaven as it were half an Hour.

2. I alſo beheld ſeven Angels who ſtood before God, and ſeven Trumpets were given them.

3. Another Angel too came, and ſtood at the Altar, who had a golden Cenſer; and much Incenſe was given him, that he might render *it* with the Prayers of all the Saints, on the golden Altar which was before the Throne.

4. And the Smoak of the Incenſe went up, with the Prayers of the Saints, out of the Hand of the Angel, before God.

5. Beſides the Angel took the Cenſer, and filled it from the Fire of the Altar, and threw into the Earth; upon which there were Sounds, Thunders, Lightnings and an Earthquake.

6. The ſeven Angels moreover, who had the ſeven Trumpets, got themſelves ready to ſound.

7. And the firſt Angel ſounded, when there was Hail and Fire, mixed with Blood, and they were thrown into the Earth; ſo that the third Part of the Trees was burnt up, as was likewiſe all green Graſs.

8. In the next place the ſecond Angel ſounded, and there was as it were a great Mountain burning with Fire thrown into the Sea; whereupon the third Part of the Sea became Blood:

9. Nay the third Part of the Creatures in the Sea that had Life died, and the third Part of the Ships periſhed.

10. Then the third Angel ſounded, and there fell down from Heaven a great Star, that

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Ver. 9. *Palm-branches*] For *palms* are the whole Trees; and here eſpecially is amiſs, becauſe there are *palms* of the Hands *in* them.

Ver. 14. *whitened*] as if by waſhing clean, not as being of another Colour before.

Ver. 16. *Sun's*] *the ſun light on them* may be miſtaken for his giving light, and is otherwiſe very odd.

Ver. 17. *and God will wipe off all Tears from their Eyes*] Two printed *Books* only being without this, or any Part of it, *Mills* aſſerts it is indeed of Ch. xxi. 4. than which he has perhaps no raſher Aſſertion among his numerous raſh ones.

Ver. 5. *Sounds, Thunders*] inverted by *Beza* after the *vulg. Lat.* and not remarked by *Mills*.

Ver. 7. *was*] and not *followed*.

Ib. *into*] as Ver. 5, & 8.

Ib. *ſo that*] Several have here beſides the following with us, *the third Part of the Earth was burnt up, and*; which might be left out, becauſe of the Difficulty in conceiving how the Earth was to be burnt up, excluſive of the Wood and Herbage; when the latter might be but a more explicite Account of the former, and might be connected to it with [even,] and ſo the other may the better be ſpared.

Ib. *the third Part of the Trees*] as it was not violent enough to deſtroy them all like the Graſs.

Ver. 9. *periſhed*] *Mills* found but three or four *Copies* that have it plur. like our *Eng.* yet he ſays *rightly*; but if ſo in ſome Senſe, it is the ſing. which is to be allowed *right*.

burnt as a Lamp; and it fell on the third Part of the Rivers, and on the Fountains of Waters.

11. And the Name of the Star is called Wormwood: ſo the third Part of the Waters became Wormwood, and many Men died of the Waters, becauſe they were bitter.

12. The fourth Angel likewiſe ſounded, and there was ſmitten the third Part of the Sun, and the ſame both of the Moon and Stars; that the third Part of them might be darkened, and the Day not ſhine a third Part of it, and the Night in like Manner.

13. I alſo beheld, and heard one Angel flying in the midſt of Heaven, ſay aloud, Wo, wo, wo is to them that dwell on the Earth, from the other Voices of the Trumpet of the three Angels, who are about to ſound.

CHAP. IX.

AND the fifth Angel ſounded, then I beheld a Star fall from Heaven into the Earth; and there was given him the Key to the Well of the Deep.

2. Upon this he opened the Well of the Deep, and Smoak went up from the Well as the Smoak of a great Hearth; ſo that the Sun and Air were darkened by the Smoak of the Well.

3. Moreover there came Locuſts out of the Smoak into the Earth; and Power was given them, as Scorpions of the Earth have Power.

4. And it was ſaid to them, that they ſhould do no injury to the Graſs of the Earth, nor any green Thing, nor any Tree; but to the Men only who have not the Seal of God on their Foreheads.

5. However it was given them, that they ſhould not kill theſe, but that they ſhould be tormented five Months; and their Torment was as that of a Scorpion, when he ſtrikes a Man.

6. So that in thoſe Days Men will ſeek Death, and not find it: as likewiſe will deſire to die, and Death will flee from them.

7. And the Likeneſſes of the Locuſts were like Horſes got ready to Battle, on their Heads too were as Crowns like Gold, and their Faces were as thoſe of Men;

8. They further had Hair as that of Women, and their Teeth were ſuch as Lions;

9. And they had Breaſt-plates like iron ones, with the Sound of their Wings as that of many Horſes running to Battle;

10. As they had alſo Tails like Scorpions, and there were Stings in their Tails, and their Power was to do injury to Men five Months.

11. And they had a King over them, the Angel of the Deep, to whom the Name in Hebrew is Abaddon, but in Greek has the Name Apollyon.

12. One Wo is gone, behold there are yet coming two Woes after theſe Things.

13. The ſixth Angel alſo ſounded, and I heard a Voice from the four Horns of the golden Altar before God,

14. Saying to the ſixth Angel who had the Trumpet, Let looſe the four Angels that are bound in the great River Euphrates.

15. Accordingly the four Angels were let looſe, who were got ready for an Hour, Day, Month and Year, that they might kill the third Part of Men.

16. Now the Number of the Warriors, being Horſemen, was two hundred Millions: for I heard the Number of them.

17. And thus I beheld the Horſes in the Viſion, and thoſe that ſate on them, having Breaſt-plates of Fire, Jacinth and Brimſtone; the Heads too of the Horſes were as Lions

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Ver. 13. *Angel*] ſuppoſed by *Mills* to creep in inſtead of *Eagle*, which the *Vulg.* and ſeveral have; but it ſeems too ſtrange, and diſſonant from the reſt.

Ib. *of the Trumpet*] by the *Vulg. Interpreter* omitted, and in ſome pretended *Copy* from *Veleſius*; the Noun (as it were *of the Sound*) being left out by reaſon of its Verb. This *Mills* catches at in vain, *Pr.* 508.

Ver. 1. *into*] ſee Ch. viii. 7. where it is the ſame.

Ver. 2. *Upon this he opened the Well of the Deep*] Theſe Words ſeven or eight have not, and ſo ſeemed to *Mills* to be of ſome Scholiaſt, not *John*'s own.

Ib. *from the Well*] with the *Vulg.* and there only, *the Smoak of the Well went up*; whereupon *Mills* ſays ours is of a Scholiaſt, *Pr.* 508. Suppoſing his Hypotheſis *of the Well*, would People by that not have known the Smoak was *from* or *out of* it, without this Help of the imaginary Scholiaſt?

Ib. *great*] For this ſome have *burning*, which *Mills* puts among his *genuine Readings*.

[Ver. 3. *Locuſts*] *the Mahometans*, *as* Mr. Mede *and all do judge*, writes *Wall* on Ch. xiii. 5.

Ver. 4. *but*] as *Doddr.* alſo renders, yet comments, *The Uſe of the Particles, ει μη, here, is very remarkable; and it is apparently neceſſary, it ſhould be rendered* only, *rather than* except. But what [it] ſhould be ſo rendered, *the Uſe* or *the Particles?* And it is *μονος* which is rendered *only*, and *ει μη but*, as *Doddr.* himſelf has; and who has ever rendered it here *except?* Though this is common, and the reſt may be aſcribed to Overſight.

Ver. 7. *Crowns like Gold*] Some have *golden Crowns*, and *Mills* ſays rightly; but it ſeems rather to avoid *as* and *like* being thus together, and for more uſual Expreſſion.

Ver. 10. *and there were Stings &c.*] for which ſome have, *and Stings; and in their Tails they had Power to do injury*; and that *Wall* favours.

Ver. 14. *who had*] with ſome *be having*, which *Mills* counts to be according to the *Autograph*, ſaying, *This is certainly amiſs among that* Greek *of* John *which Nobody elſe can ſettle.*

Ib. *Euphrates*] *Wall* at the Beginning gives this and the following, with Ch. xvi. 12. as an open and plain Prediction of the *Turks*.

Heads, and out of their Mouths there came Fire, Smoak and Brimſtone.

18. By theſe three the third Part of Men was killed, through the Fire, Smoak, and Brimſtone which came out of their Mouths.

19. For the Power of the Horſes is in their Mouth, and in their Tails: for their Tails were like Serpents, they having Heads, and with them they do injury.

20. Yet the reſt of the Men who were not killed by theſe Plagues, did not repent of the Works of their Hands, that they might not worſhip Devils, and Idols of Gold, Silver, Braſs, Stone and Wood; which can neither ſee, hear, nor go:

21. Nay they did not repent either of their Murders, Witchcrafts, Whoredom, or Thefts.

CHAP. X.

AND I ſaw another ſtrong Angel come down from Heaven, cloathed with a Cloud, and a Rainbow on his Head, with his Face as the Sun, and his Feet as Pillars of Fire.

2. He alſo had in his Hand a little Book open; and he put his right Foot on the Sea, and the left on the Earth.

3. Beſides he cried out with a loud Voice, according as a Lion roars; and when he had cried out, ſeven Thunders uttered their Voices.

4. Which they having done, I was about to write; whereupon I heard a Voice from Heaven ſay to me, Seal up the Things which the ſeven Thunders uttered, but do not write them.

5. Moreover the Angel whom I ſaw ſtanding both on the Sea and Earth, lifted up his Hand to Heaven;

6. And ſware by him who lives for evermore, who created the Heaven and the Things in it, with the Earth and the Things in that, and the Sea with the Things therein, that the Time ſhould be no longer;

7. But in the Days of the ſeventh Angel's Voice, when he would ſound, the Myſtery of God ſhould be accompliſhed, as he had declared to his own Servants the Prophets.

8. And the Voice which I heard from Heaven ſpoke to me again in this manner, Go, take the little Book that is open in the Hand of the Angel, who ſtands both on the Sea and Earth.

9. So I went to the Angel, ſaying to him, Give me the little Book. And he anſwered me, Take, and eat it up; and it will make thy Belly bitter, but will be in thy Mouth as ſweet as Honey.

10. Accordingly I took the little Book out of the Angel's Hand, and eat it up, and it was in my Mouth as ſweet as Honey; and when I had eat it up, my Belly became bitter.

11. And he ſaid to me, Thou muſt propheſy again concerning many People, Nations, Tongues and Kings.

CHAP. XI.

THERE was further given me a Cane like a Rod, and the Angel ſtood, ſaying: Riſe up, and meaſure the Temple of God, with the Altar, and them who worſhip in it.

2. But the Court which is without the Temple throw out, and do not meaſure it, ſince it is given to the Gentiles; and they will tread down the holy City forty two Months.

3. And I will cauſe my two Witneſſes, that they ſhall propheſy a thouſand two hundred ſixty Days, cloathed with Sackcloth.

4. Theſe are two Olive-trees, and two Candleſticks, which ſtand before the God of the Earth.

Ver. 19. *of the Horſes*] The *Copies, &c.* that have *Power* ſing. with all but two *and in their Tails*, have this (one excepted that has *Places* for *Horſes*) which are under twenty; the other *Reading* that *Mills* puts in the Text is, *For their Powers are in their Mouth*, without *and in their Tails*; ſo that our *com. Eng.* is according to no *Copy*, nor ancient *Verſion*.

Ver. 20. *Braſs*] is of the Tranſcribers, not *St. John*, *Mills* affirms, though he found but ſix without it, and *Kuſter* one ſince.

Ver. 1. *Pillars*] in three *Verſions a Pillar*, which *Mills* approves of as genuine; but it is feaſible that *columnæ*, *Pillars* in the *old Lat.* might degenerate to *columna*, and the other follow it; more likely too, I preſume, than the Apoſtle's putting it *Pillar*.

Ver. 6. *Time*] which *Ham.* and *Wall* expound to mean *Delay*.

Ver. 7. *would*] not *ſhall begin*.

Ver. 8. *again*] as here follows.

Ver. 11. *concerning*] as *Ham.* and *Wall* ſhew; to the *Gr.* ſtrictly *upon*, and *before* is improbable for *John*, being now very ancient, and this but about three Years before his Death.

Ver. 1. *and the Angel ſtood*] *Beza* ſays he reſtores this from the *Complutenſian Edition*, when in others there is written only *ſaying*; but *Mills* produces three *Copies* and the *Syr.* alſo that have it, yet adds *the MS. Copies gainſaying with a great Conſent*, as likewiſe himſelf, who alſo ſufficiently anſwers *Beza*; ſo that it appears put in for the ſake of Perſpicuity, though that ſeems to me much wanted without theſe Words.

Ver. 2. *without*] *Mills* has *within* in the Text, as he found but about ſeven or eight *Copies*, &c. with ours, which however both he and *Beza* take to be the *right Reading*.

Ver. 4. *which ſtand*] A few have it maſc. *who ſtand*, agreeing with *theſe* and *Witneſſes*, which *Mills* counted genuine; but I fancy it was rather altered to that.

Ib. *God*] by ſome *Lord*, becauſe ſo in *Zech.* iv. 14. I ſuppoſe.

5. And

5. And if any will do them injury, Fire comes out of their Mouth, and devours their Enemies; ſo that if any one will do them injury, thus muſt he be killed.

6. Theſe have Power to ſhut Heaven, that it may yield no Rain in the Days of their Prophecy; nay have Power over Waters to turn them into Blood, and to ſmite the Earth with any Plague as often as they will.

7. And when they have accompliſhed their Teſtimony, the Beaſt that comes up out of the Deep, will make War with them, overcome them, and kill them.

8. Then their dead Bodies will be in the Street of the great City, which is ſpiritually called Sodom and Egypt, where our Lord alſo was crucified.

9. Whereupon they of the People, Tribes, Tongues and Nations, will ſee their dead Bodies three Days and a half, and will not permit their dead Bodies to be put into Graves.

10. Nay thoſe that dwell on the Earth will rejoice at them, be merry, and ſend Gifts one to another; becauſe theſe two Prophets tormented them that dwelt on the Earth.

11. But after three Days and a half, a living Spirit from God entered into them; ſo that they ſtood on their Feet, and great Fear fell on thoſe who ſaw them.

12. They alſo heard a great Voice from Heaven, ſaying to them, Come up hither; accordingly they went up to Heaven in a Cloud, and their Enemies ſaw them.

13. And in that Hour there was a great Earthquake, ſo that the tenth Part of the City fell down, and the Names of Men killed in the Earthquake were ſeven thouſand; the reſt frighted at this, gave Glory to the God of Heaven.

14. The ſecond Wo is gone away, behold the third Wo will come quickly.

15. And the ſeventh Angel ſounded, at which there were great Voices in Heaven, that ſaid, The Kingdoms of the World are become our Lord's, and his Chriſt's, and he will reign for evermore.

16. The twenty four Elders likewiſe, who ſate on their Thrones before God, fell down on their Faces, and worſhipped him,

17. Saying; We give thanks to thee, O Lord God Almighty, who art, and who waſt, and who art to come; becauſe thou haſt taken thy great Power, and haſt reigned.

18. And though the Nations were in a Wrath, thy Wrath is come, and the Time for the Dead to be judged, and to give Reward to thy Servants the Prophets, and to the Saints, with thoſe who fear thy Name, little and great, and to deſtroy them that deſtroy the Earth.

19. Beſides the Temple of God was opened in Heaven, and there appeared the Ark of his Covenant in his Temple; and were Lightnings, Voices, Thunders, an Earthquake, and great Hail.

CHAP. XII.

AND a great Sign appeared in Heaven, a Woman cloathed with the Sun, and the Moon was underneath her Feet, as likewiſe on her Head a Crown of twelve Stars.

2. Now ſhe was with Child, and cried out, as ſhe brought forth, and was in pain to be delivered.

3. There alſo appeared another Sign in Heaven, which behold was a great red Dragon, that had ſeven Heads, and ten Horns; and on his Heads ſeven Diadems.

4. Moreover his Tail haled the third Part of the Stars of Heaven, and threw them to the Earth; this Dragon ſtood before the Woman who was about to be delivered, that when ſhe was, he might devour her Child.

5. And ſhe was delivered of a male Child, who ſhould manage all Nations with an iron Rod; ſo her Infant was caught up to God and his Throne.

6. The Woman likewiſe fled into the Wilderneſs, where ſhe has a Place got ready by God, that they may nouriſh her there, a thouſand two hundred ſixty Days.

7. So there was Fighting in Heaven; Michael and his Angels fought againſt the Dragon, who fought and his Angels.

8. However he did not prevail, nor was there a Place found for them any more in Heaven.

Ver. 8. *our*] Several have *their*, and *Mills* ſays *rightly*; but the *Vulg.* might turn it that Way, together with the Antecedent.

Ib. *alſo*] a few miſs, as *Mills* ſuppoſes they ſhould; but the little Need of it might be likeller the Occaſion.

Ver. 15. *Kingdoms—are become*] by ſome *Kingdom—is become*, and *Mills* writes were made plural by ſome Reader. As Probability leans that Way, and Authority this, I muſt leave it doubtful; diſliking alſo to be dogmatical, which the many [mays] I have uſed may convince my Readers of.

Ver. 19. *Thunders*] not in the *Vulg.* and without *Mills*'s Approbation, *Pr.* 507.

Ib. *an Earthquake*] not with half a dozen, and *Mills* ſays he knows not whether it crept from Ch. viii. 5. which is what I ſhould not ſuſpect at all, ſince one Sentence has not the Countenance of being copied from the other.

Ver. 1. *Sign*] as tranſlated Ch. xv. 1.

Ver. 2. *was with Child*] *Gr. had in the Womb.*

Ver. 4. *ſhe was*] not only by the Meaning of the Word in the *Original*, but its Poſition there in a Member of the Sentence before that wherein *her Child* is.

Ver. 6. *may*] the preſent Tenſe, as well as what that before requires.

Ver. 8. *Place—for them*] to be in there, not *their place* where they had been.

9. Thus the great Dragon was caſt out, the ancient Serpent, called the Devil and Satan, that ſeduces the whole World: he was caſt out to the Earth, as were his Angels with him.

10. Then I heard a loud Voice ſay in Heaven; Now there is come to be Salvation, Power, the Kingdom of our God, and the Authority of his Chriſt; ſince the Accuſer of our Brethren is caſt down, that accuſed them before our God Day and Night.

11. Him they overcame by the Blood of the Lamb, and by the Word of their Teſtimony; without loving their Lives till Death.

12. For this reaſon be glad, O Heavens, and thoſe that dwell in them: wo is to the Inhabitants of the Earth and Sea; ſince the Devil is come down to you, having great Wrath, as he knows that he has *but* a little Time.

13. And when the Dragon ſaw that he was caſt to the Earth, he perſecuted the Woman who was delivered of the Male.

14. Whereas there were given her two Wings of a great Eagle, that ſhe might fly into the Wilderneſs, to her Place; where ſhe is nouriſhed there a Time, and Times, and half a Time, from the Face of the Serpent.

15. And the Serpent caſt after the Woman, Water as a Flood out of his Mouth, that he might make her be carried away by the Flood.

16. But the Earth helped the Woman, ſince that opened its Mouth, and ſwallowed up the Flood which the Dragon caſt out of his Mouth.

17. Upon this the Dragon was in a Wrath at the Woman, and went to make War with the reſt of her Offspring, who keep the Commandments of God, and have the Teſtimony of Jeſus Chriſt.

CHAP. XIII.

NOW I ſtood on the Sand of the Sea, and ſaw a Beaſt come up out of the Sea, which had ſeven Heads, and ten Horns; and on his Horns ten Diadems, as alſo on his Heads the Name of Blaſphemy.

2. And the Beaſt which I ſaw was like a Leopard, with his Feet as a Bear's, and his Mouth as that of a Lion; to whom the Dragon gave his Power, his Throne, and great Authority.

3. I ſaw further one of his Heads as it were cut to Death; but his deadly Wound became cured, and the whole Earth wondered after the Beaſt.

4. And they worſhipped the Dragon that gave Authority to the Beaſt, as they did alſo the Beaſt, ſaying, Who is like the Beaſt? Who is able to fight with him?

5. There was likewiſe given him a Mouth, that ſpoke great Things and Blaſphemies; beſides Authority was given him to act forty two Months.

6. And he opened his Mouth in Blaſphemy at God, to blaſpheme his Name, his Tabernacle, and thoſe who dwell in Heaven.

7. Nay it was given him to make War with the Saints, and to overcome them; even Authority was given him over every Tribe, Tongue and Nation.

8. So all that dwell on the Earth will worſhip him, whoſe Names are not written in the Book of Life of the Lamb that has been ſlain, from the founding of the World.

9. If any one has an Ear, let him hear.

10. If any one carries to Captivity, he will go into Captivity; if any one kills with the Sword, he muſt be killed with the Sword: here is the Patience and Faith of the Saints.

Ver. 14. *there*] The *Gr.* has this Pleonaſm.

Ver. 1. *I ſtood*] by a few *he ſtood*, though not *he ſaw*, which to *Wall* following *Mede* ſeemed probable to be the true *Reading*; but the Authority is too weak.

Ib. *Beaſt*] *Weſt. wild beaſt.*

Ib. *Name*] *Names* by ſome, as I ſuppoſe by reaſon of the Heads, the contrary being altogether unlikely: nor is it a mere verbal Diſparity, ſince *Name* denotes the ſame on each Head, *Names* implies Variety, or makes it uncertain; yet *Wall* favours that *Reading*.

Ver. 2. *his Throne*] the *Vulg.* is without, and ſome *Copy* of *Veleſius* framed or feigned, it ſeems, according to it.

Ver. 4. *Authority*] the ſame rendered ſo, Ver. 2.

Ib. *as they did alſo the Beaſt*] A *Copy* or two and the *Syr.* have not, whereupon *Mills* as often ſays, that without the very great Agreement of *Books*, he ſhould eſteem it inſerted from the *Marg.* where it was written for the ſake of Explanation, though, adds he, (to give it another Pull) the Coherence would be better to what follows without this; but muſt ſuch Arguments prevail over Authority?

Ver. 5. *to act*] as the *Gr.* is, not *continue*. *Mills* on the Authority of two *Writers*, if that be any Authority, eſpecially as they are both at ſecond Hand, rejects this; while ſome *Copies* have another *Gr.* Word, to be *to make war*.

Ver. 7. *Nay it was given him to make War with the Saints, and to overcome them*] All this two *Copies* and one *Author* are without, at which *Grotius* ſays, it is indeed enough comprehended in the Words before; but how can that be true? Or if it was, it would not be ſufficient Reaſon for leaving this out.

Ib. *Tribe*] Some *Copies* add here *and People*, theſe Words being all ſing. in the *Original*.

Ver. 8. *has been*] preterperfect.

Ib. *from the founding of the World*] *Ham.* here, and *Whit.* at *John* xvii. 5. &c. repreſent as certain that this belongs to *written* (as alſo *Caſt.* tranſlates) not to *ſlain*, by Ch. xvii. 8. yet it does not ſeem to quadrate well with the pref. Tenſe, and eſpecially with the fut. and will accord better with *the Book of Life* that was *from the &c.*

Ver. 10. *If any one*] the ſame as in the Ver. before.

Ib. *here is the Patience and Faith*] *i. e. the Effect thereof*, as *Nary* expounds, with a ſtrict Regard to the Words, and in his intelligent Manner, both very commendably.

11. Afterwards I beheld another Beaſt come up out of the Earth; and he had two Horns like a Lamb. and ſpoke as a Dragon.

12. And he exerciſes all the Authority of the firſt Beaſt before him, and cauſes the Earth, with them that dwell in it, to worſhip the firſt Beaſt, whoſe deadly Wound became cured.

13. He moreover does great Miracles, ſo that he even makes Fire come down from Heaven to the Earth before Men.

14. Thus he ſeduces them that dwell on the Earth, by reaſon of the Miracles which were given him to do before the Beaſt; ordering them that dwell on the Earth, to make an Image to the Beaſt, who had the Wound of a Sword, and did live.

15. And it was allowed him to give a Spirit to the Image of the Beaſt, that it might even ſpeak; and to cauſe that whoever did not worſhip the Image of the Beaſt ſhould be killed.

16. Beſides he cauſes all, little and great, both rich and poor, both free and bound, that there ſhould be given them a Mark on their right Hand, or on their Foreheads;

17. And that none ſhould buy or ſell, excepting he that had the Mark, or the Name of the Beaſt, or the Number of his Name.

18. Here is Wiſdom: let him who has Senſe count up the Number of the Beaſt; for it is that of a Man, and his Number ſix hundred ſixty ſix.

CHAP. XIV.

AGAIN I looked, and behold a Lamb ſtood on Mount Sion, and with him a hundred forty four thouſand, who had the Name of his Father written on their Foreheads.

2. I alſo heard a Voice from Heaven, as the Sound of many Waters, and as that of great Thunder; beſides I heard the Sound of Harpers playing on their Harps.

3. And they ſung as it were a new Song before the Throne, as likewiſe before the four living Creatures and the Elders; which Song none could learn, excepting the hundred forty four thouſand, who were redeemed from the Earth.

4. Theſe are they who were not defiled with Women, for they are Virgins: theſe are they who follow the Lamb whitherſoever he goes: theſe were redeemed from Men, the Firſt-fruits to God and the Lamb.

5. And there was not Deceit found in their Mouth; for they are without Blemiſh before the Throne of God.

6. Beſides I beheld another Angel flying in the midſt of Heaven, who had the everlaſting Goſpel to preach to them that dwell on the Earth, even to every Nation, Tribe, Tongue and People;

7. Saying aloud, Fear God, and give Glory to him, ſince the Hour of his Judgment is come; and worſhip him who made Heaven, Earth, the Sea, and Fountains of Waters.

Ver. 14. *of a Sword, and did live*] by a ſmall Number *and did live from the Sword*, which *Mills* ſays he can ſcarce but reckon among the genuine, adding, the Obſcurity of the *true Reading* (ſo he calls that) begot the preſent; yet various other Cauſes have produced *various Readings*.

Ver. 15. *allowed*] *Gr. given*, as *Weſt.* alſo renders it.

Ver. 16. *both*] This is added in once, and left out twice, by our laſt *Tranſlators*.

Ver. 18. *Here is Wiſdom*] in the following Myſtery.

Ib. 666] *Nary* writes, *St. John gives us to underſtand that the Letters which make up this Number, will be thoſe of the Name of Antichriſt:* what then is more likely than χαρινος, as *Proteſtants* urge, and even *Irenæus* exhibited, Lib. v. Cap. 30? The Letters of which ſtand for 30, 1, 300, 5, 10, 50, 70 and 200.

Ver. 1. *who had the Name*] Between is with ſome *his Name and*, which *Mills* thought authentick, ſaying it ſlipt out by an eaſy Fault becauſe of the other *Name*, *Pr.* 686. which indeed would be eaſier in the *Gr.* than *Eng.* yet it might on the contrary be taken from Ch. iii. 12. and this the Multitude of *Copies* without it may induce us to think.

Ver. 2. *many Waters*] or *much Water*, as Ch. i. 15. *John* iii. 23. where it is plur. alſo, as *Water* is throughout the *Writings of the Old Teſt.* but I have conformed to Ch. xix. 6. though *Thunder* is ſing. here: either Way it denotes the Greatneſs of the Sound; but does not juſtify a confuſed Noiſe *which a numerous Congregation makes with their Reſponſes*, as in the *Pref.* to *Holy David clear'd:* for Worſhip ſhould be orderly, and Singing harmonious, nor did *Chriſt* anſwer himſelf.

Ib. *I heard the Sound*] from ſome *the Sound which I heard* (with *was* wanting) *as*, and that *Mills* ranks as right, *Pr.* 686.

Ib. *Harps*] The Author of that before inſiſts hereon, *Ib. We may be ſure the Scripture would never have decyphered to us the Church of God, either in Heaven or Earth, as worſhipping God with any Thing, in the Uſe of which would be any Fault*; but would that of a *Cenſer*, *Incenſe* and *Altar*, Ch. viii. 3, 4. now be none? Beſides this *Church* was the *Jewiſh*, Ver. 1. Ch. vii. 4. Nay if this proves the Uſe of any Thing, it muſt be *Harps* themſelves.

Ver. 5. *Deceit*] By ſome *Copies Falſehood*, as thought perhaps more ſuitable to *Mouth*, with Reſpect alſo to Ch. xxi. 27. but *Mills* ſays ours is a Scholium from 1 *Pet.* ii. 22. *Pr.* 686.

Ver. 6. *dwell*] *Mills* calls *ſit* the true Reading, as ſome have it, *Pr.* 686. but though it is not likely to be changed from *dwell* to *ſit*, yet as the latter Word in *Gr.* denotes alſo to *dwell*, and as *Mills* informs us that is fitly to the Style of the *Sept.* the Change might be ſo, and ours ſtand good. *Eraſmus*, *&c.* putting both *Readings* may ſhew the Difficulty of chooſing, but not which is right, however further than in their Judgment.

Ver. 7. *God*] Some have *the Lord*, and according to *Mills* aright, *Chriſt* being meant; but that Diſtinction is without Proof, however Somebody might think ſo, and make it *the Lord*.

8. And

8. And another Angel followed, ſaying, Babylon, the great City, is fallen, fallen down; becauſe ſhe made all Nations drink of the Wine of the Wrath of her Whoredom.

9. A third Angel likewiſe followed them, ſaying aloud; If any one ſhall worſhip the Beaſt, and his Image, and receive the Mark either on his Forehead, or Hand;

10. Then he ſhall drink of the Wine of God's Wrath, poured out unmingled into the Cup of his Anger; and ſhall be tormented with Fire and Brimſtone, before both the holy Angels, and the Lamb:

11. Nay the Smoak of their Torment goes up for evermore; and they have not reſt Day and Night, that worſhip the Beaſt and his Image, and if any one receives the Mark of his Name.

12. Here is the Patience of the Saints: here are they who keep the Commandments of God, and the Faith of Jeſus.

13. And I heard a Voice from Heaven ſay to me; Write, The Dead are bleſſed who die in the Lord henceforth. Yes, ſays the Spirit, that they may reſt from their Labours, and their Works do follow with them.

14. Next I looked, and behold a white Cloud, and on the Cloud one ſitting like a Man, who had a golden Crown on his Head, and a ſharp Hook in his Hand.

15. And another Angel came out of the Temple, crying out aloud to him who ſate on the Cloud, Put in thy Hook, and reap; becauſe the Hour for thee to reap is come, ſince the Harveſt of the Earth is become dry.

16. Accordingly he who ſate on the Cloud, thruſt in his Hook on the Earth; and the Earth was reaped.

17. Moreover another Angel came out of the Temple in Heaven, who had likewiſe a ſharp Hook.

18. And another Angel came out from the Altar, who had Authority over Fire, and called with a loud Cry to him that had the ſharp Hook thus, Put in thy ſharp Hook, and pick the Bunches of the Vine of the Earth; ſince the Grapes of it are ripe.

19. So the Angel thruſt his Hook into the Earth, and picked the Vine of the Earth, and caſt into the great Wine-preſs of the Wrath of God.

20. And the Wine-preſs was trod without the City, ſo that the red Juice came out of the Wine-preſs to the Bridles of the Horſes, for a thouſand ſix hundred Furlongs.

CHAP. XV.

AND I beheld another Sign in Heaven, great and wonderful, ſeven Angels having the ſeven laſt Plagues; ſince the Wrath of God is accompliſhed in them.

2. I further beheld as it were a Sea of Glaſs, mixed with Fire; as alſo the Overcomers of the Beaſt, and his Image, and his Mark, of the Number of his Name, ſtanding on the Sea of Glaſs, who had the Harps of God.

3. And they ſung the Song of Moſes the Servant of God, and the Song of the Lamb, as follows; Thy Works are righteous and wonderful, O Lord God Almighty: thy Ways are great and true, O King of Saints.

4. Who ſhall not fear thee, Lord, and glorify thy Name? Since *thou* only art holy: for all Nations ſhall come, and worſhip before thee; ſince thy righteous Things are made manifeſt.

5. Now after theſe Things I looked, and behold there was opened the Temple of the Tabernacle of the Teſtimony in Heaven.

6. And the ſeven Angels, who had the ſeven Plagues, came out of the Temple, cloathed with pure and clear Linen, and girded about the Breaſts with golden Girdles.

7. Then one of the four living Creatures gave to the ſeven Angels, ſeven golden Vials full of the Wrath of God, who lives for evermore.

8. And the Temple was full of Smoak, by means both of the Glory of God and his Power; ſo that none was able to enter into the Temple, till the ſeven Plagues of the ſeven Angels were accompliſhed.

Ver. 8. *of the Wrath*] wanting but in a few printed *Books*, which are of ſmall Authority, yet to *Mills* ſeemed taken from Ver. 10. How unlikely!

Ver. 13. *with*] in *Gr.* ſo for preſent Reward.

Ver. 14. *a Man*] ſee on *Ezek.* ii. 1.

Ver. 18. *pick*] *Weſt. lop*, as if to cut off Limbs of a Tree with the *ſickle*, or as though that was the Manner of taking in *Grapes*. But the Bunches might be cut off with a *Hook*, though a different one from that in Ver. 15.

Ver. 20. *a thouſand ſix hundred Furlongs*] juſt 200 Miles.

Ver. 3. *Saints*] Divers have *Nations*, but *Mills* thought that of two *Tranſlations* genuine, viz. *Ages* (rendered by the *Rhemiſts worldes*) or with the other Noun *everlaſting King*; whereas he ſuppoſing the other was taken wrong from *Jer.* x. 7. gives a fair Occaſion to remark, ſo might his from the ſame Chap. Ver. 10. while he is put to it only ſay, the *received Reading* is a *marginal Explanation*. But what did it explain? Was it either of the other *Readings*? Would any be ſo ſenſeleſs as to pretend it? Or does either of them want explaining?

Ver. 6. *out of the Temple*] *Mills* ſays he can ſcarce but think this is a *Gloſs* here and at Chap. xvi. 1. taken from the foregoing Ver. The Support he had for it was five or ſix *Copies*.

Ib. *Linen*] *Vulg. Lat.* abſurdly *Stone*, from a Corruption of the *Gr.* λινον into λιθον.

Ver. 8. *by means of*] If *from* had been intended, it is likely ἐκ would have been ἀπο, according to the Genius of the *Gr.* Tongue.

CHAP.

CHAP. XVI.

I ALSO heard a great Voice from the Temple, which ſaid to the ſeven Angels, Go, and pour out the Vials of God's Wrath into the Earth.

2. So the firſt went, and poured out his Vial on the Earth; whereby there became a bad and grievous Sore, on the Men that had the Mark of the Beaſt, and that worſhipped his Image.

3. And the ſecond Angel poured out his Vial into the Sea, and it became Blood as of one dead; ſo that every living Animal died in the Sea.

4. The third Angel likewiſe poured out his Vial into the Rivers and Fountains of Waters; and they became Blood.

5. And I heard the Angel of the Waters ſay; Thou art righteous, Lord, who doſt and who didſt exiſt, and who art holy, becauſe thou haſt judged thus:

6. Since they have ſhed the Blood of Saints and Prophets, ſo thou haſt given them Blood to drink; for they are deſerving of *it*.

7. And I heard another from the Altar ſay, Yes, O Lord God Almighty, thy Judgments are true and righteous.

8. Next the fourth Angel poured out his Vial on the Sun; upon which it was given him to ſcorch Men with Fire.

9. Thus Men were ſcorched with great Heat, and blaſphemed the Name of God, who has Authority over theſe Plagues; and they did not repent, to render Glory to him.

10. And the fifth Angel poured out his Vial on the Throne of the Beaſt; whereupon his Kingdom became dark, and they gnawed their Tongues for Pain;

11. As alſo blaſphemed the God of Heaven, for their Pains and Sores, and did not repent of their Deeds.

12. The ſixth Angel too poured out his Vial on the great River Euphrates; upon this the Water of it became dry, that the Way of the Kings from the eaſtern Sun might be got ready.

13. And I beheld out of the Mouth of the Dragon, the Mouth of the Beaſt, and that of the falſe Prophet, three unclean Spirits, like Frogs:

14. For they are the Spirits of Devils, that do Miracles, and go forth to the Kings of the Earth, nay of the whole World, to gather them together to the Battle of that great Day of God Almighty.

15. Behold I am coming as a Thief: he who watches, and preſerves his Cloaths is bleſſed, that he may not walk naked, and People ſee his Shame.

16. And he gathered them together into a Place, called in Hebrew Armageddon.

17. Laſtly the ſeventh Angel poured out his Vial into the Air; and a great Voice came out from the Temple of Heaven, from the Throne, ſaying, It is done.

18. Beſides there were Sounds, Thunders and Lightnings; as there was alſo a great Earthquake, ſuch as was not ſince Men were on the Earth, ſuch a mighty Earthquake, ſo great.

19. And the great City became into three Parts, as likewiſe the Cities of the Nations fell; and great Babylon was remembred before God, to give her the Cup of the Wine of the Wrath of his Diſpleaſure.

20. Every Iſle moreover fled away, and the Mountains were not found.

21. And great Hail as Weights came down from Heaven on Men; and they blaſphemed God for the Plague of Hail, becauſe the Plague of it was exceeding great.

Ver. 2. *became*] as Ver. 3, 4. not *fell*, nor *noiſom*.

Ver. 5. *holy*] *ſhalt be* only on *Beza*'s ſlender Authority, that being not in all the *various Readings* of *Mills*, *Kuſter*, *Wetſten*, *&c.* though *Doddr.* ſays other *Copies* have it ſo, which however he does not follow. By *Weſt.* *the Gracious one*, but wrong.

Ver. 8. *given*] without *power*.

Ver. 10. *became*] as Ver. 3, 4. and ſo not *was full*.

Ver. 13. *like*] Some have *as*, but it being differently, I am for keeping what we are in Poſſeſſion of, notwithſtanding *Mills*'s Writ of Ejectment.

Ver. 16. *he gathered*] *Doddr.* writes as if it muſt be God who did this, yet how contrary to Ver. 14! and even *Beza*, ſo far from underſtanding it thus, has *they gathered*. Perhaps the three Spirits acting together might be conſidered as one, otherwiſe the united Mouth or Call of the Dragon, Beaſt and falſe Prophet, Ver. 13. might gather the Kings together by means of thoſe Spirits. But there is not Neceſſity for ſuch grammatical Niceneſs, when *he* or *it gathered them* may only mean *they were gathered*, as a Verb active is put for paſſive, *Lev.* xiv. 5, 42. *Num.* xv. 9. 1 *Kings* xviii. 26. and elſewhere.

Ib. *Armageddon*] *Mount Megiddo* by *Beza*, with Probability.

Ver. 17. *great*] being not with a few, ſeemed to *Mills* brought from Ver. 1.

CHAP. XVII.

AFTERWARDS there came one of the ſeven Angels, who had the ſeven Vials, and ſpoke to me, in this manner; Come, I will ſhew thee the Judgment of the great Whore, that ſits on many Waters:

2. With whom the Kings of the Earth have committed Whoredom, and its Inhabitants have been drunk by the Wine of her Whoredom.

3. So he carried me away into the Wilderneſs, in the Spirit; and I beheld a Woman ſitting on a ſcarlet Beaſt, full of Names of Blaſphemy, it had alſo ſeven Heads and ten Horns.

4. And the Woman was cloathed with Purple and Scarlet, nay decked with Gold, precious Stone; and Pearls, having a golden Cup in her Hand, full of the Abominations and Uncleanneſs of her Whoredom.

5. On her Forehead alſo was a Name written, A Myſtery, Babylon the great, the Mother of Harlots, and Abominations of the Earth.

6. And I beheld the Woman drunk with the Blood of the Saints, and with that of the Witneſſes of Jeſus; ſo that I wondered a great deal, at beholding her.

7. Then the Angel ſaid to me: For what reaſon doſt thou wonder? I will tell thee the Myſtery of the Woman, and of the Beaſt that bears her, which has ſeven Heads and ten Horns.

8. The Beaſt that thou beheldeſt, was, and is not; and will hereafter come up out of the Deep, then go into Deſtruction; and they will wonder that dwell on the Earth (whoſe Names are not written in the Book of Life from the founding of the World) at ſeeing the Beaſt that was, and is not, though he is.

9. Here is the Mind that has Wiſdom: the ſeven Heads are ſeven Mountains, where the Woman ſits on them.

10. There are likewiſe ſeven Kings: five are fallen, and one is, the other is not yet come; and when he comes, he muſt remain *but* a little while.

11. And the Beaſt that was, and is not, even he is the eighth, as alſo is one of the ſeven, and goes into Deſtruction.

12. The ten Horns too which thou beheldeſt, are ten Kings, who have not yet received the Kingdom, but receive Authority as Kings a very little while with the Beaſt.

13. Theſe have one Mind, and give their Power and Authority to the Beaſt.

14. Theſe will fight with the Lamb, but he will overcome them: ſince he is the Lord of Lords, and King of Kings; and they who are with him are called, choſen and faithful.

15. He ſays further to me; The Waters which thou beheldeſt, where the Harlot ſits, People and a Multitude are, with Nations and Tongues.

16. And the ten Horns which thou beheldeſt on the Beaſt, theſe will hate the Harlot, as alſo make her deſolate and naked, nay eat her Fleſh, and burn her in the Fire.

17. For God has put into their Hearts to do his Mind, as likewiſe to act with one Mind, and to give their Kingdom to the Beaſt, till the Words of God ſhall be accompliſhed.

18. And the Woman whom thou beheldeſt, is the great City, which has a Kingdom over the Kings of the Earth.

Ver. 4. *Uncleanneſs of her Whoredom*] With a very few, which yet *Mills* declares genuine, *being the Uncleanneſſes of the Whoredom of the Earth*; but I am not ſo eaſily perſuaded to believe, ſince that is as near to ours, as ours to that in the *Gr.* and ſo might as eaſily be made from ours.

Ver. 8. *at ſeeing*] Some have *of them who ſee*, and *Grot.* not diſliking, *Mills* likes ſo much as to tell us the common was of ſome Student.

Ib. *though he is*] by *Hammond*, *although it be*, according as the Conjunction ſignifies, *Mills* would have an Addition, though it may be rather an Omiſſion in the two *Tranſlations* he mentions, becauſe of a ſeeming Inconſiſtency, and with ſeveral is *and is to come*, which *Wall* counts ſure; bnt by taking *is not* as before in the preſent Time of the Angel's ſpeaking it, and *though he is* in the preſent Time of their ſeeing him, the Difficulty will be removed.

Ver. 9. *ſeven Mountains*] There is ſcarce any Thing in theſe Prophecies more clear, than that this Place is *Rome*, being ſo ſituated, *Virg. Geor.* 2. & *Æn.* 6. *Propert.* Lib. 3. Eleg. 10.

Ver. 16. *on the Beaſt*] But half a Score *MSS.* three *Verſions*, and an *Author* have it *and the Beaſt*, concerning which *Mills* himſelf ſays, *Aqua mihi hæret*, that he is at a ſtand; let Authority then decide it, viz. that of *Copies*, to which it belongs. But *Weſt.* has *and*.

Ver. 17. *as likewiſe to act with one Mind*] the *Vulg. Lat.* and a *Copy* or two are without, whence *Mills* gives us his Sentiment, that were it not for the Unanimity of *Copies*, he ſhould believe it intruded in from Ver. 13. where the Word is indeed the ſame as in both Places here; but we are not to part with the *holy Scripture* ſo lightly.

Ver. 18. *over the Kings*] What can this be but *Popery*?

CHAP. XVIII.

MOREOVER after these Things I beheld another Angel come down from Heaven, who had great Authority, and the Earth was enlightened by his Glory.

2. And he cried out mightily with a loud Voice thus; Babylon the great is fallen, fallen down, and is become the Habitation of Devils, with the Prison of every unclean Spirit, as likewise that of every unclean and hateful Fowl;

3. Because all Nations have drunk of the Wine of the Wrath of her Whoredom, nay the Kings of the Earth have committed Whoredom with her, and the Merchants of the Earth are enriched by the Power of her Delicacies.

4. And I heard another Voice from Heaven as follows: Come out of her, my People, that you may not partake of her Sins, and that you may not receive of her Plagues;

5. Because her Sins have followed on to Heaven, and God has remembred her Injuries.

6. Render to her, even as she rendered to you, nay do it to her double, according to her Deeds: in the Cup which she has poured out, pour out double to her.

7. As much as she has glorified her self, and been delicate, so much Torment and Lamentation give her; since she says in her Heart, I sit a Queen, and am not a Widow, nor shall see Lamentation.

8. For this reason her Plagues will come at one Time, Death, Lamentation and Famine, besides she will be burnt in the Fire; since the Lord God is strong who judges her.

9. And the Kings of the Earth, who have committed Whoredom and been delicate with her, will bewail her, and lament at her, when they see the Smoak of her Burning;

10. While they stand far off for Fear of her Torment, saying, Alas, alas, the great City Babylon, the strong City; since thy Judgment is come at once.

11. And the Merchants of the Earth will weep, and lament at her; since none buys her Cargo any more:

12. The Cargo of Gold, Silver, precious Stone, Pearl, fine Linen, Purple, Silk, Scarlet, all Thyine Wood, all Instruments of Ivory, all those of most precious Wood, of Brass, Iron and Marble,

13. Cinnamon, Incense, Ointment, Frankincense, Wine, Oil, Flour, Wheat, Beasts, Sheep, Horses, Chariots, Slaves, and Persons of Men.

14. And the Fruits of thy Soul's Desire are gone from thee, as are all Things dainty and brilliant, so that thou wilt not find them at all any more.

15. The Merchants of these Things, who have been enriched by her, will stand far off for Fear of her Torment, where they will weep and lament,

16. As also say, Alas, alas, the great City, that was cloathed with fine Linen, Purple and Scarlet, and decked in Gold, precious Stone and Pearls; since so much Wealth is made desolate at once.

17. Every Master likewise, and all the Crew in Ships, with the Sailors, and whoever used the Sea stood far off;

18. And cried out thus, at seeing the Smoak of her Burning, What is like the great City?

19. Besides they threw Earth on their Heads, and cried out, weeping and lamenting, as follows, Alas, alas, the great City, in which all who had Ships in the Sea were enriched by her Excellency; since she is made desolate at once.

20. Rejoice at her, Heaven, with holy Apostles and Prophets; since God has executed your Judgment on her.

21. And one strong Angel took up a Stone, as a great Millstone, and threw down into the Sea, saying; Thus with Violence will Babylon the great City be thrown down, and not be found at all any more.

Ver. 2. *with a loud Voice*] which *Mills* reckons spurious, being not in the printed *vulg. Lat.* (tho' in MSS.) and one obscure *Writer*, *Prol.* 510.

Ver. 5. *followed on*] viz. one another, which some not understanding, and thinking perhaps they could not follow her to Heaven, put it as otherwise read *joined*; which is harder, and wants the same *Interpretation:* yet *Mills* puts that down for right.

Ver. 6. *rendered*] properly, and *rewarded* is as if they were the first Aggressors.

Ib. *double*] for the Heinousness of her Deeds to you, or her wicked Deeds otherwise; not double what she deserved, as the following Words demonstrate.

Ver. 8. *judges*] Some *judged*, which *Mills* thought genuine, because not so proper, *Pr.* 655.

Ver. 12. *Stone*] being sing. as Chap. xvii. 4.

Ver. 13. *Cinnamon*] *Mills*, from a few that have it, reckoned *and Amomum* followed.

Ver. 16. *Stone*] sing. as before, but not *Pearls*.

Ib. *since*] being in this Verse.

Ib. *made desolate*] the same as in Ver. 19.

Ver. 17. *all the Crew in Ships*] By some *Copies*, *every one that sails in Ships*, by others——*in a Place*, with the *vulg. Lat. in lacum*, *into a Lake*; but *Grotius* thought it should be *locum*, *a Place*; yet there is little Colour for either of these *Readings* to be preferred, and *Mills* has *Vulg.* wrong to the former.

Ver. 18. *Smoak*] in the *Vulg.* and two or three *Copies*, *Place*, so that ours seemed to *Mills* to have crept from Ver. 9. What a Wilderness of Uncertainty and Confusion would that Way lead into!

22. The Sound too of Harpers, Muſicians, Pipers, and Trumpeters will be heard no more at all in thee, and every Tradeſman of every Trade will be found no more at all in thee, as will the Sound of a Millſtone be heard no more at all in thee;

23. The Light of a Candle likewiſe will ſhine no more at all in thee, and the Voice of the Bridegroom and Bride will be heard no more at all in thee: becauſe as thy Merchants were the great Men of the Earth, all Nations were ſeduced by thy Witchcrafts.

24. In her alſo the Blood of the Prophets and Saints was found, even of all who were ſlain on the Earth.

CHAP. XIX.

AND after theſe Things I heard a great Voice of much Company in Heaven, ſaying; Praiſe the Lord; Salvation, Glory, Honour, and Power be to the Lord our God:

2. Becauſe his Judgments are true, and righteous; ſince he has judged the great Harlot, that corrupted the Earth by her Whoredom, and has revenged the Blood of his Servants on her Hand.

3. And the ſecond time they ſaid, Praiſe the Lord; then her Smoak went up for evermore.

4. There further fell down the four and twenty Elders, with the four living Creatures, and worſhipped God who ſate on the Throne, ſaying, So let it be; praiſe the Lord.

5. And a Voice came out from the Throne, which ſaid, Praiſe our God, all his Servants, and thoſe that fear him, little and great.

6. I heard likewiſe as if it were the Voice of a great Company, even as the Sound of many Waters, and like that of ſtrong Thunders, ſaying, Praiſe the Lord; ſince the Lord God Almighty reigns.

7. Let us be glad and joyful, and render Glory to him; ſince the Marriage of the Lamb is come, and his Wife has got her ſelf ready.

8. And it was given her, that ſhe ſhould be cloathed with pure and clear fine Linen: for the fine Linen is the righteous Things of the Saints.

9. Then he ſays to me; Write, They are bleſſed who are called to the Marriage Supper of the Lamb. Moreover adds he to me, Theſe are the true Words of God.

10. And I fell down before his Feet, to worſhip him; whereupon he ſaid to me, See, *do* not; I am a Fellow-ſervant of thee, and of thy Brethren who have the Teſtimony of Jeſus; worſhip God: for the Teſtimony of Jeſus is the Spirit of Prophecy.

11. Next I beheld Heaven opened, and lo a white Horſe; and he that ſate on him was called faithful and true, who judges and fights in Righteouſneſs.

12. And his Eyes were as a Flame of Fire, and on his Head many Diadems; he had alſo a Name written, which none knew excepting himſelf.

13. Beſides he was cloathed with a Garment dipt in Blood, and his Name is called The Word of God.

14. And the Warriors that were in Heaven followed him on white Horſes, wearing white and pure fine Linen.

15. Out of his Mouth too goes a ſharp Sword, that he may ſmite the Nations with it, whom he himſelf will manage with an iron Rod; and he himſelf treads the Winepreſs of the Wrath, and Diſpleaſure of Almighty God.

16. He has moreover the Name written on the Garment, and on his Thigh, The King of Kings, and Lord of Lords.

17. I beheld alſo one Angel ſtanding in the Sun; and he cried out aloud, ſaying to all the Fowls that fly in the midſt of Heaven; Come, and gather together to the Supper of the Great God;

18. That you may eat the Fleſh of Kings, the Fleſh of Commanders, the Fleſh of ſtrong Men, the Fleſh of Horſes and of thoſe who ſit on them, nay the Fleſh of all, free and bound, both little and great.

19. Upon this I beheld the Beaſt, the Kings of the Earth, and their Armies gathered together, to make War with him who ſate on the Throne, and with his Army.

Ver. 22. *The Sound*] as proper, and as after in the Verſe.

Ver. 24. *even*] as is apparently the Senſe, however it was that the *Tranſlators* did not perceive it.

Ver. 2. *on her Hand*] with which ſhe perſecuted.

Ver. 7. *joyful*] For ἀγαλλιώμεθα in the middle Voice, three have ἀγαλλιῶμεν act. apparently to be like the preceding Χαίρωμεν; yet *Mills* puts that for genuine.

Ver. 8. *righteous Things*] being plural, and by *Doddr.* rendered *righteous Acts*; who alſo zealouſly pleads for it.

Ver. 15. *and Diſpleaſure*] Some *of the Diſpleaſure*, and *Mills* ſays rightly, as Ch. xvi. 19. but might it not more likely be made to that?

Ver. 16. *the Garment*] without *his* here.

Ver. 17. *Supper of the Great God*] with ſome *great Supper of God*, changed into ours *Mills* ſays; it is however an Objection that they have it differently.

20. And the Beaſt was apprehended, and with him the falſe Prophet, that did Miracles before him, with which he ſeduced them who received the Mark of the Beaſt, and ſuch as worſhipped his Image: theſe were both thrown alive into the Lake of Fire burning with Brimſtone;

21. And the reſt were killed by the Sword of him who ſate on the Horſe, which went out of his Mouth; and all the Fowls were filled with their Fleſh.

CHAP. XX.

AFTERWARDS I beheld an Angel come down from Heaven, who had the Key of the Deep, and a great Chain in his Hand.

2. And he took hold of the Dragon, the old Serpent, which is the Devil and Satan, and bound him a thouſand Years.

3. Then he threw him into the Deep, and ſhut him in, nay ſealed him up; that he might ſeduce the Nations no more, till the thouſand Years ſhould be accompliſhed: and after theſe Things he muſt be let looſe a little while.

4. I alſo beheld Thrones, with thoſe that ſate on them, to whom there was Judgment given; as likewiſe the Souls of them that were beheaded for the Teſtimony of Jeſus, and for the Word of God, who alſo had not worſhipped the Beaſt nor his Image, and had not received the Mark on their Forehead and on their Head; ſo they lived and reigned with Chriſt a thouſand Years.

5. But the reſt of the Dead did not live again, till the thouſand Years were accompliſhed: this is the firſt Reſurrection.

6. He is bleſſed and holy, who has a Part in the firſt Reſurrection; over ſuch the ſecond Death has no Authority, but they will be Prieſts of God and Chriſt, and reign with him a thouſand Years.

7. And when the thouſand Years ſhall be accompliſhed, Satan will be let looſe from his Priſon.

8. Upon which he will go out to ſeduce the Nations, that are in the four Corners of the Earth, Gog and Magog, to gather them together to War; whoſe Number is as the Sand of the Sea.

9. And they went up on the Breadth of the Earth, and compaſſed about the Camp of the Saints, and the beloved City; but there came down Fire from God out of Heaven, and conſumed them.

10. The Devil too that ſeduced them, was thrown into the Lake of Fire and Brimſtone, where the Beaſt and the falſe Prophet are, and will be tormented Day and Night for evermore.

11. Moreover I beheld a great white Throne, and him who ſate on it; from whoſe Face the Earth and Heaven fled away, and there was not a Place found for them.

12. And I beheld the Dead, little and great, ſtanding before God, and the Books were opened; as alſo another Book was opened, which is of Life; and the Dead were judged by the Things written in the Books, according to their Deeds.

13. And the Sea gave up the Dead in it, as did likewiſe Death and Hell the Dead in them; and they were judged according to their reſpective Deeds.

14. Next Death and Hell were thrown into the Lake of Fire: this is the ſecond Death.

15. And if any one was not found written in the Book of Life, he was thrown into the Lake of Fire.

Ver. 20. *both*] not in the *Ethiop.* only, ſo *Mills* ſays was inſerted for Explanation; but ſince that was not wanting, we may conclude it not inſerted as he means at all.

Ver. 4. *with thoſe*] for the ſake of Propriety, as he muſt alſo behold them.

Ver. 13. *the Sea gave up the Dead in it*] For *it* three printed *Books* have *them*, and *Mills* declares *very rightly*; when it is ſo manifeſtly taken (probably by Overſight) from the following, and the other Prints copying the firſt. But was not this great Author, may my Reader ſay, wiſe enough to know that *the Sea* was not *them?* Yes, he was too wiſe for that, wiſe enough to interpret *them* to be *the Water and Sea*, tho' Simplicity would have done better.

Ib. *their reſpective*] A common Hebraiſm, but the only one of this Kind in the *Writings of the New Teſtament.*

Ver. 14. *Death and Hell were thrown*] If *John* ſaw ſome Appearances which repreſented theſe, he might ſuitably ſee this done; and the Signification may be, that as they had given up their Dead, they ſhould then receive no more. What *Doddr.* mentions from *Archbiſhop Dawes*, that ‘ to talk of *Hell* being caſt into *a Part of itſelf*, is ‘ downright Nonſenſe;’ does not appear to be unexceptionable Senſe it ſelf, nor very reverent to the *Scripture:* for *Hell* as it was before, and it is that muſt be ſpoken of, might be thrown into another Hell now, according as it is thought the Puniſhment will differ. So that *Doddr.* need not have ſubſtituted that hard *Gr.* Word *Hades*, which in the preceding Ver. he renders *the unſeen World*, which as it comprehends *Heaven* makes bad Senſe here indeed; and on Ch. xxi. 1. he argues from it as it is in the *com. Tranſ.*

CHAP. XXI.

I ALSO beheld a new Heaven and Earth: for the firſt Heaven and Earth were paſſed away, and there was Sea no more.

2. And I John beheld the holy City, new Jeruſalem, come down from God out of Heaven, got ready as a Bride adorned for her Huſband.

3. Beſides I heard a great Voice out of Heaven ſay; Behold the Tabernacle of God is with Men, and he will dwell with them, ſo that they ſhall be his People, and God himſelf will be with them their God.

4. And God will wipe off all Tears from their Eyes, and there ſhall be Death no more, nor Lamentation, nor Crying, nor will there be Pain any more; ſince the firſt Things are gone away.

5. As likewiſe he who ſate on the Throne ſaid, Behold I make all Things new: and he ſaid to me, Write; ſince theſe Words are true and faithful.

6. He ſaid further to me; It is done: I am A and Z, the Beginning and the End; I will give to him that is thirſty, ſome of the Fountain of the Water of Life for nothing.

7. He who overcomes ſhall inherit all Things, and I will be a God to him, as he ſhall a Son to me.

8. But on the other hand for the Fearful, Unbelieving, Abominable, the Murderers, Whoremongers, Sorcererers, Idolaters, and all Liars, their Part is in the Lake that burns with Fire and Brimſtone; which is the ſecond Death.

9. And there came to me one of the ſeven Angels, who had the ſeven Vials full of the ſeven laſt Plagues, and ſpoke to me as follows, Come, I will ſhew thee the Bride, the Lamb's Wife.

10. So he carried me away in the Spirit, upon a great and high Mountain, and ſhewed me the great City holy Jeruſalem, coming down out of Heaven from God;

11. Which had the Glory of God, and the Light of it was like a very precious Stone, as a Jaſper Stone like Cryſtal;

12. It had alſo a great and high Wall, that had twelve Gates, and at the Gates twelve Angels, with Names written on, which are of the twelve Tribes of the Iſraelites.

13. At the Eaſt were three Gates, at the North three Gates, at the South three Gates, at the Weſt three Gates.

14. And the Wall of the City had twelve Foundations, and on them the Names of the twelve Apoſtles of the Lamb.

15. Moreover he who ſpoke to me, had a Cane like Gold, that he might meaſure the City, its Gates, and the Wall of it.

16. And the City lies four-ſquare, with the Length of it as much as the Breadth; and he meaſured the City with the Cane at twelve thouſand Furlongs: the Length, Breadth, and Height of it are equal.

17. Next he meaſured the Wall of it a hundred forty four Cubits, *by* the Meaſure of the Man, that is of the Angel.

18. And the Building of its Wall was Jaſper; the City was alſo pure Gold like clear Glaſs.

19. Nay the Foundations of the Wall of the City were adorned with every precious Stone: the firſt Foundation was Jaſper, the ſecond Sapphire, the third Chalcedony, the fourth Emerald,

20. The fifth Sardonyx, the ſixth Sardius, the ſeventh Chryſolite, the eighth Beryl, the ninth Topaz, the tenth Chryſopraſus, the eleventh Jacinth, the twelfth Amethyſt.

21. And the twelve Gates were twelve Pearls, each particular Gate was of one Pearl; and the Street of the City was pure Gold, as tranſparent Glaſs.

22. However I did not behold a Temple in it: for the Lord God Almighty is the Temple of it, with the Lamb.

23. And the City had not Need of the Sun nor Moon, that they ſhould ſhine in it: for the Glory of God did enlighten it, and the Lamb is the Lamp of it.

Ver. 9. *ſeven Vials*] This *ſeven* being omitted only in the *vulg. Lat.* as underſtood by the other *ſevens*, *Mills* ſays it was taken from the laſt, *Prol.* 510. which was miſs'd in his *Notes*. Might he not as well have ſaid that *ſeven*, becauſe omitted in the *Arabick*, was taken from this?

Ver. 10. *ſhewed me*] This may ſeem a viſionary Deſcription of the Place of everlaſting Happineſs, as that mentioned in Ver. 8. is the Place of Miſery.

Ib. The latter *great* ſome with the *Vulg.* having not, *Mills* judges to be of an ill-knowing Scholiaſt; but how does it appear that he himſelf was well-knowing in ſo judging?

Ver. 13. *at the Weſt*] Some *Copies* have *and* before each of the three laſt.

Ver. 16. *twelve thouſand Furlongs*] 1500 Miles.

Ib. *Height*] as ſuited to heavenly Spirits, who want not a Support for their Being, like earthly Bodies.

Ver. 17. *Cubits*] thick.

Ver. 18. *like*] namely *the City* was, but with ſome the *Gold* by a Difference of Gender, which latter *Mills* would have the right; but I am for the ſtrongeſt Party.

Ver. 19. *ſecond*] Our *Tranſlators* are here liberal of their Points.

Ib. *Chalcedony*] not with *a*, as if the Foundation was but one Stone.

Ver. 20. *Jacinth*] after the *Gr.* Spelling, like the reſt, and being alſo called *Hyacinth*, as in *Johnſon*'s great *Dictionary*.

24. The Nations of thoſe too that are ſaved will walk in the Light of it; and the Kings of the Earth do bring their Glory and Honour into it.

25. And the Gates of it will not be ſhut at all by Day; though no Night will be there.

26. Beſides they will bring the Glory and Honour of the Nations into it.

27. And there will not enter into it at all any Thing that pollutes, or uſes Abomination or Falſehood; but they who are written in the Lamb's Book of Life.

CHAP. XXII.

AND he ſhewed me a pure River of the Water of Life, as clear as Cryſtal, which came out of the Throne of God and the Lamb.

2. In the Middle between its Street and the River, *that* were at each Side, was the Tree of Life, which yields twelve Fruits, and renders its Fruit each Month; and the Leaves of the Tree were for the Healing of the Nations.

3. And no Curſe will be there any more; but the Throne of God and the Lamb will be in it, and his Servants will ſerve him.

4. Nay they will ſee his Face, and his Name will be on their Foreheads.

5. Moreover no Night will be there, and they will have no Need of a Candle, or the Light of the Sun; ſince the Lord God enlightens them, and they will reign for evermore.

6. And he ſaid to me; Theſe Words are true, and faithful; beſides the Lord God of the holy Prophets has ſent his Angel, to ſhew his Servants the Things which muſt quickly be done.

7. Behold I come quickly: he is bleſſed who keeps the Words of the Prophecy of this Book.

8. Now I John ſaw theſe Things, and heard; and when I had heard and ſeen, I fell down to worſhip before the Feet of the Angel, who ſhewed me theſe Things.

9. Whereupon he ſays to me, See, *do* not: for I am a Fellow-ſervant of thee, and of thy Brethren the Prophets, and of them who keep the Words of this Book; worſhip God.

10. And he ſays to me; Do not ſeal up the Words of the Prophecy of this Book, becauſe the Time is near.

11. Let him that is unrighteous be yet unrighteous, and him that is filthy be yet filthy; as alſo let him that is righteous be yet righteous, and him that is holy be yet holy.

12. And behold I come quickly; and my Reward is with me, to render to each as his Work ſhall be.

13. I am A and Z, the Beginning and the End, the Firſt and the Laſt.

14. They are bleſſed who do his Commandments, that there may be a Privilege to them in the Tree of Life, and they may enter in at the Gates into the City.

15. For without are Dogs, Sorcerers, Whoremongers, Murderers, Idolaters, and every one that loves and makes a Lye.

Ver. 24. *The Nations of thoſe that are ſaved will walk in the Light of it*] But *Mills* puts for authentick, *There will walk the Nations by the Light of it*, as ſome have, and he ſays *of thoſe that are ſaved* is a *marginal Expoſition*; which he knew as much of as another may gueſs from theſe *Readings*, and that might be left out becauſe there is no ſuch to *the Kings of the Earth*: yet I confeſs I incline to his Opinion, ſince *Nations* may ſeem tranſpoſed to begin this Part, as *Kings* the next, and to hinder the latter from belonging to *walk*, *in* alſo might be thought more proper than *by*, tho' in the ſpiritual Signification it is not.

Ib. *do bring*] by being ſaved, and coming into this celeſtial City; as if they honoured it by their Preſence, and it was honoured by the ſaved ones of the Nations (who are truly glorious and honourable) coming thither, Ver. 26.

Ver. 25. *though*] Since the following can be no Reaſon for the foregoing, as it is in Ver. 23.

Ver. 1. *a pure River of the Water of Life*] *Hammond* ſays, *Baptiſm is ſure expreſt by this*, which he proceeds to expatiate on, that it was typified in *Ezek.* xlvii. viz. 5. the being *baptized firſt in any great Pool, where they might be put under Water*; afterwards with *Fountain Water running into the Font*; and ſo laſtly, as we may underſtand, by Sprinkling, according to *Ezek.* xlvii. 4, 3. but which unluckily falls out to be backward, and ſo contrary. In Concurrence with the above he goes on in theſe Words, *The Throne of the Lamb is that Power which is by Chriſt enſtated on the Governours of the Church, of which the Power of Baptizing being one ſpecial Part, this River by which Baptiſm is expreſt is fitly ſaid to proceed out of the Throne.* Aſtoniſhment, great as it is, will however ſuffer me to make a ſmall Remark or two, that this is ſitting in the Seat of God with a Witneſs, as in *Ezek.* xxviii. 2. 2 *Theſ.* ii. 4. for ſurely *Hammond D. D.* muſt be allowed a ſubſtantial Witneſs as here; and that ſuch Expoſition of the *Scripture* required the Authority of no leſs a Man, and a *Governour of the Church*, for it to be believed.

Ver. 2. *In the Middle between its Street and the River*] as *Ham.* ſhews, and thus the *Gr.* ſtands, with *Middle* governing and belonging to *River* as well as *Street*, and they *at each Side* like the two Thieves, *John* xix. 18. where the *Gr.* is the ſame; indeed how could the Tree be *of either* (for *each*) *ſide of the river?* And that there was but one Tree of Life, we may underſtand by the Figure of it, *Gen.* ii. 9.

Ib. *for the Healing*] as if invigorating, and ſupplying with eternal Life.

Ver. 6. *has ſent*] as *Wall* notes.

Ver. 10. *he*] *God* laſt mentioned; ſee alſo Ver. 12, 13, 16.

Ver. 14. *do his Commandments*] but *waſh their Robes* by a few, and that *Mills* takes to be genuine, as in Ch. vii. 14. yet how much likelier fetched hither from thence!

16. I Jeſus have ſent my Angel to teſtify theſe Things to you in the Churches: I am the Root and Race of David, the bright and Morning Star.

17. And the Spirit with the Bride ſay, Come; let him alſo who hears ſay, Come: and let him who is thirſty come, nay let him who is willing receive the Water of Life for nothing.

18. For I teſtify to every one that hears the Words of the Prophecy of this Book; If any one ſhall put to theſe Things, God will put on him the Plagues written in this Book:

19. And if any one ſhall take away from the Words of the Book of this Prophecy, God will take away his Part from the Book of Life, and out of the holy City, and of the Things written in this Book.

20. He who teſtifies theſe Things ſays, Yes, I come quickly; ſo let it be. Yes, come, Lord Jeſus.

21. The Grace of our Lord Jeſus Chriſt be with you all: ſo let it be.

Ver. 17. *receive*] as being given; not *take*, as if in his own Power.

The E N D.